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THE
CHRISTIAN
INVESTIGATOR,

AND

EVANGELICAL REFORMER;

FOR THE

PROMOTION OF SOUND RELIGIOUS KNOWLEDGE,

AND THE

INCULCATION OF TEMPERANCE AND PEACE,

AND OF

THE WHOLE RELIGION OF CHRIST.

VOLUME SECOND.

BY JOSEPH BARKER,

AND OTHERS.

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THE
CHRISTIAN INVESTIGATOR,
AND
EVANGELICAL REFORMER;

*For the Promotion of sound Religious Knowledge, and the Inculcation
of Temperance and Peace, and of the whole Religion of Christ.*

No. 1.

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VOL. II.

TEMPERANCE
AND TEMPERANCE SOCIETIES.

I have frequently promised, that if Providence should favour me with a suitable opportunity, I would endeavour to lay my views on Temperance and Temperance Societies before the public, in print. A suitable opportunity appears now to be given, and events which have lately taken place, appear to render it necessary that I should endeavour to fulfil my promise without delay. Myself and a number of others have thought it our duty to withdraw from the old mixed Temperance Societies, and to form ourselves into a New Society, to consist of such as we believe to be sincere Christians, and to be conducted on Christian principles. I would, therefore, embrace this opportunity of laying my views on this subject before the world. I hope that all who may read what I have to offer, will give the subject their serious attention, and that they will use their best endeavours to come to a knowledge of the truth. It is my belief, that Christian Temperance Societies for spreading the principle of abstinence from intoxicating drinks, are calculated to do great good; that they are calculated to bring Glory to God in the Highest, and to promote the welfare of my fellow-men both in this world and in the world which is to come; and it is the desire which I feel to assist in promoting these glorious objects, that induces me to stand forward as

their advocate. I hope that all who may read what I have to offer on this subject, will be influenced by a regard to the same great objects, and then I shall have no anxiety as to the results.

The whole subject, as to the merits of the societies which I advocate, may be brought within a very narrow compass; it may be reduced to two simple questions; first, whether the objects which we propose to accomplish are good? and, secondly, whether the means which we propose to employ for the accomplishment of those objects be good? If the objects at which we aim are good, it is but right that you should, in some way or other, labour for their accomplishment; and if the means also which we propose to employ for the accomplishment of those objects are good, it is but right that we should all unite together in these societies, and work as one man. These are the two questions, then, to which we would call your attention. We wish to show, in the first place, that the objects at which we aim in forming ourselves into Temperance Societies are truly good—that they are objects which all men ought to desire to see accomplished; and we wish to show, in the second place, that the means also, which we propose to employ, are right means,—that they are, in fact, such as may be consistently employed by the followers of Jesus Christ.

We would endeavour to show, in

the first place, that the objects which we have in view, in forming ourselves into Temperance Societies, are good. The first object which we are wishful to accomplish, is the reformation of drunkards; our second object is, the preservation of those who are sober from becoming drunkards; and our last and principal object is, to bring all men to embrace the religion of Christ, and to be happy in the enjoyment of its blessings, both in this life and in the life which is to come.

The first object which we have in view, is the reformation of drunkards. We wish to bring all the drunkards in our country, and all the drunkards in the world, to be sober characters. That the reformation of drunkards is a desirable thing, will be acknowledged by all who have any regard to the interests of their fellow-men. Even drunkards themselves will acknowledge this; they will acknowledge that it would be better, both for themselves and for their families, if they were truly reformed. Drunkards are not altogether without thought, nor are they altogether without feeling either.—They sometimes compare the days that are past, with the days that are passing now; they think of what they were once, and of what they are now; and they cannot but acknowledge, to themselves, if to no one else, that it was far better with them when they walked in the ways of Temperance, than it has ever been since, and that it would be better for them now, if they were restored to the paths of Temperance again.—Some of them recollect the time when they had a comfortable home, a pleasing wife, and happy interesting children. They recollect the time when their backs were well clothed, when their tables were well spread, when their cupboards were well stored. Some of them recollect the time when they enjoyed the blessings of religion. They once had peace of mind, and an assurance of God's approbation, and a delightful and well-grounded hope of everlasting life. Their souls were full of love to God, and of love to all mankind, and it was their meat and their drink to labour in God's cause, and to do good to their fellow-men. Their home was a little

temple, and their family a little church, and they themselves were as the prophet and the high priest in their domestic circle. They read to their wives and their offspring the oracles of God, and while their beloved ones kneeled around them, they offered up their daily prayers and thanksgivings to the fountain of their lives and of their blessings. And every week, as the day of rest came round, they walked in each other's company to the house of prayer, and listened to the words of life, and prayed, and, in the hopes of one day reaching the better land, and sharing with their families and Christian friends the bliss of heaven, they frequently rejoiced with joy unspeakable and full of glory. These were delightful days indeed: they were the days of heaven on earth. But they are gone, alas, and in their place have come days of darkness, and guilt, and misery. The man that was once rejoicing on the threshold of Heaven, is now sighing and groaning at the gate of hell. His home is cheerless and desolate; his wife is sad and sorrowful; and his little ones are some of them dying, and escaping their wretchedness, and others of them are growing up wild and neglected, in ignorance, and want, and profligacy. His clothing is filthy, his health is declining, his cupboard is empty, he is surrounded with difficulties and troubles, and he sees no prospect of relief. His soul is a complete wreck. That breast which was once the abode of peace, and hope, and joy, is now the abode of guilt, and fear, and torment. His delightful intercourse with God and with the eternal world is cut off; he cannot think of God without dread, and the eternal world presents nothing to his view but darkness and storms of wrath. Instead of joining with happy souls in singing the songs of Zion, he is raving with his drunken companions, or, dejected and distracted, after his drunken revel, he is cursing the day that he was born. The children that he formerly was training for heaven, he is now conducting to the regions beneath, and his dwelling, which was once like a little heaven, is now become a little hell. His friends, when they see him, look sadly on, and mourn over his awful fall: and an-

gels, that once attended on his path and ministered to his welfare with joy, now start aside, and reluctantly give up their charge. Such is the tremendous change which drink has made in his character and lot, and such is the fearful contrast forced on the drunkard's soul, when in his thoughtful moments he reflects on the days that are past. And he weeps at times, and would give away a world if he had it, to bring back the blessedness of former days.

All drunkards are not alike ; there are infinite degrees in drunkenness, and there are infinite varieties of circumstances in which drunkards are placed. It is not every drunkard that is reduced to rags and beggary ; nor is it every one that has banished from his dwelling all domestic comfort. There are some drunkards who have still a plentiful table, and well-clothed backs, and who still maintain something like order in their families. But all drunkards are miserable, and most drunkards are sensible of their misery, and sensible, too, that it would be a happy thing if they were reclaimed from their drunken propensities, and restored to their former state of sobriety.

I was one day passing along the streets of Chester, near the Cross, and there was a drunken man passing at the same time. There was a number of loose men standing at the Cross, talking with each other. The drunken man that was passing, was something of a wit, and I was known to be a temperance advocate ; and when the persons that were standing at the Cross saw him passing by, they were anxious to get him to play his wit upon me, and so to divert themselves at my expense, and at the expense of the cause of temperance. As I drew near the Cross, they called to the poor reeling drunkard, and said, "See thee, Jack ; see thee, Jack ;" pointing at the same time to me, wishing to set him on. But Jack had more sense than they thought he had. He looked first at them, and then at me, and when he saw what they were after, he said, "Nay, nay ; I'm not so bad as that neither : he's better than me." Though the poor creature had not virtue enough to be temperate

himself, he knew that those who were temperate were better and happier than himself. And Jack was not alone in his judgment ; there are thousands of drunkards of the same mind.

And I am sure that if drunkards themselves are prepared to acknowledge that it would be well if they were reformed, there will not be found many sober people but what will be ready enough to acknowledge that the reformation of drunkards would be a good thing. The child will acknowledge that it would be a good thing if his drunken father were reformed ; and the wife will acknowledge that it would be a good thing if her drunken husband were reformed. Many wives and children know that if their husbands and fathers were sober, like some husbands and fathers, they might be better fed, and better clad, and escape many unpleasant things which befall them now. Thousands of children that are now obliged to spend the day in weary and destructive labours, might be spending their days at school, receiving useful instruction, and gathering full strength of soul and limb, if their parents were sober. And thousands of wives, who are at present used like slaves, and who languish under the sorrows of a broken heart, might live in another paradise, if their husbands were sober and religious. And I am sure the mother that has a drunken son, would think his reformation a happy thing. The heaviest affliction that yonder aged woman ever had to bear, was a drunken son. She has had eleven children, and has reared them all ; she has had oppressive toil, and weary journeys ; she has known what it was to suffer want, and to endure unkindness : she has many times toiled hard by day, and watched through the long anxious night, tending her suffering little ones. She has buried her first-born, her best, her favourite child, just when he had reached the years of manhood, and was promising fair to be a comfort and a honour to her : she has wept over the death of an aged parent, and suffered many griefs which none but her own heart ever fully understood. But none of her sorrows, none of her trials, neither want, nor weary toil, nor sleep-

less nights, nor the loss of her first-born son, nor all these griefs together, ever gave her half the pain she has suffered from the drunkenness of one of her children. Oh! the fears, the pangs, the devouring griefs which that poor aged mother has endured, through the waywardness of that one son. And what the mother suffered, the whole family suffered in a great measure. Father, and brothers, and sisters were all compelled to take their share of sorrow. A drunkard is an affliction to the whole round of his family connexions: he is a grief to all who love him, and feel anxious for his welfare, and his reformation is as great and as wide a consolation.

Drunkards are an affliction and a burden to the whole community. Sometimes they become thieves or murderers, and people are plundered or destroyed by them; and the community has to support policemen to apprehend them, and builders to erect prisons to confine them, and sailors and executioners to take away their lives, or to transport them beyond the seas. Sometimes they drink themselves mad, and the community has to erect asylums for them: they frequently drink themselves and their families into want, and then the community has to support them. They frequently bring up their offspring to vice, and turn them loose to prey upon their neighbours; and the community is plagued and injured by them from generation to generation. They consume more than their share of the productions of the soil, and others are, in consequence, left to want: they do less than their share of labour, and others have, in consequence, to toil beyond their strength. Under the influence of drink they run into all kinds of crimes, and bring upon themselves, and upon the community, all kinds of burdens and afflictions, and fill the land in every direction, with mourning, lamentation, and woe. Some speak as if the drunkard was an enemy to himself alone; but this is a great mistake; he is a public enemy; he is an enemy to all who are within the reach of his influence; he is the disturber, the tormenter, and the destroyer of multitudes. The want, the crime, the loathsome diseases, and the horrid deaths that are caused in

our country and throughout the world by drunkenness, know no bounds. The man that can look on and behold the mischiefs and the miseries which drunkenness entails on society, and not feel wishful for a reformation, must be a strange and unaccountable man indeed.

The cases in which drunkenness brings persons to unnatural and untimely ends are innumerable. It has been calculated that thirty thousand a year have been brought to an untimely grave by drink in our own country. I once thought this beyond the truth; I could hardly believe it possible that so many should perish in our land every year by drink: but my own observations have convinced me, that so it is. During the eighteen months that I lived in Chester, I took an account of the deaths which were occasioned by drunkenness, that came to my knowledge, in and about that city, and I numbered not less than from eighty to ninety in that city and neighbourhood who, in that short space of time, were hurried untimely into eternity, by that one cause. One was the Bala Carrier. He had been delivering out his parcels, and taking in others, and the people, as the custom was, had generally given him drink. He had got a glass here, and another there, till he was drunk. When he was leaving the city, some one, after his horse and cart had started, gave him another glass, and while he stood to drink it, his cart had gone on thirty or forty yards before him. When he had finished his drink, he ran to overtake it, but, by mistake, ran against a cart that was coming towards him. He was thrown down, and sadly crushed, and before the next day he was dead. Another was Foulds, the whitesmith. He was once a very decent man, and in a good business, but drink,—a little first, and then a little more,—led him astray. Things did not go on so well with him then; it was not likely that they should; and he became melancholy and cheerless. One morning his shop door and windows remained closed longer than usual, and people began to wonder what could be the matter. They broke open the door at length, and there they found him, hanging by the neck, dead. Another was a man of the name of Roberts.

He had drunk himself into complete beggary. He had pawned the furniture out of his house, and the shirt off his back. A friend of mine, as he was going to chapel one Sabbath morning, saw him begging three half-pence or two pence, to get a glass of ale. He got his glass of ale, and went out of the ale-house into the stables, and the next time he was seen, he was dead; he had put an end to his life by his own hand.

Another was a boatman. He had received his wages, and was drinking part of them at an ale-house. There were two other men drinking at the same place, at the same time, and these two appear to have formed the purpose of robbing the boatman. They boarded his vessel as it was in the lock, a little outside the city, and that night attempted to accomplish their object. The boatman, however, was not so easily mastered: he appears to have struggled hard, and in the struggle all three went overboard and were drowned. They were taken out of the water next morning, and formed a horrible spectacle, all victims of intoxicating drink. But to tell of all the cases that came to my knowledge would require a little book. One was burned to death; another mistook the canal for a road, and walking into it, was drowned. Another walked into the canal, and was drowned; and another walked into the river, and was drowned. One was teasing a female, and when the female pushed him aside, he reeled into the water and was drowned. One was killed in a drunken quarrel; another fell down stairs and was killed. One died of apoplexy; another died of another kind of fits. One dropped down in the alehouse yard, as he was cursing and swearing; and another fell backwards into a pan of boiling liquor, and died, cursing and swearing to the last. One fell into a coal pit, another was killed by a fall from a house, and another died raging mad. And I have seen a similar havoc made of human life in other places in which I have resided since. I have seen enough in short, fully to convince me, that the statement, that in our country thirty thousand a year were brought to unnatural ends by drink, was not at all beyond the truth.

And what an awful thought, that thirty thousand a year, nearly a hundred a day, of our neighbours in Great Britain and Ireland, should be thus horribly cut off. We hate slavery, and we do well; it can never be hated too much; and some of us hate war, and if we hated it a thousand times more than we do, we should not need to be charged with excess; but neither war nor slavery ever caused such a ceaseless and wholesale ruin of the bodies and the souls of men, of the order and comfort of families, as intoxicating drinks. If a man be found dead in his house, and there be signs that he has been killed by violence; if there be proofs that some robber or some man of vengeance has done the deed, there is a general movement, and almost every one is anxious that the murderer should be detected, and placed in the hands of justice. And it is right that men should be moved at the sight of death, and that they should feel strongly towards the murderer. But look here. Here is a murderer that destroys a hundred of our neighbours a day,—that destroys them both body and soul,—murders them both for time and for eternity. Here is a thief and a murderer that has plundered every house, and carried mourning and tears into every family. Shall we be so much concerned for the murder of one, and not be concerned for the murder of hundreds and thousands? Shall we feel horror and indignation at the sight of a man who has plundered and murdered *one* of our brethren, and not feel horror and indignation at the sight of that vice which is plundering the whole land, and spreading death and ruin on every hand? Shall we be anxious to have men protected against death and ruin by the hands of their fellow-men, and feel no anxiety to have men protected against the miseries and ruin brought on them by drunkenness? We ought to regard the reformation of drunkards, and the diminution of drunkenness, as one of the greatest benefits that can be conferred on us.

I need say no more on this head: I feel persuaded that we are agreed that drunkenness is an enormous evil; that the cure of drunkenness would be a vast and an inestimable

blessing; that the drunkard is a most miserable and mischievous creature, and that the reformation of drunkards is an object that ought to be longed for and laboured for by every lover of his kind.

Our second object is to keep all the sober people from becoming drunkards. This will be as readily acknowledged to be a good object as the first. No sober person could like to be a drunkard; and no man, that has any regard to the welfare of his fellow-men, could wish another to become a drunkard. To keep those who are yet sober from becoming drunkards, appears to me to be a more important matter than the reformation of drunkards. If a man should fall and break his neck, it would be well to get his neck set again as soon as possible; but if you can keep him from falling, it would be better still; it would save both pain and trouble, and prevent a terrible amount of risk besides. It would have been thought a great thing, when the cholera was here, if a medicine could have been found that would have cured the terrible complaint; but if a medicine could have been found that would have secured them from taking the complaint at all, it would have been thought a still greater mercy than the other. If a sheep has got into a pit, the sooner it is got out the better; but if, when you have got it out, you can fill up the pit, or so hedge it round that no more sheep may ever fall into it, it would be better still. This is the course which we are wishful to pursue. A vast multitude of people,—a number which no man can number,—are afflicted with the vice of drunkenness,—a disease a hundred times more terrible in its effects than the cholera; and we are wishful to cure them: this is our first object. A still greater multitude are in danger of catching the dreadful complaint, and our second object is to get them to take a medicine which will place them out of the reach of infection, or that will purge the infection, if they have already taken it, out of their whole frame. A number of stray creatures have fallen into the pit of drunkenness, and we are wishful to get them out as soon as possible: a great number more are thoughtlessly flocking towards

the brink of the pit, and we are wishful to keep them from danger, by filling up the pit. When we have accomplished these two objects, the crimes and miseries of drunkenness will be brought to a close, and we shall be permitted to look round upon a sober world.

But this is not the whole of what we aim at. We are wishful, when we have brought men to be sober, to bring them to be truly religious. We have no idea that any man can be truly happy, who does not submit his soul to the authority of God, and consecrate his life to God's service. The "one thing needful" is the religion of Christ, and we have no hopes that the world can ever be made holy and happy, until men have been brought to embrace the Gospel of Christ, and to live in obedience to its precepts. I have no sympathy with those who would separate temperance and religion: I have no sympathy with those Temperance Societies that would prevent a temperance advocate from referring to religion in his temperance speeches. I do not hesitate to say, I have no confidence in temperance apart from religion. I do not believe that any thing can permanently and extensively improve the character and circumstances of mankind, but the religion of Christ. The end at which I aim, therefore, in every thing, is to bring men to believe and obey the Gospel. I use Teetotalism as a means to this end. It is the tendency of Temperance Societies to promote this object, that gives them all their worth and importance in my estimation. In fact, I have no hope that men generally will ever be brought to abstain from intoxicating drinks, for any length of time, unless they are brought to be truly religious. I have no confidence in reformed drunkards, unless they are truly converted to God. I believe that such as are reformed, will go back to their drunkenness, unless they become truly religious; and if they should not go back to drunkenness, they will run into some other evils not much less, if they attempt to make teetotalism their all. I cannot, therefore, be a member of any Temperance Society, which does not aim at turning men from darkness

to light, and from the power of Satan to God. These, then, are our objects; the reformation of drunkards; the preservation of those who are sober from becoming drunkards; and the full and everlasting blessedness of all. (*To be continued.*)

A WONDERFUL DELIVERANCE OF A QUAKER AND HIS FAMILY.

In the time of the American war, an encampment, of about five hundred men, were stationed near the dwelling of David Sands, in North America. During their stay, David Sands and his wife became very uneasy, particularly his wife, who felt a presentiment that some trial was approaching. In a short time afterwards, she was alarmed by a noise she heard in the house, after they were gone to bed, which her husband apprehended might be only the wind rustling among the trees. In a few minutes they were more certain, by finding some persons near their room, and distinctly hearing them say, "Some of the family are awake, we will shoot them." In this alarming situation personal safety seemed to be the first object, and they soon determined to attempt an escape, which was the more easily effected, by their chamber being on the ground. In getting out through the window, one of the company, stationed to keep guard on the outside, discharged a piece at them, the ball of which grazed the forehead of David Sands; however they escaped, but with very thin clothing; and as it was a very cold night, and they remained in the open air till break of day, these circumstances, together with their painful anxiety, rendered it a most suffering time. When they returned to their dwelling, they found it plundered of all the cash, about fifty pounds, most of their bedding, and much of their furniture. A servant and two children, who were sleeping in another part of the house, were not disturbed.

After considering what was best to be done, David found his mind most easy in determining to go to the encampment. On his arrival, he saw several officers conversing together, who said to him, "Mr Sands, we have heard of the depredation committed at your house, and desire

to know what you think can be done to discover the offenders." After some solid consideration he informed them, he had on the road felt a belief that, if the men were drawn up rank and file, about fifty in a company, he might be able, (if he followed the best direction) in passing through them, to detect those concerned in the robbery. The officers wondered at his proposal, thinking it very improbable he should discover them in such a manner, without any outward knowledge of the persons. But they complied, and gave the necessary orders. On passing down the first rank he made a stop near the bottom, but went on to the next, when he soon made a stand at one of the men, and looking him full in the face, said to him, "Where wast thou last night?" He answered: "Keeping guard, sir, and a very cold night it was." "Didst thou find it so when at my house?" replied David; at which the man trembled much, and showed evident signs of guilt, on which he was ordered out of the ranks, and in like manner four others were discovered. Then he went to a young officer, whom he asked how he came to aid and accompany his men in pillaging his house? He positively denied the charge, but David Sands further interrogated him by saying, "Let me feel thy heart and see if that do not accuse thee." On putting his hand to it, it throbbed up to his neck, and so loud, that David Sands called to the other officers to come and see, and hear how it accused the officer. He was therefore considered to be guilty. Two others, which made eight concerned, deserted before the search commenced, and which accounted for the stop he made in the first rank.

The officers now desired to know what could be done for him? He said he should like to have his furniture, bedding, &c. returned, as he wanted his bedding in particular; on which they brought the greatest part, with half the money, assuring him the rest was lost. They were brought to trial before the civil power, but as David declined appearing at the stated time, they were of course acquitted; but this not exempting them from the trial by martial law, and their guilt appearing beyond a

doubt, the officers had them bound together and taken to David Sands' house, informing him their lives were at his mercy, and he was to determine their sentence; upon which he gave them suitable advice, and then forgave them, and as they were weary with long travelling, he ordered them comfortable refreshment. At this time his wife, observing one of the men, said "Thou art he that shot at us," Her husband made answer, "He has been told of it before." David Sands was informed the officer could not be pardoned, as the punishment of such a crime was death to him who should have been an example to his men. But David being very solicitous to preserve his life, asked if nothing could be done to release him from that punishment? They informed him there was but one way, which was for him to desert the regiment, which was permitted. They likewise said some punishment must be inflicted upon some of the men to deter others from the like practices. Therefore some of them underwent a slight flogging.

Several years after this occurrence, David Sands was travelling upon a religious visit, and after appointing a public meeting, a person came up to him and begged his pardon. He was indeed going to kneel upon his knees, but David prevented him, saying, he thought he was not the person he meant, as he had no knowledge of him. But the man confessed he was one of those concerned in pillaging David's house, and was one of the two who deserted to avoid discovery, and that he had not been easy in his mind since, but hoped he should meet with his forgiveness. David Sands told him it was out of his power to forgive sins, but he hoped the Almighty would forgive him, as he had long done, so far as he was concerned. The man informed him the other person was at a short distance off, who came to David attired as a Friend, asking his excuse and confessing his crime, desiring him, at the same time, as a confirmation of his entire forgiveness, to go with him to his house; telling him he had married a young woman of the society, but said he had not had true peace of mind since they had done him that injury. David consented to go, and found it as he had said,

his wife being reinstated in the society, and himself on the point of being received as a member.

THE SCRIPTURES.

"To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, 'I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulph, till a few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach me the way; for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: here is knowledge enough for me. Let me be a man of one book. There then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read; Does anything appear dark and intricate? I lift up my heart to the Father of Lights. 'Lord is it not thy word—*If any man lack wisdom, let him ask of God? Thou givest liberally, and unbraidest not.* Thou hast said, *If any be willing to do thy will, he shall know.* I am willing to do: let me know thy will.' I then search after and consider parallel passages of Scripture, *comparing spiritual things with spiritual.* I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach."—*J. Wesley.*

RIGHT opinions in religion are as far from saving a man that crosseth them in his practice, that such shall be beaten with many stripes.

THE NEXT STEP.

THE article entitled "The Next Step," &c., which appeared in the last number of the *Investigator*, was to have been accompanied with the following article, but in consequence of the Editor being from home when the number was made up for the press, the following article was omitted.—We insert it here, believing that it is calculated to assist our readers in forming a correct judgment on the subject on which it treats.

To W. Trotter.

MY DEAR FRIEND,

I have read the article entitled "The Next Step,—or a Reason of the Hope that is in us;" and though there are many things in the article which I approve, yet there are others which appear to me to be calculated to bewilder or mislead. Your friend intimates that the Disciples of John and of Christ, after hearing their duty explained, had to wait till the day of Pentecost for power to do their duty,—that the power for which Christ directed his disciples to tarry at Jerusalem, was power to reduce to practice the precepts of the Saviour respecting self-denial, trust in God, the use of property, and other subjects similar,—that professors now, after hearing their duty explained on these subjects, have not, as yet, the necessary power to do their duty, but must wait, as the Disciples were directed to wait, till power come down upon them,—and that this power is to be looked for in answer to earnest and believing prayer alone. In the remarks which follow the article, you appear, in some measure, to sanction these views. Now these views do not appear to me to be correct, and I am wishful, if the article be published, that a few observations of my own should be published along with it. I have no desire for controversy, nor do I expect that the remarks which I have to make will lead to any controversy: I think that when the three communications are laid together before the readers of the *Investigator*, every one may be able to form his own judgment on the matter. The remarks I have to offer are as follow:—

The disciples were not to wait at Jerusalem for power to obey Christ's

commands, but for power to prove the divinity of Christianity by working miracles, and speaking with foreign tongues. There is no intimation that they had not already power, previous to the day of Pentecost, to deny themselves, to take up their cross, and to follow Christ: on the contrary, all that the Saviour said to them, as well as his addresses to his hearers generally, goes on the supposition that they *had* power to do these things. There is *one* fact which proves beyond controversy that the disciples had power to obey the self-denying precepts of their Saviour previous to the day of Pentecost; it is this: they *did* obey them before that time. They left their boats, their nets, their friends, and their all, to follow Christ, trusting in him alone for a supply of their daily wants. "Lo, we have left all," said Peter, "and followed thee." Mark. x. 28. They did not lay up for themselves treasures on earth,—they did not take thought for the morrow, but simply did as their master commanded them, and cast their care on him. And they did this, not only when Christ was with them, but when he sent them forth during his life to preach. He commanded them to go forth, "providing neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves;" and they did as they were bid. They went forth, without either money, or provisions, or the promise of a salary, giving freely what they had freely received, trusting for supplies of needful things to the providence of God. Matt. x. The Saviour gave similar instructions to the other seventy which he sent forth. They were to take neither purse, nor scrip, nor shoes; and when received into any house, they were to eat and drink such things as were set before them; and they appear to have obeyed these instructions. The Saviour himself bears testimony indirectly, that his disciples acted on those instructions, in a conversation which he had with them afterwards, recorded in Luke xxii. 35. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

And if the twelve and the seventy had power before the day of Pentecost, to reduce to practice the precepts of Christ with respect to self-denial, wealth, and trust in God, I should suppose that the rest of Christ's disciples and followers had power to do the same. I know of no intimation to the contrary. The notion that during the ministry of John and Christ, the people were only receiving instruction, and that they were to wait for the effusion of the Spirit on the day of Pentecost before they should be able to reduce the instructions they had received to practice, appears to me to be not only altogether without foundation, but contrary to the plainest facts.

Besides, when the Redeemer promised the Spirit to his disciples, he promised it, not to enable them to keep his commandments, but on *condition* that they *did* keep his commandments. "If ye love me," said the Saviour, in his discourse with his disciples, as recorded in John xiv. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth." They were not to wait for the Spirit in order that they might obey Christ's commandments; they were to obey his commandments in order that they might obtain the Spirit. The Spirit was promised to them to qualify them for teaching, and convincing, and converting others. "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John. xiv. 26. "When the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall *testify of me*: and ye also shall bear witness, because ye have been with me." John. xv. 26. "And when he is come, he will convince the world of sin, and of righteousness, and of judgment." John. xvi. 8. This view of the subject is confirmed by every passage in which it is mentioned. In Luke xxiv. 49, where the direction to "Tarry at Jerusalem" occurs, it is the power to qualify them for effectually preaching the Gospel to all

nations, that they are commanded to wait for. And in Acts i. 8, the Saviour says, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses of me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And in Acts ii., where the account of the outpouring of the Spirit is given, still further confirmation of this view is given. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is not said that they were filled with the Holy Ghost, and then began to obey Christ's precepts. And when Peter gave an account of the outpouring of the Spirit in his Pentecostal Sermon, he gave the same view of the matter. "This is that which is spoken of by the Prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall prophesy." And the Apostle Paul, in his account of the Pentecostal gift of the Spirit in Eph. iv. gives the same view, representing it as given, not to enable the followers of Christ to obey the general precepts of Christ, but specially to qualify them for converting the world to God. "When he ascended up on high, he gave gifts unto men. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is evident, therefore, from all these passages, that it was not power to reduce to practice the precepts of Christ, for which the disciples were to tarry and wait at Jerusalem, but for power to enable them to demonstrate the truth of the Gospel, to prove the resurrection of their crucified Master, and to preach his doctrine to all nations, and in all the languages of earth. It is manifest, that the disciples had the power necessary to reduce to practice the precepts of the Saviour before the day

of Pentecost, and that they did reduce to practice some of the severest of them during their Master's life.

I would also observe, that when the Redeemer commanded the young rich man who came to him, as recorded in Matt. xix., to sell all that he had, and give to the poor, he gave the young man no intimation that he would not be required to obey this command until the day of Pentecost, or until he received some fresh and unparalleled power from on high. The Redeemer spoke as if the young man had already power, if he had been disposed to use it; and that if he did not obey the command, strict and severe as it was, it would not be for want of power, but want of will, and that the blame of his disobedience would be all his own. The Redeemer never once intimated to them that heard him, that he would give to any of them, at any future period, any other power to obey his precepts, but what they had at the moment he was speaking to them, or what they might obtain at any time in answer to their prayers. I do not suppose that those who heard the Saviour's doctrine could practise it without the help of the Spirit; what I mean is, that they *had* the help of the Spirit at the time the Saviour spoke to them, and that they had, in Christ's own words, a promise of further help, if they would ask for it, not to be bestowed in years to come, but to be given then, and at every moment of their lives, if they would ask for it in a proper manner. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there of you, who, if his son ask bread, will give him a stone? or if he ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things," or, as it is expressed by Luke, "give the Holy Spirit unto them that ask it," Matt. vii., 7, &c. But even the communication of the Spirit promised here, is not only promised as a *means* of obedience, but as the

result of obedience also: hence the Redeemer, after promising the Spirit in answer to prayer, adds, "therefore,—in order that ye may secure the Spirit's help,—whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." By obedience and prayer, seek for help to obey still further, and it shall be given. A measure of power was given to all to obey the will of God from the beginning, from the first dawn of reason, and the first revelations of the divine will to the mind; and fuller measures of heavenly power were placed within their reach, and might be obtained at any time, on condition that the former communications of power were faithfully improved, and fresh supplies solicited by prayer.

And as it was in the days of old, so is it still. A measure of power to obey the will of God is given to every man, the moment the will of God is in any measure revealed to his mind. If the first communication of light and power be improved, further and fuller communications will be granted in answer to prayer; and thus the servant of God will be enabled to go on to perfection. Every man to whom the truth is communicated, who is not given over to a reprobate mind, has, if there be truth and meaning in the sacred writings, power to begin at that moment to obey the truth; and if, while he exerts the beginning of power which he possesses, he seeks for more, he will be strengthened more and more. Those to whom lectures and sermons, or tracts and books, have made plain the great principles of Gospel duty, have already power to begin to reduce those principles to practice. There is no need for them to put off obedience for a single day, or for a single hour. The language to be employed to such is not the language quoted so often by our friend, "Tarry ye at Jerusalem, until ye be endued with power from on high;" but the language of the Apostle, when addressing the Corinthians, after they had been favoured, as we have been, with the plain and faithful preaching of the Gospel: "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

For he saith, I have heard thee in a time accepted, and in a day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 2. Cor. vi. 1, 2. We do not say that further prayer is unnecessary; we know it is necessary: but we do say, that it is our duty to *obey* as well as to pray; and that there is no need to tarry, or to put off obedience for a single hour. We know that the commands which require us not to lay up for ourselves treasures upon earth,—not to be careful for our life, what we shall eat, or what we shall drink, nor yet for our body, what we shall put on,—which require us to deny ourselves, to take up our cross and follow Christ,—which require us to resign all thoughts of mastership over our brethren, and all thoughts of worldly greatness;—which require us to employ our property, our time, our all, in the service of God and of our fellow-men, trusting in God alone for every thing we need, both for body and for soul,—we say, we know that these and similar commands are very hard, and that to obey them without help from on high is impossible; but what then? We have received help from on high already. Already the Spirit lives and works within us, giving power both to will and to do what God has commanded. And already numbers have laid aside the creeds and rules of men's formation, and begun to act on the thorough-going principles of the Gospel. They have renounced their earthly dependencies, and placed their whole trust on the promises of God: they have ceased their efforts to lay up treasures for themselves on earth, and embarked their all in the cause of God and human happiness,—they have dared to be singular; they have ventured to believe whatever God has said, and to do whatever he has commanded; and they are living as the lights of the world, and as examples to all that are around them. And what they have done, others may do. God is no respecter of persons. He gives ability to all to obey him, according to the light which they receive, and according to the sphere of action in which they are placed. The proper course therefore for the friends of Evangelical Re-

form to pursue,—the *next step* for them to take is, not to tarry, but at once to obey. We know they cannot obey without power from on high; but who will say that he is left without power? Who will say, that he has not power to do better than he has done? Secret and united prayer are not out of order or out of season; we ought to pray always, and we ought to pray every where; but let us, while we pray for further power, be careful to use well the power we have. Let us grapple fairly with our flesh; let us grapple with the powers of hell; and let us go forth, boldly trusting in God, to grapple with a fierce and wicked world. Let us free ourselves from our entanglements, that we may war to greater advantage. Let us lay aside every weight, that we may run so that we may obtain. Whatever would prove to us an occasion of sin, let us cast it away from us without delay. If our right hand offend us, let us cut it off; if our right eye offend us, let us pluck it out. Let us die to earth, that we may live to God; let us mortify the flesh, with its affections and lusts, and let us, while thus struggling, lift up our hearts in earnest prayers to God, and he will give us power to do all things. His grace shall be sufficient for us; his strength shall be made perfect in our weakness.

My friend appears to come nearest to the truth, when he speaks as follows:—"If we are willing to do the whole will of God, there is no remaining obstacle. Nothing but the unfaithfulness of God's people has hitherto prevented the bestowment of overwhelming showers of heavenly influences." Here my friend expresses the very sentiments for which I have been pleading, namely, that it is not the *power* to obey which is wanting, but the will,—that a want of will is the only remaining obstacle to full obedience,—that if we had used faithfully the power bestowed on us in times past, we should have had, before this, a heavenly influence quite overwhelming,—and, which follows of course, that if we are faithful to the power we have at present, that overwhelming influence shall still be given. This is in accordance with the Scriptures too, both of the Old and New Testa-

ments. "Bring ye all the tithes into my storehouse," or as the duty runs under the present dispensation, "Bring yourselves and your all to my service,—and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10. "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.

The sum of the whole, so far as we are all agreed on the subject, appears to be this. 1. The requirements of the Gospel are exceedingly strict, much stricter than the requirements of the law of Moses. 2. Professors of religion generally, are living far below the Gospel standard of holiness, and many of the most important parts of Christian duty have been so passed over by the generality of preachers and writers, that they have been almost entirely neglected or forgotten. 3. Of late a number of those forgotten or neglected portions of Christian duty have been urged upon the attention of professors, and inculcated both from the pulpit and the press. 4. Many have been brought, by these means, to see their present short-comings, and to resolve on a strict and full obedience to the whole will of God. 5. We are also agreed, that we cannot obey the commands of the Gospel, without the assistance of God's Spirit, and that we have need of fuller measures of God's Spirit than was requisite to those of ancient times, who lived under a lower dispensation. 6. We are also agreed that more abundant influences of the Holy Spirit are promised to those who live under the Gospel dispensation, that strength is promised in proportion to the task which we are called upon to perform. 7. We are agreed that a measure of heavenly help is given to all to whom the Gospel is made known, and by which they are enabled to believe and obey it. 8. That if those to whom the Gospel is made known, use the power with which they are already favoured, they will receive an increase of power to enable them to understand and obey the Gospel more perfectly. Thus far we are agreed. Then where is the difference?

Simply here, as it appears to me. 1. Our friend appears to think that these fuller measures of heavenly influence are to be *tarried* for; we believe they are to be had just now. 2. Our friend appears to think that those richer influences are to be looked for in answer to prayer alone; we believe they are to be looked for not in answer to prayer *alone*, but are to be looked for as the result of a faithful improvement of the power we already possess as well. 3. Our friend appears to think that the disciples of John and of Jesus, after hearing their duty explained, had to wait till Christ was raised from the dead and glorified before they could reduce what they heard to practice: we have shown that many of them reduced to practice what they heard from the time when they first heard it, and that there is no intimation that the rest were disobedient for want of power to obey, except in the case of such as were already given over to judicial blindness. 4. Our friend appears to suppose that the power to be *tarried* for at Jerusalem, was power to obey Christ's precepts; we have seen that it was power to teach the Gospel, and to demonstrate its truths to all nations. 5. Our friend appears to think that professors now, after hearing their duty fully explained, must wait awhile before they can thoroughly discharge it; we believe that power to begin to obey is given along with the light which shows us our duty, and that continued and increasing help is to be looked for in the way of obedience, and in answer to prayers offered from obedient hearts. It is the idea of present inability, of the necessity of waiting for power to obey, that appears to us to be erroneous; and it is on this point, that the difference of opinion exists. We leave the matter with our readers; let them ponder the whole, let them come to their own conclusions, and let them act accordingly. The agreement is greater than the difference, and even the difference that exists will probably soon disappear. Great is the power of freedom, of truth, and of love. Great is the power of the Spirit of God.

J. B.

The following passage from another communication received from the same kind and devoted friend that wrote the first article called "The Next Step," expresses exactly our sentiments.

MAKE HASTE! MAKE HASTE!!

CHRISTIAN Brethren,—you who are seeking to detect and remove the hindrances to the spread of Christianity, MAKE HASTE, MAKE HASTE.

Be decided. Be zealous. Be firm. *Be decided*, for God: for him to live, and for him to die. Give him all you are, and all you have. This is your reasonable service. Seek to glorify him with your body and your spirit which are his. Make haste to do this! Do not lose time in hesitation. So far as you see your duty, at once perform it. Use the light and grace you have, without one moment's delay. And in this way, *wait* for more light, and greater grace.

A WONDERFUL CIRCUMSTANCE, BUT
WELL AUTHENTICATED.

THOMAS HOWNHAM was a very poor man, who lived in a lone house or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour-moor coal-hill to Doddington and Wooler; or by making brooms of the heath, and selling them around the country. Yet poor and despised as he was, he was a man of piety, and lived near to God. On one occasion, he said to a person, Did your parents send me any unexpected relief last night? The person answered in the negative, at which he seemed uneasy. He was then solicited to explain in what manner he had received relief, and he proceeded to give the following relation:—Having been disappointed of receiving money for his coals the day before, he returned home in the evening, and, to his pain and distress, found that there was neither bread, nor meat, nor any thing to supply their place in his house; that his wife wept sore for the poor children, which were both crying for hunger;

that they continued crying till they both fell asleep; that he got them to bed, and their mother with them, who, likewise, soon went to sleep, being worn out with the sufferings of the children, and her own tender feelings. Being a fine moonlight night, he went out of the house to a retired spot, to meditate on those remarkable expressions in Hab. iii., 17, 18. Here he continued, as he thought, about an hour and a half; found great liberty and enlargement in prayer; and although he went out to spread his family affairs and temporal wants before the Lord, yet he obtained such a heart-attracting and soul-captivating view of Christ by faith, and was so enamoured with his beauty, that all thought about his temporal wants was entirely taken away. In a sweet, serene, and composed frame of mind, he returned to his house, and by the light of the moon which shined through the window, he perceived something on a stool, (for chairs there were none) and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of an half-peck loaf. He went to the door to look if he could see any body; and after using his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing, and then awoke the children, and gave them a comfortable repast. The person to whom he gave this account, was enjoined to keep the subject a secret, unless something should transpire from some other quarter. Accordingly, he resolved to keep it a secret, and left that country a short time after. When twelve years had rolled away, he happened to pay a visit to the same neighbourhood, and one evening while he was at a friend's house, the conversation turned about one Mr. Strangeways, a farmer, who lived at Lowick Highstead, which people named Pinch-me-near, on account of this miserly creature that lived there. When the question was asked, What had become of his property? accompanied with an expressed opinion, that he had never done one generous action in his lifetime; an elderly woman in the com-

pany said, it was a mistake, for she could relate one that was somewhat curious. She said, that she had lived with him as a servant or house-keeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions, a day or two before, to bake two large loaves of white bread. He then went to Wooler market, and took a bit of bread and cheese in his pocket, as usual. He came home in the evening, in a very bad humour, and went soon to bed. In about two hours after, he called up his man-servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's, and leave them there. The man did so, and finding the family asleep, he set them at their bedside, and came away. The next morning her master called her and the man-servant in, and seemed in great agitation of mind. He told them that he intended to have invited a Mr. John Moot, with two or three more neighbouring farmers (who were always teasing him for his nearness), to sup with him the night before; that he would not invite them in the market-place, as he purposed to have them taken by surprise near home, as two or three of them passed his house, but a smart shower of rain coming on, they rode off, and left him before he could get an opportunity: that, going soon to bed, he did not rest well, fell a dreaming, and thought he saw Hownham's wife and children starving for hunger; that he awoke and put off the impression; that he dreamed the second time, and endeavoured again to shake it off; that he dreamed again, and that he was altogether overcome with the nonsense the third time; that he believed the devil was in him, but that since he was so foolish as to send the meat and bread, he could not now help it, and charged her and the man never to speak of it, or he would turn them away directly. She added, that since he was dead long ago, she might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards. Here we see a proof of Divine interposition, and it teaches

us, that God is never at a loss how to relieve his people. He can make the hands of the wicked, or the mouths of the ravens, contribute to their support.

HINTS TO THE RICH.

It is not the having of wealth that undoes men, it is true, but the loving of it; but none but such as faithfully employ it in doing good can reasonably pretend not to love it. The man who hoards it, loves it; and if he that spends it in extravagance does not love it, he loves the flesh, and both are in the way to destruction.

THE RIGHT OF PRIVATE JUDGMENT.—(CONTINUED.)

OBJ. 1. "What you say seems true enough, but who questions it? Every man has a right to judge for himself as to what it is that God requires, and to act on his judgment too; but do any of your readers deny this? The *Roman Catholics* deny this right, and *State Churches* infringe on this right, when they impose civil disabilities on those who dissent from them, as well as when they demand for their worship, compulsory support; but your readers are most of them members of voluntary churches, and it is impossible for voluntary churches to interfere with the right of private judgment. Men are at liberty either to join them freely, or to withdraw from them in peace, and the severest penalty that such churches can inflict, is nothing more than exclusion from their communion. And can this be any infringement on the right of private judgment?"

Ans. The question is this,—whether or not a voluntary church interferes with the right of private judgment, by excluding a person from its communion for exercising this right? It seems to me unquestionable that it does; and I have little doubt but it will so appear to the reader when he comes to consider the subject. The nature of the act itself,—excluding a man from church-fellowship,—and the consequences that ensue, both to the individual and those who are associated with him, prove it to be, in such cases as the objection contemplates, a

most serious infringement on the right of private judgment.

As to the nature of the act itself—the act of excluding a man from church fellowship, we have full information in the fifth chapter of the first epistle to the Corinthians, where Paul gives particular directions as to the expulsion of an offender from the Corinthian church. After mentioning the heinous crime which this man had committed, the Apostle proceeds to say, “For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” He afterwards says, on the same subject, “I wrote unto you in an epistle not to keep company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat..... Therefore put away from among yourselves that wicked person.” From all this it appears that to exclude a man from church-fellowship is, 1. To avoid his company, to put him away from among us; and the separation is so complete that we are not even so much as to eat with him. 2. That this putting away is to be regarded as a formal delivery of such an one to Satan. The church is Christ’s kingdom; the world is Satan’s. When one of Satan’s subjects is discovered in the visible kingdom of Christ, after all efforts to reclaim him have been used in vain, he is to be formally delivered over to Satan, whose subject he is; and, therefore, the exclusion of a person from the church of Christ is a declaration, on the part of the church, that the excluded party has no title to be regarded as any thing but a servant of the devil, and that henceforth he cannot be recognized

as a servant of Christ, and a member of his body. 3. The object of this terrible sentence is, that the offender may be reclaimed, that his spirit may be saved in the day of the Lord Jesus. That now, unable to soothe his conscience with the reflection that he is a member of the church of Christ, he may awake to a sense of his sinful character, of his sad condition, and of his doleful prospects, and thereby be led to repent of his wickedness, and seek mercy at the hands of God. Of this awful transaction, Harris, in his Great Teacher, speaks thus,—“And let no one speak lightly of this power of rebuke and expulsion. The omnipotence of public opinion, for instance, has almost become a proverbial expression. The world, at present, acknowledges nothing so mighty, though silent, in its operations. Its slightest whisper is law to a nation. It utters a prediction, and all the powers of society rush to accomplish the prophecy. Unable to endure its censure, numbers seek the asylum of the grave; and rather than encounter its denunciations, even thrones have trembled, and hid themselves in the dust. But, in uttering rebuke, the voice of the church is public opinion in its most concentrated form, borrowing mysterious efficacy from the presence and co-operation of an invisible agent, and gathering tones of alarm by passing through the avenues of an affrighted soul. As the necessity of punishing the offender springs from the first principles in the Divine nature, so the sentence of punishment harmonizes with the first principles of his own nature, meets and coalesces with all the remorse in his bosom, finds a ready and loud response from his conscience, and arms him against himself. Sharper than any two-edged sword, it inflicts a wound on the spirit for which earth has no remedy. It is a flash of that consuming lightning, which, leaving the outward man unscathed, passes direct to its mark within, scorching the conscious soul, and turning all its joys to ashes. It is even an anticipation of the last day, a foretaste of that consummation of terrors,—flashing the fires of the lake that burneth on the face of the soul,—cutting it off from God, delivering it

over to Satan as a sealed anathema, an eternal outcast from hope and grace. Such is its efficacy when impartially administered, in connection with the other branches of Christian discipline, to preserve the purity of the church, that, were it sufficiently known, Christians would no more think of calling temporal aid into the church, than they would of deputing an arm of flesh to guide and assist the bolt of heaven to its destined object."

I am aware that the above description can be correct only when this solemn act of discipline is performed with justice and impartiality. I know full well that it is one thing for a man to be convicted in his conscience that the sentence of excommunication is justly pronounced upon him by the church on earth, and solemnly ratified by the Almighty in heaven; and another thing for a man to be assured that while man condemns, God approves,—that while the church on earth rejects, the Saviour graciously receives him. I know that to be able, in the conscious integrity of our soul, to appeal from the decisions of erring mortals, to the tribunal of the great Judge of heaven and earth, takes that away from a sentence of expulsion, which arms it with its most dreadful power. I know all this: but is it not plain that to *threaten* such a punishment as that above described, against those who judge for themselves, must be calculated to prevent them from exercising their judgments freely; while to *inflict* a punishment like this on one whose only offence is, that he judges for himself what God requires, and acts upon the judgment that he forms, must tend to deter others from imitating his example? This must be so plain as to be perceived by every one; and how this can be true, and yet a sentence of expulsion from a Christian church be no limitation of the right of private judgment, I confess I cannot understand.

And then look at the consequences of expulsion, even when the expelled individual is supported by the testimony of a good conscience, and the approbation of God. From the sanctuary where he has worshipped, and which is associated in his mind with a thousand hallowed and de-

lightful recollections, he is banished. From the sympathy and friendship of numbers whom he has highly respected, and by whom he himself has been so highly esteemed, he is cut off. They once took sweet counsel together, but they are now to do so no more; they once went to the house of God in company, but this they may no longer do. He visited his friends, and they visited him; but now they exchange visits no longer, for the sentence of expulsion requires that they keep not company with him, no not so much as to eat! A brand of disgrace is fixed upon his character, and he becomes an object of general suspicion. With many it is quite enough to know that a man has been expelled from one of the leading denominations of the day; they thenceforth regard him as a suspicious or a dangerous character. Should he be disposed to labour in God's cause, his labours are impeded; his former associates array all their influence in society against him. Though he may have no object in view but the general good, and though he may abstain from all party strife, still those with whom he was formerly united, regard his movements as hostile to their interests, and do what they can to prevent his success. And the public are slow to place confidence in an excommunicated man. They naturally suppose that the men with whom he has associated intimately for years, should be better acquainted with his character than strangers; and they do not readily believe that men professing a religion of love, can excommunicate one another for mere harmless differences of opinion. The result is this: the expelled individual has to encounter a vast amount of personal prejudice in all his efforts to promote the glory of God and the happiness of mankind; and it is not until he has established his character by a long-continued course of holy, exemplary conduct, that he recovers the influence of which he has been deprived by his expulsion from the church to which he was formerly united.

Of course, when I speak thus, I do not mean to be understood as though there were no exceptions.—There are exceptions to every general rule; and in some cases, the ex-

clusion of an individual from the church is such a manifest violation of love and equity, that public sympathy is excited in his favour, and his influence, instead of being diminished, is greatly increased. It is likewise true, that there are always *some* ready to sympathize with one supposed to be a persecuted man, and if expulsion from the church deprives a man of influence with one class of people, it gains him influence with another. But still these considerations do not change the natural tendency of the act. The act of expelling a man from communion with any church, necessarily deprives him of all influence with those who are prejudiced in favour of that church; and it naturally awakens suspicion in the minds of others.* That its effects are not unmixedly evil, is a wise and merciful arrangement of Divine Providence; but it proves nothing whatever against the views here propounded. The persecution at Jerusalem was overruled by Providence, so as to promote the extension of Christianity; and that the blood of the Martyrs is the seed of the church, has become a proverb: but it does not follow from hence, that banishment and death are no punishments, or that persecution is no interference with the right of private judgment. And though it is true, that a good man, when excluded from a voluntary church, does not lose all the influence that he possessed; though, in some cases, his influence may be increased in one direction, more than it is diminished in another, it does not follow, that no ill-effects whatever result from his expulsion, or that his expulsion does not interfere with his right to judge for himself what it is that God requires.

Let it be remembered, that the question is not now whether it be just to expel a man from a voluntary church for freely exercising the right of private judgment; but whether it be possible for a voluntary church to interfere with this right, by the mere expulsion of one of its members from

its communion? That is the question, and now let the reader judge. If communion with a voluntary church be a privilege, must not exclusion from its communion be a loss? And must not the extent of the loss be exactly proportioned to the value of the privilege? And have we not seen that a number of other hardships attend this privation? And is it possible for a voluntary church to inflict those hardships and losses on its members for exercising the right of private judgment, without interfering with that right? That it is in the power of such a church to inflict those hardships and privations on its members is so plain, that to assert it is only to say, that such a church has the power to expel its members; that a voluntary church may expel its members, and thereby subject them to these privations and sufferings for no other crime than the barest exercise of their judgment in religious matters, we need not to be told; but that this can be done without setting aside and denying the right of private judgment is what, I suppose, but few of my readers will believe, after considering what has been stated above.

Obj. 2. "But has not the church a right to expel members for heresy? Are there not a number of Scripture passages which clearly teach that the church possesses this right?"

Ans. Yes, there are: and that the church possesses the right to expel heretics, cannot be questioned or denied. But then the question is, Who are heretics? If we examine the various passages in the New Testament where heretics are spoken of, we shall find that they were not men who believed the testimony of God's inspired messengers to be true, and honestly and freely exercised their minds in inquiring what that testimony implied. No, they were men of a different stamp;—men, who both impiously rejected the testimony of God's inspired servants, and men of bad character, who had impure, dishonest, guilty reasons for rejecting the testimony of God. How it can be proved that because the church has a right to expel men like these, it is therefore authorized to expel men for honestly exercising their judgments in the fear of God,

* And if expulsion be not that mass of terror and affliction described by Harris, it is *because* the Church, so called, has been so accustomed to expel members without just cause,—to expel where there was no criminality.

I am at a loss to imagine. The church has a right to expel a *thief*; therefore, it has a right to expel an *honest man*! The right of the church to excommunicate an ungodly wretch, who regards not the authority of heaven, nor receives the testimony of the Most High, is unquestioned; *therefore*, we ought not to question her right to expel the saints who *do* regard, and who humbly receive God's testimony, and implicitly bow to his authority!—What sort of reasoning is this? But to show you that the heretics mentioned in Scripture *were* such as have just been described, I shall separately examine each passage in the New Testament that refers to this subject; and I fear not but the candid reader will perceive with me, that a good man, anxious to know God's will and do it, cannot be a heretic.

The first passage to which I would call attention,—a passage often quoted by those who contend for the right of churches to expel men for mere harmless differences of opinion,—is Romans xvi. 17. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” It might be sufficient to observe here, that the persons spoken of were not those who *received* the Apostle's testimony, and merely differed from their brethren as to the sense in which it should be understood; but men who maintained and taught views “contrary to the doctrine which” the churches had learned of the Apostles: in other words, they were men who rejected and opposed the doctrines which the Apostles taught. I say that this would be a sufficient answer to those who adduce this passage to prove that the church has power to excommunicate good men—followers of Christ;—but to place the matter beyond dispute, I need only refer to the next verse, where the Apostle particularly describes the character of the persons of whom he speaks:—“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” Whether this description can apply to any man who sincerely

loves the truth and labours to conform his life to its requirements, judge ye!

The next passage to which I would refer, is one that has been quoted already on another subject. It is one in which the Apostle explicitly directs the Corinthian church to expel certain persons from its communion. “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” 1 Cor. v. 11. Whether there be any thing here to favour the expulsion of good men from the church of Christ for the free and honest exercise of their individual judgment, let any man determine.—In the light of this passage also, let the reader judge whether I had not good reason to say, in the first of these papers, that the churches generally act on an opposite plan to that established by the Redeemer. “They receive numbers who, they have every reason to believe, are rejected by Christ, on account of their unfaithfulness to his service; they reject others, respecting whom they cannot doubt but that Christ has received them as his faithful, obedient followers.” I have in some few instances known men expelled from churches for fornication and drunkenness; but when was there a case in which covetousness or extortion was deemed sufficient to exclude a man from church communion? I question whether any one who reads this article can remember such an instance, however long he may have been connected with the church of the Redeemer. Truly, it is high time that the traditions of men were laid aside, and the pure, unadulterated Gospel of Christ adopted as the only standard of church discipline, as well as of individual doctrine and practice.

The next passage is 1 Cor. xvi. 22. “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha;” That is, let him be excommunicated or accursed, until the Lord come. But who are they that are to be excommunicated thus? Those who love Christ, and show that they do so by refusing to do what they believe to be contrary to

his will, though it should cost them all they hold dear on earth? No, if any man love *not* the Lord Jesus Christ, let him be Anathema-Maran-atha. This passage, at least, can furnish no pretext for expelling the Disciples of the Saviour from the church that he has redeemed with his blood.

One passage frequently appealed to by those who plead for the right to expel persons from the church for mere harmless differences of sentiment on religious matters, is the following;—"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. i. 8—9. On this passage it might be sufficient to inquire who *does* bring a new Gospel? Is it he who reverences the authority of that Gospel which has already been unfolded, and honestly and freely exercises his mind to ascertain its meaning and requirements? Is this the man who brings another Gospel? Or is it he who opposes the authority of Christ and his Apostles, maintaining *that* to be true which they have declared to be false, and denouncing *that* as false which they have declared to be true? It might be sufficient to propose these questions, and rest the case on the answers that must necessarily be given to them: but there is no need to leave the matter here. Let any man impartially examine the Epistle, of which the passage under consideration forms a part, and he will see that the persons referred to by the Apostle, did actually set themselves in opposition to the doctrines that he and his fellow-apostles preached: so that it became necessary for him to appeal to the miracles that he had wrought, as proofs of the Divine mission with which he was entrusted. "He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith." Gal. iii. 5. The persons against whom Paul guards the Galatian church, sought to subvert the whole Gospel of Christ, and bring the church again under bondage to

the law of Moses. They sought to effect this, *not* by pretending that the instructions of the Apostles were to be thus or thus understood, but by opposing their authority, and seeking to undermine them in the estimation of the Galatian believers. And then their motives were as corrupt, as their proceedings were Antichristian. "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Gal. vi. 12—13. From all this it is plain, 1. That they of whom the Apostle speaks were not sincere though mistaken followers of Christ, but infidel opposers of the Saviour and his inspired Apostles. 2. That they were induced to pursue the course they did pursue, by corrupt, impure motives. A desire for vain glory and an anxiety to avoid the reproaches and persecutions to which a profession of the truth would have exposed them, were the motives by which they were actuated. 3. The right of the church to expel such men as these, can never prove anything in favour of a right to expel men, whose principles, motives, and proceedings, are directly the opposite.

The views unfolded in this article are still further confirmed by the epistle to the Ephesians. Though heresies and heretics are not mentioned by name in this epistle, it yet contains several passages which clearly relate to the subject. The Apostle exhorts the Ephesian believers in these words: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14. So that it appears there were false teachers then, cunning, crafty men, lying in wait to deceive. In another part of the epistle, we have some intimation as to the nature of the doctrines that they taught. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the

kingdom of Christ and of God. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.*" Eph. v. 5-6. From this it seems that they were some who sought to entice the Ephesians to return to the vile impurities which prevailed in the Gentile world. Respecting these the Apostle says: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v. 11. But it is clear enough, I should suppose, that the persons against whom the Ephesian church is warned, were not good men labouring to know and do God's will, but bad, corrupt, deceitful men; men whose principles and proceedings were alike corrupt, immoral, and abominable.

Persons of the same class as those above described, are referred to in the epistle to the Philippians. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Philip. iii. 18-19. Such were the heretics of those days. They were not men inspired with a quenchless love of truth, and a solemn determination to do the will of God; men who, for the sake of God and of the truth, were prepared to submit to the greatest hardships, and to welcome the most painful privations and the severest persecutions; no, they were selfish, earthly-minded, sensual men: men who loved gain, whose belly was their God, and who supremely regarded earthly things. What man would argue, that because men like these were to be expelled from the church of Christ, it is lawful to expel men of a confessedly opposite character? The men who reason thus, to be consistent with themselves, should argue, that because a murderer may properly be put to death, it is right to execute an innocent man!

Another passage which claims our notice is Coloss. ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The persons referred to here were

evidently not mistaken Christians, but opposers of Christ's authority, and abettors of a system directly the reverse of his. They were the Judaizing teachers against whom the Galatian Church was warned, or the Gentile philosophers who sought to seduce and mislead the Ephesian believers. The character of both these classes of men we have already ascertained; and we have seen that the necessity of expelling men like these, proves nothing in favour of the expulsion of Christ's followers from Christ's church.

Paul gives directions as to the disownment or expulsion of certain members of the church, in the second epistle to the Thessalonians, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that he received of us; for yourselves know how ye ought to follow us," 2 Thess. iii. 6-7. He says afterwards, "For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies." v. 11. Still further he says, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." v. 14. The heresies here spoken of, you see, are practical heresies; the persons to be disowned are those who walk disorderly; and to walk disorderly is not to oppose the authority of men, but the authority of God. The heretics in the Thessalonian church were those who obeyed not the word delivered by Paul in his epistles, or in other words, those who obeyed not the Gospel of Jesus Christ.

In Paul's epistles to Timothy, there are two or three passages which shed a considerable amount of light on the subject under consideration. In one of these passages he gives us a full length portrait of a heretic. After directing Timothy as to the doctrines he should teach and the duties he should inculcate, he says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, where-

of cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself." 1 Tim. vi. 3-5. How strikingly does this description agree with all that has gone before. How plain that the men described in this passage were, 1. Infidel opposers of Christ's doctrine and authority, not mistaken interpreters of Christ's words. 2. That the doctrines which they taught were corrupting and immoral in their tendency. 3. That they were bad men, men of corrupt minds ; and 4. That their motives were utterly impure, "supposing that gain is godliness." Well might the Apostle command Timothy to withdraw from such ; but how either the description or the command just quoted, can sanction in any way the expulsion of men from the church of Christ who are acknowledged to be real Christians, I confess I am at a loss to understand.

"Yes, but are not Hymeneus and Philetus represented as heretics, merely for maintaining that the resurrection was past already?" I remember this objection being urged with great confidence and boldness by one who was advocating the principle, that it is right to expel good men from the church, because they differ in sentiment from a majority of their brethren. "Was it not simply for error, apart from immorality, that Hymeneus was excommunicated?" said he. "Was it not for maintaining that the resurrection was past already?" Read all that is recorded on the subject in the two epistles of Paul to Timothy, and you will find that there is nothing to controvert the principles maintained in this article. If you turn back to 1 Tim. i. 18-20, you will find this charge addressed to the youthful evangelist. "This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that thou by them mightest war a good warfare. Holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck. Of whom is Hymeneus and Alexander ; whom I have delivered unto Satan, that they may learn not to blaspheme." And is their nothing immoral in blas-

phemy? Was it simply for error that Hymeneus was excluded, when the Apostle himself declares that his object in excommunicating him was, that he "might learn not to blaspheme?" I have nothing to say against the excommunication of blasphemers ; but I see neither reason nor justice in arguing that because a blasphemer may be expelled from the church of Christ, a sincere disciple of the Redeemer may be expelled likewise. It is worthy of observation also, that in the above passage, Alexander is joined with Hymeneus, and if you turn to the second epistle iv. 14-15 verses, you will find these words, "Alexander the coppersmith did me much evil, the Lord reward him according to his works : Of whom be thou ware also ; for he hath greatly withstood our words." These two passages assist us to understand the passage first referred to. "But shun profane and vain babblings ; for they will increase unto more ungodliness. And their word will eat as doth a canker ; of whom is Hymeneus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some." 2 Tim. ii. 16-18. From all this it is evident 1. That these men taught that the resurrection was past already. 2. That they taught this, not from any idea that this was the doctrine of the Apostles, but in avowed opposition to the Apostle's doctrine : they "greatly withstood the Apostle's words." 3. That in doing this, or besides all this, they were guilty of blasphemy. 4. That their doctrines were not only infidel in their character, but also licentious in their tendency, "increasing unto more ungodliness." 5. That they had made shipwreck of conscience. And 6. That the faith of some was overthrown by them. They did not lead some to change their opinion as to the meaning of what the Apostles said. No, they shook and overthrew their faith in the Apostle's testimony, leading them to regard the Apostles as false teachers, and therefore, of course, uninspired. But what resemblance such men as these bear to those who humbly and reverently receive the testimony of Christ and his Apostles, and only differ from

their brethren in the interpretation they put on some parts of that testimony, I leave the reader himself to ascertain.

In his epistle to Titus, c. iii., v. 10, the Apostle says, "A man that is an heretic after the first and second admonition reject?" But then he immediately adds, "Knowing that he that is such is subverted, and sinneth, being condemned of himself." And in the first chapter of the same epistle, commencing at the tenth verse, he more largely describes those heretics of whom he speaks. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Any one may see that those passages most strikingly confirm all that has been said on the character of those who were regarded by the Apostles as heretics: they prove that the heretics spoken of in the New Testament were bad, ill-designing men; men whose own consciences convicted them of sin, and condemned them for their evil ways.

This view of the case is still further confirmed by Peter in the second chapter of his second general epistle. In that chapter he largely describes the character of heretics and false teachers. I have not space to give the whole of this description; but I shall give an extract or two, and refer the reader to the chapter itself, for the whole. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Ver. 1. "Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 13-15. **Who does not perceive that heretics**

and false teachers like these, were not honest, well-disposed men, anxious to know God's will and do it,—and only differing from their brethren in the sense in which they understood some portions of God's word? Heretics such as those described by Peter, ought to be excluded from the church of Christ, and thus far we have not met with the slightest intimation in the New Testament that there are heretics of any other class.

False teachers are again referred to in the first general Epistle of John. "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John ii. 18, 19. In the 22nd verse he tells us who these antichrists were. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." It appears, then, that these persons denied the Messiahship of Jesus; it appears that they had never sincerely believed in Christ; that they had only pretended to believe in him for their own selfish ends; and when it suited their sinister ends, to throw off the mask, they did so, and openly avowed their unbelief. This is apparent also from another passage in the same epistle. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world: hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John iv. 1-3. It is in reference to those who thus deny this capital, or foundation doctrine of Christianity, the Sonship or Messiahship of Jesus, that John says in his Second Epistle, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him

God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 John x. 11. That such is the case you may see by looking at the seventh verse: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." So that it turns out after all, that the passage so confidently cited by those who contend for the expulsion of Christ's followers on account of mere harmless differences of opinion, is neither more nor less than a direction to Christians to avoid the company of infidel rejectors and opposers of Christianity. The testimony of the Apostle John on the point is most decisive and triumphant. He, in fact, furnishes us with a text whereby to detect heresy. "He that knoweth God heareth us (the Apostles); he that is not of God heareth not us (but rejecteth our testimony). Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. As an application of this test, he thus writes in his third epistle, "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10. Diotrephes, the heretic, therefore, was not a sincere, though a mistaken follower of Christ, but an ambitious, intolerant man; a man who proudly resisted the divine authority with which the Apostles were invested, and unjustly and intolerantly cast out of the church those who respected their authority, and received the doctrines which they taught. Whether there be any thing here to sanction, or whether there be not every thing here to discountenance the exclusion of the saints from the church of Christ, I would have the reader himself to judge.

In the Epistle of Jude we have another full description of "certain men who had crept in unawares, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus

Christ." Jude iv. As the description, however, exactly corresponds with that given by Peter, and as these observations have already been prolonged too far, I shall not insert it here, but only request the reader to peruse it for himself, and determine whether it be not in perfect agreement with all the preceding remarks.

In the Revelation of John the Divine we have particular mention made of certain heretics and false teachers, and it will be found on examination, that their principles and character were just such as have been described again and again. In the letter to the angel of the church in Pergamos are these words, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrines of the Nicolaitanes, which thing I hate." Rev. ii. 14, 15. To the angel of the church in Thyatira the following words are addressed—"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." These were the persons (most likely) alluded to by the Apostle Paul, where he exhorts the Ephesians to let no man deceive them with vain words.—*See the observations on that passage in a former part of this article.*

There is but another passage that I am aware of, that is adduced in favour of the right which some suppose the church possesses, to exclude true Christians from its communion. And when this passage comes to be examined, it will be seen that it says as little in favour of such a right as any that have been already considered. It is the passage in Matt. xviii. 15-18, in which the Saviour gives directions for the peaceful adjustment of all personal disputes between his followers. These directions are, 1. That the offended party tell the offender of his fault between their two selves. 2. That if the offender will not make reparation and be reconciled to his brother, his brother

take one or two more with him, that by their influence the quarrelsome, offending brother may be brought to a better mind; or, if this cannot be accomplished, that in the mouth of two or three witnesses every word may be established. 3. That in case he still refuse to hearken to offers and counsels of peace, the case be laid before the church; that by the entreaties and admonitions of the church he may be induced to acknowledge his offence, and agree to be reconciled to his brother. 4. That in case he still harbour unkind, revengeful feelings, and show himself to be a stranger to the meek, conciliating spirit which Christ requires of his disciples, his brethren proceed forthwith to disown him, and that he be thenceforth regarded by them as a heathen man and a publican. It is obvious here also, that the person to be disowned is not a good man who faithfully follows his conscientious convictions, and acts according to a sense of duty in every thing, but a proud, morose, quarrelsome individual, unwilling to be reconciled to his brother, when his brother has made the first advances, and done every thing in his power to effect a reconciliation. Whether this passage, when it comes to be understood, proves any thing against the principles and reasonings contained in this article, judge ye.

I have now gone through the New Testament, and examined every passage with which I am acquainted, that has any relation to the subject; and if I am not mistaken, I have proved, by a separate examination of each passage, that there are no heretics spoken of in Scripture, who were not either infidel in sentiment, or licentious in practice, or both,—that there is not a single passage authorising the church to expel from its communion any sincere follower of the Lord Jesus Christ; and that while the right of the church to expel heretics, and even the imperative duty of the church to do this is most manifest, there is nothing in this fact to authorize the expulsion of those who love God, and make it the labour of their life to ascertain and do his will. Men like these are *not* heretics, and though there were ten times as many passages as there are, requiring the ex-

clusion of heretics from the church of Christ, they would not all establish the right of the church to expel those whose only offence is, that they reverence the authority of the Gospel, and freely exercise their minds to ascertain what are its teachings and requirements.

(To be continued.)

USE OF PROPERTY.

How little of all the property that is possessed by professing Christians is rightly employed. What vast amounts are spent in pride and sensuality. What vast amounts are laid up as a security against future want. What vast amounts are employed in trade, with no other object than to acquire more wealth. How little do we see employed in genuine Christian charity. How scarce is the true self-denial and charity of the Gospel. How few do we see who have given up all pretence of title to themselves or any thing they have, and who have consecrated themselves and their all to God; resolving to employ their all in his service, studying only to be well informed in what particular ways it may best promote his glory, and the welfare of mankind. How scarce are those men who are covetous and laborious for God and for their fellow-men, that do as providently get and keep, and as diligently labour, and as much pinch their flesh that they may have the more with which to do good, as other men do in making provision for their flesh, and laying up for their posterity. Oh, when will men understand the religion of heaven; when will they submit themselves to the will of God. When will they acknowledge the wisdom of his laws, and begin to live only for his glory and for the welfare of their fellow-men.

He never studied God and heaven, nor his own heart, that knoweth not that it is a very difficult thing to have a heavenly mind in earthly prosperity, and live in the desires and delightful hopes of another world, while we feel that all things seem to go well with us in this. It is hard to be weaned from the world till we suffer in it; yea until we are plunged into an utter despair of ever receiving the satisfaction of our desires.

THE TRACT PROJECT.

THE arrangements are now complete for the publication of a number of Tracts, and we hope the friends will afford us the help which will be necessary to enable us to carry out our plan. We intend, if suitably assisted, to publish at the rate of a twelve page Tract a week, for one year; and, when the price at which these twelve pages will be sold, is stated, it will be made evident that their extensive diffusion is not only practicable, but must take place, if right means are used, almost as a necessary consequence. A single Tract will be sold for one halfpenny; three Tracts for a penny; twenty-five for twelfth-pence; fifty for fifteenpence; and, one hundred for two shillings and sixpence. In case smaller or larger Tracts be issued, the price will be less or more accordingly, the rates being for twelve pages as just stated. This is cheaper—much cheaper—than any thing of the kind that we are aware of, whether undertaken by public societies or particular individuals. The separate Tracts will be so numbered that they may be bound together in volumes; and, when thus put together, the cost of a volume of three hundred pages will be only about eightpence; and if threepence or fourpence be added for the expense of binding, the whole charge will not exceed a shilling. This is surely putting knowledge within the reach of all. But cheapness will not be sufficient of itself to secure the attainment of the object we aim at, unless proper means be adopted by others, besides the publishers, to place instruction before the world. Ignorant persons are not like persons destitute of natural food, who feel hungry, and who must, and will be supplied with something to satisfy their cravings. An ignorant man has often no concern for knowledge: he is willing to remain as he is. It is for others, in the first instance at least, to care for him. It is the special duty of the Church to try to enlighten mankind in the principles and duties of the Gospel; and it is to stir up the members of the Church—of all Churches—to do this duty that we are aiming at, by the publication of Tracts and other similar

means. We invite all our readers to help us.

Some individuals may do a great deal alone by purchasing and personally distributing Tracts. In other cases, two or three persons may act together for the same object, and besides what they do themselves, they may induce others to enter upon the same work. We would also urge upon Churches the formation of Tract Societies, that they may operate as a body—with proper officers—on a still more extended scale. In any way and in all ways that Christian principle sanctions, this important duty should be set about, and we feel no doubt that good effects will soon be realized.

Those connected with this undertaking believe that the publication, and the wide circulation, of a new order of Tracts are necessary to the general revival of pure and undefiled religion. They believe that it is by these means, in connection with preaching, delivering lectures, and holding discussions, that the slumbering masses of our population are to be roused, and prepared for a thorough reformation. They are wishful to spread the light and influence of the Gospel through the whole country, and through the whole world. They cannot doubt but by vigorous and well-directed efforts, accompanied with holy lives and fervent, persevering prayers, a greater and more glorious reformation may be brought about than any that the world as yet has ever witnessed. The world is prepared for a change; thousands on thousands of holy, devoted souls in various denominations, are longing and looking for such a change; there appears no probability that the religion of Christ will ever be the religion of the whole earth, unless a great and mighty change is effected in the spirit and proceedings of the professing world; and it behoves us to do what we can towards bringing the desired, the necessary change about. Let us do what our hands find to do with all our might. A solemn, a tremendous responsibility rests upon us, and mournful and terrible will be the consequences, if we should prove unfaithful.

INTELLIGENCE.

DURING the last month, W. Trotter has spent near a fortnight in visiting the churches in Staffordshire. He found all these churches in a healthy thriving condition, and through Divine mercy, his labours amongst them were attended with considerable success. He preached at Tunstall, Fenton, Burslem, Sneyd Green, Hanley, Newcastle, Washer Wall, and Stoke upon Trent. With the exception of the Saturday, he preached every morning at five o'clock and every evening at seven; and so great was the thirst after the word which prevailed in the neighbourhood, that persons came regularly a distance of two, three, four, and even five miles to the preaching at five o'clock in the morning. The attendance at all the services was good, and at Hanley, on the Sabbath, the congregation was overflowing.—A holy influence evidently rested on the congregation, and impressions were made, which it is hoped will not soon be effaced. On Sabbath day, the 19th of Dec., W. Trotter preached at Hanley morning and evening, and conducted a lovefeast in the afternoon. The subject on which he dwelt in the morning was, the character and success of the primitive churches compared with the character and success of the churches at the present day.—Many, it is believed, were led to resolve that they would return to first works and seek the unction from above, with which the first Christians were so plentifully endued.—In the afternoon, at the lovefeast, the convincing and awakening fervour of God was displayed, and three persons appeared to enter into the enjoyment of Gospel Peace and Liberty. The subject in the evening was, The Nature of True Penitence, as exemplified in the Case of David, Psalm li. 1—4. The presence and power of God were still more signally manifested than in the afternoon, and a number of persons professed to find peace through faith in a crucified Redeemer. A number more seemed to labour under deep convictions of sin, and there seemed to be a delightful cheering prospect of a great ingathering of souls. W. Trotter preached again in Hanley, on Thursday evening and

Friday morning. On Thursday evening, the large room in which the Friends worship, was comfortably filled, and again was the presence of God made manifest in the awakening of souls. On Friday morning, there would be not less than three hundred persons present, some of whom had come from a distance of four or five miles. A gracious influence pervaded the assembly, and numbers, we hope, resolved, in the strength of grace, that they would be altogether devoted to the Lord and follow him fully. Throughout the district, there are the signs of an approaching and abundant revival of religion. If the friends are only faithful to God and to his cause, his arm will be made bare amongst them, and blessed results shall follow:

“Lo! the promise of a shower
 “Drops already from above;
 “But the Lord will shortly pour
 “All the Spirit of his love.”

We have received the following from our friend Thomas Smith, who is labouring with Wm. Trotter in the Bradford District.

DEAR BROTHER BARKER,

Our Christian brethren in Huddersfield and the neighbourhood, wish me to send you, for the *Investigator*, a brief report of the meetings, &c., recently held there.

I spent a very happy Christmas with them, during the week commencing with Dec. 25th, (Christmas Day) and ending with the year. In accordance with an arrangement which had been previously made public, I gave ten lectures and sermons, and had pleasing evidence that entire Christianity was promoted by them. These were delivered at Huddersfield, Berry Brow, Lindley, and Shepley. Those portions of Evangelical truth, which in this age are most neglected, formed the chief topics of the addresses, and four of these lectures were devoted to the *Wealth Question*. We had several discussions after the lectures, which greatly increased the interest evinced by the audience. From the information given me in the various places, it is evident a widely-spread inquiry has commenced, and is fast extending throughout that part of

the country, in favour of Evangelical Reform; and in no religious denominations more satisfactorily than amongst the Methodists, both Wesleyans, Primitives, and of the New Connexion. Wesleyans in four villages have just applied for sermons, &c., and in a great number of others are decidedly in favour of the reformation. An increasing demand for tracts, &c., is another encouraging sign.

You will be pleased to hear that the churches in the Bradford District are increasing both in piety and numbers. In several places, our *Christian* brethren are full of expectation of an approaching and glorious extension of pure and undefiled religion. At Bradford, on Sunday evening, I had the pleasure to witness six persons professing to give themselves to God. At Bromley, also, I am told, there were several the same evening. And at Pudsey, last night, and during the last fortnight, I think about ten persons have joined the church, chiefly *backsliders*. The churches in this part of the country are all in a state of transition to a more scriptural mode both of practice and discipline. They are electing deacons, and intend to allow "none among them to lack." They wish to "do the first works," and they are beginning to cry to God earnestly for the "first love." The world is losing its hold on the hearts of men, and the "kingdom of heaven" is taking its destined place. Persons of all denominations are beginning to think our Christian friends are in the right.

I am, dear Friend,

Your's affectionately,
THOMAS SMITH.

WE need forgiveness ourselves; we are undone unless we be dealt with mercifully; and it is not seemly for men that depend upon mercy and forgiveness for their all, to be

unwilling to forgive their brethren. An unforgiving spirit is one of the last things we ought to encourage. We know that if that spirit were indulged towards us, we should be outcasts both from earth and heaven. How conscious we are of faults and imperfections. There is scarce a single point on which we can fully justify ourselves in our own hearts. So faulty are we, that we are at times afraid to look at ourselves: we are frightened at our own consciences, and force our thoughts away to other subjects. So conscious are we of faults, that we are at times ashamed to present ourselves before God; we have scarce confidence to pray; we scarce dare lift up our eyes to heaven, but smite upon our breasts and cry, God be merciful to me a sinner. And can we be unforbearing and unforgiving to our erring, faulty brethren? If others knew as much respecting us, as we know about ourselves, we should be ashamed to show ourselves. So far from haughty, unforgiving looks, we should be among the first to plead for the exercise of mercy. If God should publish to the world a full history of all the faulty deeds, and unwise words and improper thoughts of which we have been guilty for but one half-year past, should we ever be severe towards our brethren again? Would it not cure us of our harshness towards our brethren? There is not one amongst us that could bear to be seen by our brethren as we are seen by God. There is not one of us, but what has need of gentle, merciful, forgiving dealing both from God and from our brethren, and it is unseemly, it is cruel, it is utterly inexcusable for us, while we are so conscious of faults and failings in ourselves, to cherish a harsh, unforbearing, unforgiving disposition towards our brethren. For such as us to be unforgiving, is one of the greatest crimes that we can commit.

TEMPERANCE AND TEMPERANCE SOCIETIES.

(Continued.)

THE objects which we have in view in forming Temperance Associations, as we have stated in the preceding article, are, 1. The reformation of drunkards, 2. The preservation of those who are sober from becoming drunkards, and 3. The conversion of mankind to God,—the universal spread of the religion of Christ,—the temporal and eternal welfare of the whole human race. We cannot doubt but that these objects will commend themselves to every thinking and rightly-disposed mind. We cannot doubt but that all who read our observations will acknowledge, that it is exceedingly desirable that these objects should be thoroughly accomplished. So far, therefore, as the objects which we are wishful to accomplish are concerned, we may reckon that we and our readers are agreed.* The next question is, What

* There is one consideration of great importance, which was not mentioned in the first article on temperance; namely, the vast extent to which the vice of drunkenness prevails in this kingdom. It has been stated that in Great Britain and Ireland there were, a few years ago, no less than six hundred thousand habitual drunkards. We may safely reckon that in addition to the habitual, open drunkards, there are not less than four hundred thousand private, occasional, or, if we may use the expression, genteel, or respectable drunkards. The six hundred thousand are of a more openly profligate character, public-house, beer-house, tavern, and spirit-shop drunkards; the four hundred thousand drink principally in their own houses, and in the houses of their friends, and may be called parlour drunkards, fireside drunkards, dinner-party and tea-party drunkards. These two classes will make about one million; one million drunkards! One million will be about one in six of our upgrown population. Every one of these drunkards is miserable, and every one may be safely reckoned a troubler or tormentor of several others with whom he is associated by ties of blood and friendship. Then there are multitudes more who cannot so properly be called drunkards, who nevertheless get drunk on special occasions. Some of them get drunk at weddings, at births, at christenings, so called: others get drunk when they are fixed as apprentices, and when they are loose from their apprenticeship, when they go to new shops, when they remove to fresh houses, or when they pay their rent. Others get drunk when at elections and political dinners, and others get drunk only at Christmas, and on New Year's-day.

sort of means do you propose to employ for the accomplishment of those objects? We answer,—The means which we propose to employ are, we believe, as unobjectionable as the objects which we are wishful to accomplish. The means which we employ are, first, to abstain from all intoxicating drinks ourselves; secondly, to put down our names to a paper, containing a declaration of our intention to abstain from those drinks. Our plan is then, by the influence of our example, by the publication and circulation of tracts, by holding meetings, delivering lectures, by affectionate advice, by mild entreaty, and by prayer to God, to endeavour to bring others to adopt the same course. Our next step will be to endeavour to lead them, as we may have opportunity, to think of their eternal interests, and to understand and obey the Gospel of Christ.—These are the means which we propose to employ. If the propriety of any of these means be disputed by our readers, we suppose it will be the first, namely, The practice and the recommendation of abstinence from all intoxicating drinks. It is to the principle of abstinence from all intoxicating drinks, therefore, that I shall confine my remarks. Do we do right,—do we act wisely, in giving up the use of all intoxicating drinks as a means of promoting a temperance reformation? What have you to say in favour of the adoption of this principle?

The first observation that I would make as to the practice of entire abstinence from intoxicating drinks is,

These also are drunkards in the sight of God, and would be drunkards in the sight of men, if they had the opportunity. They have the love of intoxicating drink, but they have not often the opportunity of getting any great quantity. There is great reason to fear, that reckoning such as get drunk habitually and openly, and such as get drunk somewhat secretly or only occasionally, there are, or at least there were, a few years ago, not less than two millions of drunkards in this kingdom. Though a very great improvement has taken place of late years; yet even now the prevalence of drunkenness is truly alarming. I mention this point to show, that whatever we can do to cure the evil, we ought to do, and do it with our might.

that it is lawful ; it is not forbidden by the law of God. If abstinence from intoxicating drinks were forbidden by the law of God, we should consider ourselves bound to renounce it at once ; but it is not. I know there are those who say that Teetotalism is unscriptural ; but I imagine that those who speak thus do not properly understand what they say. A thing is unscriptural, when the Scriptures forbid it, or when they command the contrary. If the Scriptures therefore forbid us to abstain from intoxicating drinks, or if they command us to drink intoxicating drinks, Teetotalism is unscriptural : but if the Scriptures do not forbid us to abstain from intoxicating drinks, and if they do not command us to drink them, then Teetotalism is *not* unscriptural. And this is the case. There is not a single passage in the whole Bible, that either forbids men to abstain from intoxicating drinks, or that commands people to use them. On the contrary, the sacred Scriptures encourage abstinence from intoxicating drinks. We do not say that the Scriptures explicitly and altogether forbid the use of intoxicating drinks ; but we say this, that the Scriptures say a great deal on the subject which is exceedingly favourable to entire abstinence. I will endeavour briefly to lay before you a number of Scriptural facts on this subject, and you may draw your own conclusions from them. And first ; there does not appear to have been any intoxicating drinks provided for our first parents. There was abundance of fruit provided for them for food, but there is no intimation of any drink that was provided for them, except water from the fountain or the stream. Water appears to have been the common drink of sober, godly persons, through the whole period of Scripture history. The drink which the Almighty gave to the children of Israel, when he led them through the wilderness, was water. It was a bottle of water that Abraham gave to his handmaid Hagar to drink, when he sent her away from his dwelling ; and it was water with which the Almighty supplied her in the desert, and by which he graciously preserved her son Ishmael from death. When God promises to

supply the wants of his faithful ones by the prophet Isaiah, it is not luxuries or intoxicating drinks that he promises, but simply bread and water. "He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high : his place of defence shall be the munition of rocks : bread shall be given him ; his waters shall be sure." Isa. xxxiii. 16. And a somewhat similar promise was given to the children of Israel in the days of Moses : "Ye shall serve the Lord your God, and he shall bless thy bread and thy water ; and I will take sickness from the midst of thee." Exod. xxiii. 25. When he threatens the rebellious people in the days of Isaiah, the threatening runs thus ; "For, behold, the Lord of Hosts doth take away from Jerusalem, and from Judah the *stay* and the *staff*, the whole stay of bread, and the whole stay of water." Isa. iii. 1. It was water that God provided for Elijah when he was hid by the brook Cherith. 1 Kings xvii. 4. It was water that was provided for Elijah by the angel, 1 Kings. xix. 6 ; and it was water that Elijah asked of the widow of Zarephath. It was water that Obadiah gave to drink to the prophets of the Lord which he hid from the persecutions of Ahab. 1 Kings. xviii. 4. Daniel and his companions drank only water in the court of Babylon. Dan. 1. Wine was allowed them by the king, but they refused to take it ; and rich food also was set before them, but they refused to eat it. They chose pulse, a diet of vegetables or coarse grain, for their food, and water for their drink. The king's officer was alarmed lest such plain living should make them worse-looking than others of the king's servants, but Daniel wished him to wait awhile, and not to judge till a fair trial had been made. At the end of ten days those who drank wine and ate the king's meat, and those who drank water and fed on pulse, were brought forth and examined ; and the countenances of those who drank water and fed on pulse, appeared fairer and fatter than the youths who did eat of the king's meat. And

it is certain that in point of understanding and piety, the water-drinkers had no equals. Jonadab, the son of Rechab, commanded his sons not to drink wine or strong drink; and his sons obeyed his command; and yet there is no fault found with either the father or his offspring. There is not the slightest intimation in the whole Old Testament, that it was wrong to abstain from intoxicating drinks: there are, on the contrary, innumerable intimations that the proper drink for man is water.

And it is much the same with the New Testament. John was a Teetotaler from his birth; Christ drank wine, but there is no proof that he drank intoxicating wine; and it is certain that the Apostle Paul understood that men were at liberty to abstain not only from wine of all kinds, but even from flesh; and that there might be cases in which it might be his duty to abstain from those things. "If meat make my brother to offend," says he, "I will eat no more meat while the world standeth." And again he says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." 1 Cor. viii. 13. Rom. xiv. 21.

But not only is abstinence from intoxicating drinks tolerated and encouraged by the Scriptures; there are intimations given that the use of such drinks is very dangerous.—There were some cases under the Old Testament dispensation in which intoxicating drinks were expressly forbidden. Aaron and his sons were forbidden to drink either wine or strong drink, when they went into the tabernacle of the congregation, and a reason is given for the prohibition, which retains its force to this day, and which should recommend abstinence from intoxicating drinks to all who desire to honour the religion of Christ.—The passage is as follows:—Lev. x. 8, &c. "And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations; that ye may put difference between holy and unholy, and between clean

and unclean; and that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them, by the hand of Moses." This law is repeated in a somewhat different form in Ezek. xlv. 22. A similar regulation appears to have prevailed respecting kings and princes. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." And hearken to the reason assigned: "Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Prov. xxxi. 4—5. The reason assigned in this passage why kings and princes should abstain from intoxicating drinks, and the reason assigned in Lev. x. 10, why the priests should abstain from such drinks, when going into the tabernacle of the congregation, appear to me to be applicable to all who are called to take any part in affairs of importance, especially in affairs of a religious nature.

Among the children of Israel there was an order of people called Nazarites, persons who were specially "separated to the Lord." This order of people appears to have been looked upon by God with special approbation. In some cases persons were *commanded* to be Nazarites, as in the case of Samson, and in no case does any obstacle appear to have been placed in the way of any one joining this order, whether male or female. And yet the Nazarites were required to abstain from all intoxicating drinks, and, as if to prevent the possibility of their taking intoxicating drink by mistake, they were forbidden to use any thing that was produced by the vine. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk."—Numbers vi. 1—4. As we have already intimated, Samson belonged

to this order. The angel that gave promise of his birth to his mother said to her; "Now, therefore, beware, I pray thee, and drink not wine nor strong drink,—for, lo, thou shalt conceive and bear a son, and the child shall be a Nazarite unto God from the womb."

Abstinence from intoxicating drink was enjoined upon John the Baptist. When the angel of the Lord foretold his birth to his father Zacharias, he said, "Thou shalt have joy and gladness; and many shall rejoice at his birth.—For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Luke i. 14—15.

It is manifest therefore that the notion that abstinence from intoxicating drinks is unscriptural, is altogether erroneous. It seems plain to me, that the Sacred Writings, so far from making abstinence from intoxicating drinks unlawful, hold forth the use of such drinks as very dangerous, and encourage and indirectly recommend abstinence from intoxicating drinks, as the most safe, the most prudent, and the most pious course. And every one that candidly examines the Scriptures on this subject will acknowledge, that whether the Scriptures encourage abstinence from intoxicating drinks or not, they certainly do not forbid it,—that they leave us perfectly free to abstain, whenever we have reason to believe that by abstaining we can best promote the interests of religion, and the welfare of our fellow-men. Abstinence from intoxicating drinks is perfectly lawful then.

2. Abstinence from intoxicating drinks is not only lawful, but practicable also. Some things are lawful which are not practicable. There is no law against men making each other immortal, or turning the various seasons of the year into one delightful and perpetual spring: but no such thing is practicable. But the plan which we recommend for doing away with drunkenness, and for securing to the whole race of mankind the blessings of sobriety, *is* practicable. People *may* abstain from intoxicating drinks; they may all abstain—and they may **abstain**, I believe, without sustaining

any serious injury or inconvenience. I would say more: I have tried the principle of abstinence for more than seven years, and I have known great numbers who have tried the same principle for a great part of the same period,—I have heard and read the results of similar experiments made by thousands upon thousands of persons in different countries, and in different climates,—I have heard and read the judgments of numbers of persons who have examined the subject with the greatest attention and care; and the result of all,—the conclusion which I draw from my own experience, and from all that I have heard, and seen, and read on the subject is, that entire abstinence from intoxicating drinks may be practised by men generally, not only with perfect safety, but with advantage. I know that some persons still entertain doubts on this subject, but I am persuaded that there is no good foundation for those doubts. I have known numbers who once believed it impossible for them to do without intoxicating drinks, who after making a fair trial, found they could do better without them than with them. I had myself doubts as to the possibility of doing without intoxicating drinks, and when I first made the experiment, I did it with fear and trembling: but I have now done without them between six and seven years, and so far from being injured thereby, I am healthier and stronger, I believe, than ever I was in my life. At the time when I laid aside the use of intoxicating drinks, I was very unwell indeed. I was very much troubled with indigestion; I soon took cold, and my colds at that time had a very serious effect on me. I was scarce ever a fortnight without a sore throat or a sore chest, either winter or summer, and I was obliged to wear hot plaisters almost the year through. I was frequently obliged to blister myself on the Saturday, in order that I might be able to preach on the Sunday; and many a time have I preached when my chest was blistered and raw from side to side. I was also frequently troubled with a cough, and on one occasion my cough appeared to be almost immovable. I was very much troubled with the heart-burn also, and I had frequently another very distressing pain as if

there was something burning or scalding hot, pressing upon the bottom of my stomach. This latter pain was the most distressing of all; it used to take away almost all my strength, and make me that I could scarcely stand upright. I was also much subject to depression of spirits, and to distressing and frightful dreams. I was also subject to many other symptoms of ill-health, which it is not needful for me to mention here; and I was, besides, gradually and manifestly getting worse. While I was in this state, I went to Boston to preach, but I was so unwell that I was obliged to have medical help. The person that visited me was Dr. Small, who has lately appeared before the public in some of the temperance periodicals. I told him how I was, and he gave me his opinion freely in return. He gave it as his opinion that unless there was a speedy change in me for the better, I should die in the course of twelve or eighteen months of consumption, brought on by indigestion. And I believe he was not far from the truth. He questioned me as to my habits of life, and I answered him freely; and he concluded by ordering me medicine, and giving me advice. He advised me, in the first place, to give up the use of tobacco; in the second, to give up taking suppers, or to take only a small piece of dry crust to my supper; in the third place, to give up the use of all fermented and distilled drinks; and, in the fourth place, to study less, and spend more time in exercise, and in breathing the fresh air. As for smoking tobacco, I could hardly entertain the thought of giving up that; and I could not think of paying less attention to study. I had no objection to exercise in the fresh air, except that it would take up a part of the time that I was accustomed to give to my studies. As for suppers, I did not much care for them; I could give them up with little trouble; and I did not care much for intoxicating drinks, and I resolved to give them up too, if I could do without them. When I got home again to Sheffield, I laid aside intoxicating drinks, and I began to take less and lighter food for my last meal; and I began to improve in health from that time. My appetite improved, and became

more regular. My sleep was less disturbed, and more refreshing; and a less quantity of sleep was sufficient for me. I did not so soon take cold, and when I did take cold, my colds did not affect me so seriously, nor remain with me so long as they had been accustomed to do. I was more cheerful and comfortable in my soul. I had not so much need of those teasing and tormenting blistering plaisters. My heartburn left me, and so did that other dreadful pain that used to distress and afflict me so; and I have not been troubled with either of them six hours during the whole of the last seven years and a half. I felt greater pleasure in my labours, both in the pulpit and in my study; and so far from finding it necessary to study less, I have been able to study more. I believe I have spent from three to four hours a day more in my study since I became an abstainer from intoxicating drinks, than I used to spend in my study before. And the work which I used to do out of my study was nothing compared with what I have done since I became an abstainer. I have travelled, I believe, at the rate of from five to ten thousand miles a year: I have travelled in all weathers, and principally outside the coach; I have generally lectured, preached, met classes, or held discussions six nights a week, besides preaching three times and travelling six, ten, or twenty miles on a Sabbath, and besides numerous week-day services in which I have been engaged through the week. I have been steeped through with rain on the coach by day, and slept in damp beds by night, and I have gone through a vast variety of toils, and a vast amount of mental exercise, of which but few can form any just conception; and what is the result? My friends who were opposed to Teetotalism used to tell me I should kill myself, and that though I might be able to endure it for a time, I should see what it would do for me at length; but how does the matter stand? I have abstained between seven and eight years, and I have gone through an amount of labour and suffering, which I should once have thought it impossible for a man to have gone through; and yet so far from being injured or destroyed, I am if I

am not mistaken, stronger, and stouter, and healthier, and happier, than I ever was in my life. And I do not stand alone in this respect. I have known other ministers, who were afflicted much in the same way as I was, while they used intoxicating drink, and who, since they became abstainers, have experienced advantages somewhat similar to those which I have experienced myself.

I have met with numbers of persons who thought it impossible to do without intoxicating drinks before they tried, but I have not met with one, that I recollect, that has fairly tried to do without them, who has not completely changed his mind. I went one day into the shop of J. W., at Chester, and I had not been in long, before he began to talk about Teetotalism. "It is a very good thing," said he, "I am glad you have taken the subject up; but you must not attempt to carry the thing too far. I have no doubt it will do well enough for many, but you must not think that it will do for all. It won't do for me, for instance. I have got a complaint in my back, that would kill me, if I were not to take a little gin. It is a dangerous thing to push a principle too far." I saw he was hardly in a fit state to be reasoned with on the subject just then, so that after a few kind words, I left him, with the intention of speaking with him on the subject at some other time. Meanwhile a number of his children became Teetotalers, and found the principle to answer very well. Then others of his children became Teetotalers, and *they* also found it to answer. At length his whole family, his wife and nine children, became Teetotalers, and poor J. W. was left alone. What was he to do? He still thought it was impossible to do without a little gin, but how was he to get it? He did not like the idea of sending any of his Teetotal children to the gin-shop, and he did not like to go himself; so that there seemed no way left for him but to try if he could not do without it. He did try to do without, and, curious enough, so far from taking any harm in consequence, his health was greatly improved. He smiled when I called again, and told me the whole story, and declared that the pain in his

back was not near so bad as when he used to take his usual allowance of gin. And abstinence had a beneficial effect upon the whole family.—The eldest son told me, when I was leaving that part of the country, that the last half year, during which they had all been Teetotalers, was the only half year, since his recollection, that the family had been without a doctor's bill.

There was another case near Chester of a similar description; the name of the individual was G. W. He was a stout, red-faced, healthy-looking man, but he thought he could not do without a little intoxicating drink. "I have frequent attacks of a bowel complaint," said he, "and if I were not to take a little brandy on those occasions, the consequences might be very serious." "But you might do without ale," I said, "Why yes, I might do without ale," he replied. I advised him to abstain as far as he could, and he gave up the use of ale from that time. But after he gave up his ale, his bowel complaint left him, and he had no need for the brandy. The complaint which seemed to render necessary one kind of intoxicating drink, was itself the effect of another kind of intoxicating drink. And this is frequently the case.

Some have been convinced of the excellency of Teetotalism against their wills. A friend of mine, near Halifax, when Teetotalism first came into his neighbourhood, was confident it was a piece of folly, and he was resolved to have nothing to do with it whatever. But he broke his leg, by some means or other, and while he was under the care of the doctor, he was required to act on the Teetotal principle. He was so astonished at the happy effect which abstinence had upon his frame, that he resolved to become a Teetotaler himself, and I believe he both acts on the principle of abstinence and recommends it to others to the present day.

When I first went into Wales, several of the leading members of the church, with which I was connected, quite laughed at the notion that people could do as well without intoxicating drinks as with them, and when I recommended them to lay them aside, and try for themselves, they seemed as if they could hardly be-

lieve that I was sincere. A number of them were, notwithstanding, led to try the principle, and so convinced were they of the safety and excellency of the principle, that they became its advocates, and they continue its advocates to this day.

Some think Teetotalism will do for certain constitutions and employments, but that it will not do for *all* constitutions and employments. It is my belief that there are *no* constitutions nor occupations to which intoxicating drinks are necessary. Abstinence from intoxicating drinks has been tried, and found beneficial, by people of all kinds of constitutions and occupations, so far as we can learn. I have myself known people of a vast variety of constitutions and occupations, who have tried Teetotalism, and I never met with one that tried it fairly, who did not find it to answer. I have known it tried by persons that were healthy, and by persons that were sickly; by persons that were robust and strong, and by persons that were delicate and feeble; by persons that were full of life and spirits, and by persons that were sedate and calm; I have known it tried by fat persons, and by lean persons; by old persons, and by young persons; by males, and by females; by persons that were married, and by persons that were single; by mothers of children, and by persons without children; by persons who had been previously accustomed to drink much, and by persons who had been accustomed to drink little; by persons who had been used to ale and porter chiefly, by persons who had been principally used to wine, by persons who had been accustomed to distilled spirits, and by persons who had been accustomed to any or all kinds of intoxicating drinks, as they might happen to come to hand: I have known abstinence from intoxicating drinks practised by weavers and spinners, by shoemakers and tailors, by millers and joiners, by brewers and publicans, by soldiers and sailors, by farmers and merchants, by rich people and poor people, by miners and colliers, by glassblowers and iron-founders, by smiths and carpenters, by porters and policemen, by doctors and preachers, by dressmakers and shopkeepers, by coachmen and guards, by chimney

sweepers and members of parliament, by persons confined to their rooms, and by persons exposed to all weathers, by persons in Britain, and by persons who have travelled in all the four quarters of the globe. I have known it tried by persons of various constitutions in the same employment, and by persons of apparently similar constitutions in different employments, and I have not met with one, that I can recollect, that has tried it fairly and fully, that has not found it to answer.

I have known cases in which persons have appeared to sustain injury from Teetotalism for a time, but when the parties have persevered in the experiment, they have either found that what they supposed to be unfavourable, was not unfavourable in reality; or that the unfavourable effects remained only for a short time, and that they speedily gave place to other effects of the most satisfactory description. Some people that are very bulky and fat, lose weight when they give up the use of intoxicating drinks; and when they find themselves losing weight, they fancy they are going at full speed to the grave; but let them have a little patience and courage, and they will find they are doing no such thing. The loss of fat is not always an injury. Fat is neither health nor strength; nor is it, in general, any thing akin to health and strength. Fat is often a disease rather than otherwise, and the loss of it is frequently a great advantage. To suppose, therefore, that Teetotalism is doing a man harm, merely because it happens to be lessening his weight, is not wise. I have known persons who have lost a great deal in weight, who have, notwithstanding, been great gainers in health and strength. I knew a man in one place where I lived, who lost thirty-five pounds in weight in less than eight months, after he became a Teetotaler, but he was all the better for his loss. When he used to take intoxicating drinks, he was so fat, that he was a burden to himself.—He could not have run a hundred yards, I believe, if his life had depended on it: he was out of breath if he walked quickly across the road; and if he had to go rapidly up a few steps, he was almost exhausted. Fat was a serious affliction in his case,

and was likely to bring him to a premature end; and when Teetotalism took from him two to three stones weight, it did him an incalculable service. He had thirty-five pounds weight less to carry, and he had a great deal more strength to carry it with than he had before.

I knew another person of a somewhat similar description at Mossley. The first time I recollect seeing him was on the road between Ashton and Mossley. It was a warm summer's day, and he was trudging along, up the hill, with his hat in his hand, and his coat on his arm, and sweating as if he were almost broiled. He was not a Teetotaler then. After he became a Teetotaler, he lost weight considerably, and some were disposed to believe that he would soon bring himself to his grave, if he did not take a little drink again. But my friend was not so soon frightened. He felt himself healthier and stronger, more active and comfortable both in body and in soul; and why should he fear? He was resolved to go on in the way of abstinence; and he went on to the end of the year, but so far was he from being brought by Teetotalism to his grave, that he took the chair at the anniversary meeting, and declared that he did not recollect that he ever felt himself better in his whole life. He said he had sometimes heard people talk about walking as comfortably up hill as down; but he had never been able to understand how that could be, till he became a Teetotaler; but now he began to prove, by his own experience, that the thing was not impossible. I have no doubt but numbers who have decreased in weight in consequence of abstaining from intoxicating drinks, have increased in health and vigour in proportion; and I doubt not but that there are multitudes more of fat, unwieldy people, who might reap similar advantages, if they would but practise the requisite self-denial. I ought, perhaps, to state, that while I have known Teetotalism make fat people lighter, I have in many cases known it make lean and light people heavier. It takes something away from those who have too much, and gives something to those who have not enough. It tends to draw people from extremes on both sides, and to bring

them all to a happy medium, "the golden mean."

In some cases I have known Teetotalism produce effects truly painful for a time. I have known it produce headache, and dizziness, I believe, and an unpleasant state of the bowels, and weakness, and depression. Some of these effects I did myself experience, at one period, and I have no doubt that some of them have been experienced by others. But these unpleasant effects remain but a short time, and when they pass away, they leave the frame in a healthier and more comfortable state than before they were experienced. And the evil is to be attributed, not so much to Teetotalism, as to the previous habit of using intoxicating drinks. Teetotalism produces those unpleasant effects only in the same way in which other medicines produce unpleasant effects. Medicines generally make people feel worse, when they begin to operate; but they make them feel better afterwards, when they have expelled the disease. And so it is with Teetotalism. While it is bringing people back to the natural state, it makes them feel feeble and languid sometimes; but let them give it a fair, full trial, and they will find it will prove itself their friend and benefactor before long. The slight and temporary inconvenience or suffering which it may occasion, is nothing compared with the advantages which it yields afterwards. And as I have said before, so I say again, I never knew a case, in which the individual gave the principle a fair and adequate trial, without receiving advantage from it in the end.

I have known many cases in which people have *professed* to have tried Teetotalism, and to have found it impracticable, but in all such cases, when I have had an opportunity of understanding them properly, I have found that the trial was *not* an honest and fair one. I will give a statement of some of those cases, and you shall judge for yourselves what respect is due to them. The first was a case of a young minister. He was a Teetotaler for a time, but he did not feel so well as he thought he should feel, and so he betook himself to a little porter, and ale, and wine, and then he thought he was better again. But the matter is easily explained. When

he gave up intoxicating drinks, he thought it would be necessary to eat so much the more rich food, to make up for their loss; and he accordingly began to eat flesh four times a day. And he had very little bodily exercise: the principal part of his work was within doors, and when he was out of doors, the hardest thing he had to do was to walk at his ease about three miles and back once in a fortnight. Flesh four times a day for a man that, so far as his body was concerned, had nothing to do! It was enough to make him quite ill. Teetotalism was never likely to do for a man while he used his stomach so shamefully as that. This person grew a little wiser after awhile, and tried Teetotalism again, and found it to answer very well. He had made himself ill, in the first case, by riotous eating of flesh. There is hardly a preacher in the country whose stomach could digest four meals of flesh in a day: it would make a tiger ill to gorge it with flesh four times a day.

Another case that I met with was at Macclesfield. I had been lecturing there on temperance one night, and a brother minister came to me after I had done, to speak with me. He said, "Teetotalism will not answer for me, Brother Barker." Have you tried it? I said. "I have," he replied, "and it made me feel quite unwell." I thought, Well, I can't understand this; it seems a curious affair. The person was a preacher, and a friendly man, and I never supposed for a moment that he was telling me a lie; and yet I found out afterwards that he had told me something very much like a lie. How did the matter stand, think you? How long do you suppose he had tried Teetotalism? He had tried it from dinner time one day, till supper time the next. But what sort of a trial was that? He had not allowed himself time to get weaned; he might well feel very uncomfortable. If children could tell us how they feel, the day after they are first taken from their mother's breasts, they would tell us many a pitiful story: they would all tell us they felt very uncomfortable and unwell, and some of them would tell us they were sure they could never live, if they were not put to the breast again. But

what should we say in reply? We should tell them we understood the matter better than that, and require them to carry on the experiment a little longer. My friend had not given himself sufficient time to get weaned.

Another case occurred at Bolton. I had been lecturing one night there, and a female, the wife of a minister, who had been hearing me, came to me afterwards, and said, "I think favourably of the principle, on the whole, Mr. Barker, but I think you go too far when you speak as if it would answer for all. It would not answer for me, for instance." "Have you tried it, madam," I said. "I have," she replied; "I have tried it several times during the last three months." "I am afraid you have tried it too often," I said; "You should try it only once, and try it longer." After that she tried it again, and tried it a longer time; and the consequence was, that she became a zealous Teetotaler, and her husband became a Teetotal advocate.

Another case which came under my observation took place at Leeds. I was sitting in a friend's house, and a person came in and began to talk about Teetotalism. He said he was very favourable to Teetotalism himself, but he was not able to act on the principle himself. He said his was a particular case. "I have explained it to your brother Benjamin," he said, "and he told me that he thought mine was a case in which a little stimulating drink should be allowed." "I am afraid my brother has been too easy with you," I said, "but will you tell me how the case stands?" "The state of the case," said he, "is this. When I first began to abstain, things went on very well; my appetite was good; I was cheerful in my mind, and I felt strong and healthy altogether. I went on in this way for seven weeks, and I thought Teetotalism was going to answer exceedingly well. But after that, my appetite began to fail; and I grew feeble, and I was obliged to take to a little drink again." "Did you take care to eat plenty when you had a good appetite," said I. "I did," said he, "I was almost always eating; I carried something in my pocket," said he, "and whenever I could, I kept eating a little." "Ay," I said, "that ex-

plains the matter. You have just undone with over-eating, the good effects produced by your abstinence from drink. And there are many such cases.

(*To be continued.*)

DISHONESTY IN TRADE.

EVERY body knows that trade is generally conducted on any principles but those of Christian truth and equity. "Whatsoever things ye would that men should do unto you, do ye even so to them," is a rule as little remembered in the commercial transactions of this country, as some obsolete law passed in the reign of King Edward the Confessor. But little as is the practical regard rendered to this Divine requirement, it is not often that we meet with one who avowedly disregards it. It is not frequently that we hear such a frank explicit acknowledgment of unfair dishonest principles, as I have now to relate. The circumstances were as follows:

A few days ago a friend of mine was disposing of certain articles to another tradesman. The purchaser made a great many objections to the articles, and discovered, or pretended to discover, a great many defects in them, and urged these as reasons why he should have the articles at a reduced price.

"If I were to go and examine your goods," said my friend, "I should find a great many more defects in them, perhaps, than in these; and yet you would want your price too."

"Aye," said the other, "but that would be a different matter; I should be wanting to sell then; I am wanting to buy now; a totally different matter, Mr. B.!"

After thus avowing that he had one rule for buying and another for selling, he adverted to some former purchases that he had made of my friend. Holding up the article to the light, he said, "This is not a better than the last I had; indeed, I would rather have the last."

And yet, who would believe it? In the end he paid a considerably higher price for the articles that he was then examining, than he had paid for the others, that he said he would rather have!

"I do not care," said he, "whether I have a whole piece or only this bit." And yet he took a whole piece, and two bits besides!

There are not many who thus act a false and dishonest part, without disguise; but alas! the number of those who act on the same principles as the individual above adverted to, is exceedingly great. And can professing Christians have any thing to do with such abominations as these? This man was not a professing Christian; but it is to be feared that there are too many professing Christians who act like him. And how can we expect Christianity to triumph, and have a universal spread, if we thus set at defiance the plainest principles of common morality? Oh that the salvation of God were come out of Zion! Oh that they who name the name of Jesus, would depart from iniquity!

W. T.

WESLEY ON "GOSPEL SERMONS."

"I FIND more profit in sermons, either on good tempers or good works, than in what are vulgarly called *Gospel sermons*. That term has now become a mere cant word; I wish none in our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin."—*Works*, vol. xiii. p. 134.

AN OLD CHARGE.

In a letter from Jno. Wesley to Mr. —, the following sentence occurs. "You give five reasons why the Rev. Mr. P. will come no more amongst [us. * * * * 3. Because I, who have written so much against hoarding up money, have put out seven hundred pounds to interest. I never put sixpence out to interest since I was born; nor had I ever one hundred pounds together of my own, since I came into the world."—As it was in the beginning, it is now, but we hope it will not be always so.

THE GENERAL NEGLECT OF PRACTICAL RELIGION.

THE following extract from the writings of that holy, devoted man, John Fletcher, vicar of Madely, is almost as applicable to the state of the religious world at present, as it was to the various denominations in his day. Except the omission of a few passages that relate exclusively to the controversy in which he was engaged, it is re-printed verbatim from his Second Check to Antinomianism. It is to be hoped, that its insertion here, will be profitable to our readers. Speaking of the prevailing neglect of practical religion in his day, he says,

"Begin with *congregations*, and cast first your eyes upon the *hearers*. In general, they have curious *itching ears*, and *will not endure sound doctrine*. They say, 'they will have nothing but Christ.' And who could blame them, if they would have Christ in all his offices? Christ with all his parables and sermons, cautions and precepts, reproofs and expostulations, exhortations and threatenings? Christ preaching to the multitudes upon a mountain, as well as honourably teaching in the temple? Christ fasting in the wilderness, or praying in Gethsemane; as well as Christ making the multitudes sit down upon the grass to receive *loaves and fishes*, or promising thrones to his disciples? Christ constraining them to get into a ship, and toil in rowing all night with contrary wind; as well as Christ coming in the morning, and causing the ship to be immediately at the land whither they went? Christ upon Mount Calvary, as well as Christ upon Mount Tabor? In a word, who would find fault with them, if they would have Christ with his poverty and self-denial, his reproach and cross, his spirit and graces, his prophets and apostles, his plain apparel and mean followers?

"But, alas! It is not so. They will have *what they please* of Christ, and that too *as they please*. If he comes accompanied by legal Moses and honest Elijah, who talk of the crucifixion of the body and *decease* of the flesh, they can do very well without him. If he preaches free grace, free will, faithfulness, or heavenly-mind-

edness, some turn to the right, some wheel about to the left, others go directly back, and all agree to say or think, 'This is an hard saying, who can hear it?'

"They admire him in one chapter, and know not what to make of him in another. Some of his words they extol to the sky, and others they seem to be ashamed of. If he asserts his authority as a lawgiver, they are ready to treat him with as little ceremony as they do Moses. If he says, 'Keep my commandments: I am a king:' like the Jews of old, they rise against the awful declaration; or they *crown him as a surety*,—the better to *set him at nought as a monarch*. And if he adds, to his ministers: I am '*the prophet that was to come; go in my name, and teach all nations to observe all things whatsoever I have commanded you;*' they complain, 'This is the law; give us the Gospel, we can relish nothing but the Gospel.'

"They do not consider we must *give every one his portion of meat*, or proper medicine *in due season*; and that sweet things are not always wholesome. They will have nothing but the atonement. Nor do they choose to remember that St. Paul, who *did not shun to declare the whole counsel of God*, preached Christ to Felix by '*reasoning of temperance, righteousness, and judgment to come.*'

"Hence it is that some preachers must choose comfortable subjects to please their hearers; just as those who make an entertainment for nice persons, are obliged to study what will suit their difficult case. A multitude of important Scriptures can be produced, on which no minister, who is unwilling to lose his reputation as an Evangelical Preacher, must dare to speak in some pulpits, unless it is to explain away or enervate their meaning. Take some instances.

"If we have courage to handle such Scriptures as these, 'To do good and to distribute [communicate] forget not, for with such sacrifices God is well pleased. Show me thy faith by thy works. Was not Rahab justified by works? By works was Abraham's faith made perfect,' &c. The bare giving out of our text, prejudices our Antinomian hearers

against us, and robs us of their candid attention; unless they expect a charity sermon: for on such an occasion they will yet allow us, at the close of our discourse, to speak honourably of good works: just as those who run to the opposite extreme, will yet, on some particular days, such as Christmas and Good Friday, permit us to make honourable mention of Jesus Christ.

"Were we to preach upon these words of our Lord, 'This *do* and thou shalt live,' Luke tenth, twenty-fifth, the sense of which is fixed by the thirty-seventh verse, 'Go and *do* thou likewise;' or only to handle without deceit those common words of the Lord's prayer, confirmed by a plain parable, 'Forgive us our trespasses, as we forgive them that trespass against us;' our reputation as Protestants would be in as much danger from the bulk of some congregations, as our persons from the fire of a whole regiment in the day of battle. How would such a discourse, and the poor blind man that preached it, be privately exclaimed against; or publicly exposed in a magazine presented to the world under the sacred name of Gospel!

"In short, whoever has courage enough to preach as St. Paul did at Athens, at Lystra, and before Felix, rebuking sin without respect of persons: whoever will imitate Saint Peter, and exhort all his hearers 'to save themselves from this perverse generation,' assuring them that 'the promise of the Holy Spirit is unto *them* and their children;' must expect to be looked upon as unsound, if not as an enemy to free grace, and a setter forth of Pelagian or Popish doctrines.

"But whence springs this almost general Antinomianism of our congregations? Does it not become us to take the greatest part of the blame upon ourselves, according to the old adage, 'Like priest, like people?' Is it surprising that some of us should have an Antinomian audience? Do we not make or keep it so? When did we preach such a practical sermon as that of our Lord on the Mount, or write such close letters as the Epistles of St. John? Alas! I doubt it is but seldom. Not living so near to God ourselves as we should, we are afraid to come near to the

consciences of our people. The Jews said to our Lord, 'in so saying thou reproachest us;' but now the case is altered; and our auditors might say to many of us, 'In so saying you would reproach yourselves.'

"Some prefer popularity to plain dealing. We love to see a crowd of worldly-minded hearers, rather than a *little flock, a peculiar people zealous of good works*. We dare not shake our congregations to purpose, lest our *five thousands* should, in three years time, be reduced to *one hundred and twenty*.* Luther's advice to Melancthon, *Scandaliza fortiter*,† 'So preach that those who do not fall out with their sins, may fall out with thee,' is more and more unfashionable.

"The old Puritans strongly insisted upon *personal holiness*, and the first Methodists upon the *new birth*; but these doctrines seem to grow out of date. The Gospel is cast into another mould. People, it seems, may now be in Christ without being new creatures, or new creatures without casting *old things* away. They may be God's children without God's image; and *born of the spirit*, without the *fruits of the spirit*. If our unregenerate hearers get orthodox ideas about the way of salvation in their heads, evangelical phrases concerning Jesus's love in their mouths, and a warm zeal for our party and favourite forms in their hearts; without any more ado, we help them to rank themselves among the children of God.

"We frequently keep back from our hearers the very portions that honest Nathan, or blunt John the Baptist, would have particularly enforced. The taste of many is perverted, they *loathe the manna* of the word, not because it is *light*, but *heavy* food. They must have 'savory meat, such as their soul loveth;' and we 'hunt for venison,' we minister to their spiritual luxury, and feast with them on our own doctrinal refinements. Hence 'many are weak and sickly among us!'

* Christ had five thousand who followed him into the desert, and who were fed there with the loaves and fishes; but there were only a hundred and twenty, it would seem, that stood true to the day of Pentecost.

† Do not be afraid of making men stumble: preach the gospel faithfully, however men may stumble at it. Ed.

Some that might be 'fat and well looking,' cry out, 'my leanness! my leanness!' And *many sleep* in a spiritual grave, the easy prey of corruption and sin."

Such is this holy man's account of the state of the ministry in his day. Let us hear him a little further, while he more largely describes the influence of such a ministry on the churches.

"To speak the melancholy truth, how few individuals are free from practical Antinomianism? Setting aside their attendance on the ministry of the word, where is the material difference between several of our genteel believers and other people? Do not we see the sumptuous furniture in their apartments, and fashionable elegance in their dress? What sums of money do they frequently lay out in costly superfluities to adorn their persons, houses, and gardens?

"Our Lord, whose garment does not appear to have been cut in the height of the fashion, as it was made without seam, informs us, that they who wear *soft clothing*, and splendid apparel, *are in king's houses*. But had he lived in our days, he might have found them in God's houses; in our fashionable churches and chapels. There you may find them professing to believe the Bible, who so conform to this present world, as to wear gold, pearls, and precious stones, when no distinction of office or state obliges them to it; * in direct opposition to the words of two Apostles: 'Let not their adorning be,' says St. Peter, 'that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.'—"Let them adorn themselves in modest apparel,' adds St. Paul, 'not with curled hair, or gold, or pearls, or costly array.'

"Multitudes of professors, far from

being convinced of their sin in this respect, ridicule Mr. Wesley for bearing his testimony against it. The opposition he dares to make to that growing branch of vanity, affords matter of pious mirth to a thousand Antinomians. Isaiah could openly reprove the 'haughty daughters of Zion, who walked with stretched forth necks, wanton eyes, and tinkling feet: he could expose the bravery of their fashionable ornaments, their round tires like the moon, their chains, bracelets, head bands, rings, and ear-rings;' but some of our humble Christian ladies will not bear a reproof from Mr. W. on the head of dress. They even laugh at him, as a *pitiful legalist*; and yet, O the inconsistency of the Antinomian spirit! they call Isaiah the *evangelical Prophet*!

"Finery is often attended with an expensive table, at least with such delicacies as our purse can reach. St. Paul *kept his body under*, and was *in fastings often*; and our Lord gives us directions about the proper manner of *fasting*. But the Apostle did not *know* the easy way to heaven (so much frequented at present;) and our Lord did not *approve* of it, or he would have saved himself the trouble of his directions. In general, we look upon fasting (he might have said, and every degree of abstinence or self-denial) much as we do upon penitential flagellation. Both equally raise our pity; we leave them both to popish devotees. Some of our good old church people will yet fast on Good Friday; but our fashionable believers begin to cast away the last scrap of self-denial. Their faith, which should produce, animate, and regulate works of mortification, goes a shorter way to work; it explodes them all.*

"But perhaps we wrestle not with flesh and blood, because we are en-

* Christ did not command his people to fast, that I am aware; though he gave them directions how to fast, if they should find fasting a duty. The Christian rule respecting food is, that we should be strictly temperate,—that we should not gratify the lusts of the flesh, that we should eat and drink for health and strength and mental power and activity; in short, that whether we eat or drink, or whatever we do, we should do all to the glory of God,—do all with a view to please God, and fit us for his service. But how little is this rule regarded. ED.

* We know of no difference that the Bible makes between one class of persons and another in this matter. The passage quoted above, that "they who wear soft raiment are in kings' houses," is the simple statement of a fact. The Saviour does *not* say that it was *right* for any to do so whether they lived in kings' houses or not. We cannot conceive how any distinction of office or state should make it necessary to wear gold or pearls, or soft extravagant clothing either. ED.

tirely taken up with wrestling against principalities, powers, and spiritual wickednesses in high places."

"Alas! I fear this is not the case. Few of us know what it is to cry out of the deep, to pray and believe, till, in the name of Jesus, we force our way beyond flesh and blood, come within the reach of the internal world, conflict in an agony with the powers of darkness, vanquish Apollyon in all his attacks, and continue wrestling till the day of eternity break upon us, and the God of Jacob bless us with all spiritual benedictions in heavenly places. John Bunyan's Pilgrim, the old Puritans, and the first Quakers had such engagements, and gained such victories; but they soon got over the edge of internal activity, into the smooth, easy path of Laodicean formality: most of us called Methodists have already followed them; and when we are in that snare, Satan scorns to conflict with us; puny flesh and blood are more than a match for us. We fall asleep under their bewitching power, and we dream strange dreams: 'Our salvation is finished, we have got above legality, we live without frames and feelings, we have attained Christian liberty, we are perfect in Christ, we have nothing to do, our covenant is sure,' &c. True! But unhappily it is a covenant with the flesh: Satan, who is too wise to break it by rousing us in the spirit, leaves us to our delusions; and we think ourselves in the kingdom of God, when we are only in a fool's paradise.

"'At midnight, I will rise and praise thee,' said once a pious *Jew*; but we pious *Christians*, who enjoy both health and strength, are imprisoned within our bed-curtains, long after the sun has called the diligent to their labour. When the fear of the Lord was in us the beginning of wisdom, we durst not so confer with flesh and blood. We had then a little faith; and so far as it went, it showed itself by our works. We believed there was some truth in those words of our Lord's, 'Except a man forsake all that he hath, deny himself, and take up his cross daily, he cannot be my disciple. He that will save his life shall lose it, and he that will lose his life for my sake shall find it. If thine eye offend thee,

pluck it out; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire. Strive to enter in at the strait gate; for I say unto you, many shall seek to enter in, and not be able.' But now, 'We know better,' say some of us, 'we have got over our scruples and legality.' We can conform to this present world; cleave to, instead of forsaking all we have, and even grasp what we have not. What a strange way this of growing in grace, and in the knowledge of Christ crucified!

"Daniel informs us that he made his petition three times, and David that he offered up his praises seven times a day. Once also, like them, we had fixed hours for private prayer and self-examination, for reading the Scriptures and meditating upon them, perhaps upon our knees; but we thought this was legality too, and under the specious pretence of going beyond forms, and learning to pray always, we first threw away our form, and soon after our endeavours to watch unto prayer: now we scarce ever, for any length of time, solemnly bend the knee before our Father, who sees in secret. And instead of leaning on Christ's bosom in all the means of grace, we take our graceless rest in the bosom of that painted Jezebel, *Formality*.

"If we are backward in performing that leading work of PIETY, *secret prayer*; is it a wonder, if, in general, we are averse to every work of MERCY, that costs us something, besides a little of our superfluous money? And would to God some did not even grudge this, when it is pressed out of their purse, by the importunate addresses of those who beg for the poor! However we give yet at the door of a church, or at the communion: whether with indifference or joy, whether out of custom, shame, or love, we seldom examine. But that important branch of St. James's pure and undefiled religion before God and the Father, which consists in visiting the fatherless and widows in their afflictions, is with many almost as much out of date, as a pilgrimage to our Lady of Loretto.

"O ye forsaken sons of poverty, and ancient daughters of sorrow, who pine away in your desolate garrets or

cellars, without fire in winter, destitute of food, physic, or nurse in sickness; raise a moment your emaciated bodies, wrapt up in threadbare blankets, if you are possessed of any such covering; and tell me, tell the world, how many of our gay professors of religion have sought and found you out in your deplorable circumstances? How many are come to visit, in you, and worship with you, *the man of sorrows*; who once lay on the cold ground in a bloody sweat? When did they make your bed in your sickness? When have they kindly inquired into all your wants, sympathized in all your temptation, supported your drooping heads in a fainting fit, revived your sinking spirits with suitable cordials, gently wiped your cold sweats, or mixed them with their tears of pity?

"Alas! you sometimes find more compassion and assistance in your extremity, from those who never *name the name of Christ*, than from our easy Antinomian *believers*. Their wants are richly supplied; that is enough; they do not inquire into *yours*, and *you* are ashamed or afraid to trouble them with the dismal story. Nor, indeed, would some of them understand you if you did. Their uninterrupted abundance makes them as incapable of feeling for you, as the warm inhabitants of Ethiopia are to feel for the frozen Icelanders.

"While the table of some believer (so called) is alternately loaded with a variety of delicate meats, and rich wines, what have *ye* to sustain sinking nature? Alas! One can soon see your all of food and physic. A pitcher of water stands by your bedside upon a stool, the only piece of furniture left in your wretched apartment. The Lord God bless the poor widow that bought it you, with her *two mites*! Heaven reward a thousand-fold the loving creature that not only shares with you, but freely bestows upon you *all her living, even all that she has*; when *they* forget to inquire after you, and to send you something out of their luxurious abundance! *The Son of Man, once forsaken by all the disciples, and comforted by an angel, make her bed in the time of sickness!* And a waiting band of celestial spirits *carry her charitable soul into Lazarus's bosom*

in the awful hour of dissolution! I had rather be in her case, though she should not confidently profess the faith, than in *yours*, O ye caressed Believers, who let your affluence overflow to those that have more need to learn frugality in the school of scarceness, than to receive bounties which feed their sensualities, and indulge their pride.

"And ye women professing godliness, who enjoy the comforts of health and abundance, in whose streets there is no complaining, no decay, whose *daughters are as the polished corners of the temple*; when did *you* ever want visitors? Alas! ye have too many, for the good they do you, or that you do them. Does not your conversation, which begins with the love of Jesus, terminate in religious scandal; as naturally as your soul which once *began in the spirit, ends now* in the flesh? O that your visitors were as ready to attend workhouses, gaols, infirmaries, and hospitals, as they are to wait upon you? O that at least, like the Dorcas, the Phebes, and Priscillas of old, you would teach them cheerfully to work for the poor, to be the free servants of the Church, and tender nurses of the sick! O that they saw in you all, how the holy women, the 'widows who were widows indeed,' formerly 'entertained strangers, washed the saints' feet, instructed the younger women, and continued night and day in prayer!' But alas! The love of many, once warm as the smoking flax, is waxed cold instead of taking fire and flaming: they who once began to seek the profit of many, now seek their own ease or interest; their own honour, or indulgence."

Such is the description given by this holy, heavenly man, of the state of the religious world in his day. How lamentably does the picture correspond with what we see around us now? God grant that the faithful admonitions of his servant, may not be lost upon us! God grant that we may all arise from our guilty slumbers, shake ourselves from the dust, inquire with intense solicitude what is our Heavenly Father's will, and ceaselessly employ our every energy in obedience to our Father's word! Amen.

EXTRACT FROM WESLEY'S
THOUGHTS ON METHODISM.

"It nearly concerns us to understand how the case stands with us at present. I fear wherever riches have increased (exceeding few are the exceptions) the essence of religion, the mind that was in Christ has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality. And these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

"How then is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal: consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, in the desire of the eyes, and in the pride of life. So although the form of religion remains, the spirit is swiftly vanishing away.

"Is there no way to prevent this? This continued declension of pure religion? We ought not to forbid people to be diligent and frugal: we *must* exhort all Christians to gain all they can, and save all they can, that is, in effect, to grow rich! What way then (I ask again) can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other way under heaven. If those who *gain all they can*, and *save all they can*, will likewise *give all they can*, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."---*London, Aug. 4, 1786.*

In his sermon on the *Danger of Riches*, to *give all you can* is explained thus: "I do not say, be a good Jew, giving a tenth of all you possess. I do not say, be a good Pharisee, giving a fifth of all your substance. I dare not advise you to give half of what you have, no nor three-quarters, but all!--1st. Provide things needful for yourself; food to eat, raiment to put on; whatever nature moderately requires for preserving you both in health and

strength. 2nd. Provide these for your wife, your children, your servants, or any other who may pertain to your household. If, when this is done, there be an overplus left, then do good 'to them that are of the household of faith.' If there be an overplus still, 'as you have opportunity, do good unto all men.' In so doing, you '*give all you can.*'"

Such is John Wesley's opinion,—such, according to him, is *the only course that can preserve Methodism in existence.*

A HYMN FOR CHILDREN.

I THINK when I read that sweet story of old,

When Jesus was here among men,
How he called little children as lambs to his fold,

I should like to have been with them then.

I wish that His hands had been placed on my head,

That His arm had been thrown around me,

And that I might have seen his kind looks when he said,

Let the little ones come unto me.

Yet still to His footstool in prayer I may go,

And ask for a share in his love;

And if I thus earnestly seek him below,
I shall see Him and hear Him above.

There a beautiful place he is gone to prepare

For all who are washed and forgiven;
And many dear children are gathering there,

For of such is the kingdom of heaven.

APHORISMS.

To *do no harm*, is an honour which is common to a stone, or a clod of clay. If this were all the excellency you aim at, you had better never have been born, for then you certainly could have done no harm.—*Baxter.*

It is not through the goodness of the great ones of this world, but the cowardliness of their own hearts, that ministers of Christ are not ordinarily martyrs.—*Baxter.*

No man that is not a martyr in *resolution and disposition* can be saved.—*Baxter.*

"Stoop to conquer;" prove that you are actually the greatest, by being willing to become the least.

THE USE OF PROPERTY.

LAYING UP FOR OURSELVES TREASURES
ON EARTH.*Continued from p. 403, Vol. I.*

In the former article on the use of property, I endeavoured to show that to lay up treasures for ourselves on earth is wrong. The arguments which I employed were:—1. That it is expressly forbidden by Christ. 2. That we are commanded by Christ to lay up for ourselves treasures in heaven. 3. That we cannot lay up for ourselves treasures on earth without having our hearts on earth. 4. That treasures laid up for ourselves on earth are not secure; and, 5. That to lay up for ourselves treasures on earth is not at all necessary. I was engaged with the last argument when I concluded the article. I was endeavouring to show, that if we seek first the kingdom of God and his righteousness, our needful food and raiment are secured to us by the promises of God. I referred to a number of instances in which God had fulfilled his promises to his people in a very remarkable manner. Before I go on to other arguments, it may not be amiss to put down a few of these instances.

When the Moravian Missionaries first went to labour in Greenland, they had neither stores of wealth, nor the patronage of the great to rely upon. When they reached the boundaries of their own country, they had but a few shillings; but Providence gave them fresh supplies, and helped them forward on their way. When they reached Greenland, they were almost constantly threatened with famine; but in the darkest hours God always appeared, in some way or other, for their help. On one occasion, when they had nothing left on which they could subsist but some old tallow candles, he disposed a Greenlander, a perfect stranger to them, to travel forty leagues to sell them some seals, the flesh of which served them for a length of time. At another time, when they had just returned from a toilsome excursion, in which they could obtain no food, a Greenlander brought them word that a Dutch ship was lying at some distance to the South, the captain of which had letters for them. On sending to the ship, they found a

cask of provisions sent for them by a kind friend at Amsterdam, along with an offer that he would send more if they needed. And in such ways as these did God supply their wants, time after time. Their whole history is one long proof that those who make it their business to please God, and who rely on his promises for a supply of their wants, shall never be allowed to lack any thing truly needful.

The following is related of Edward Coleston, a Bristol merchant. He was remarkable both for his liberality to the poor, and for his trust in God; and God as remarkably favoured him. He never *insured* a ship, except in the Insurance Office of Heaven, and yet he never *lost* one. Once, indeed, a vessel belonging to him, on her voyage home, struck on a rock, and immediately sprang a leak, by which so much water was admitted that there was no prospect but that the ship would speedily go down. Means were instantly employed to save the vessel, but all seemed ineffectual; the water rose rapidly higher and higher. In a short time, however, the leak stopped, without any apparent cause, and the vessel reached Bristol in safety. How was this done? You shall hear. God himself, whom the pious merchant honoured both by his liberality and confidence, had interposed for the preservation of the vessel. On examining the ship's bottom, a fish, said to be a dolphin, was found fast wedged in the fracture made by the rock when she struck, which had prevented any water from entering during the remainder of the voyage.

The following account of a minister of Christ is given by John Newton. What his income was, is not stated; but he appears to have laid up no treasures for his family. When dying, he was advised to make his will, but he replied, "I have nothing to leave but my wife and children, and I leave them to the care of my gracious God;" and, soon after, he died, happy in God. Did his family perish? Did God forget his promise? You shall hear. When there appeared no prospect that the minister's widow and orphan would be supported, the Lord disposed a man, who had always attended the departed minister's preaching, to feel

for his destitute family ; and, by his means sixteen hundred pounds were raised for them. The clergy of Exeter also, who had never countenanced his ministry, gave his widow a house and garden for her life ; so that she afterwards lived in greater ease and plenty than in the lifetime of her husband.

The following is from a volume of *Anecdotes on Providence* :—"A venerable clergyman in the west of England, of the name of Thompson, had annually, for many years, made it his custom to distribute the overplus of his farm among the poor of his parish, after having supplied the wants of his own household.

"One year, however, he was compelled to depart from this plan. His benevolence had led him to engage to give thirty pounds towards the erection of a chapel, in a town whose inhabitants needed more church room. He was compelled, instead of giving his corn to the poor, to sell as much of it as would raise the sum promised. He regretted the circumstance, but it was unavoidable.

"Having thus procured the money, he left his home to be the bearer of his own benefaction. On the road he overtook a young lady, mounted on a single horse like himself, whom he accosted with frankness and kindness. They travelled together over a down, and found they were going to the same place. His conversation and manner won much on the respect of the young lady, who listened with attention to his serious and holy conversation. She learned his name, and his residence, and, when they were about to part, she was invited by the old clergyman to call upon him at his friend's house in the town.

"In the course of the evening, the young lady related with great pleasure, at her friend's where she was on a visit, the very gratifying journey she had travelled, with a clergyman of the name of Thompson.

"*"Thompson!"* exclaimed the lady of the house, *"I wish it was Mr. Thompson for whom we have for many years been inquiring in vain. I have money, tied up in a bag by my late husband, due to a person of that name, who desired to leave it till called for. But I suppose he is*

dead, and his executor, whoever he be, knows nothing of it." It was proposed that the old clergyman should be asked if this were any relation of his. He was sent for, came, and it soon appeared, that the Mr. Thompson, to whom the money was so long due, was his own brother, who had been dead several years, and to whose effects he was executor and residuary legatee.

"The money was paid him ; he fell on his knees, blessed God, who had thus interposed on behalf of his poor people, hastened to his friend to tell him the joyful news, and as he entered his house exclaimed, *'Praise God : tell it in Gath, publish it in Askelon, that our God is a faithful God.'*"

The following is from the same volume :—"D. Anderson, formerly minister at Walton-upon-Thames, being the subject of persecution in England, in the year 1662, and apprehensive of the ascendancy of popery, removed to Middleburgh, in Zealand. The little money he took with him was soon expended, and he was reduced with his family to very great want, which his modesty would not allow him to make known. In this perplexity, after he had been at prayer one morning with his family, his children asked for some bread for their breakfast ; but he having none, nor money to buy any, they all burst into tears. While they were thus sorrowing together, the door bell was rung ; Mrs. Anderson went to the door, where she was met by a man who presented a small parcel, saying it had been sent by a gentleman, and that some provisions would be sent in shortly. When they opened the paper, they found it to contain forty pieces of gold. Soon afterwards a countryman arrived, with a horse-load of whatever could contribute to their comfort. These supplies were continued at intervals to his dying day, without his knowing where they came from. It afterwards appeared, that these kindnesses were shown by a pious merchant at Middleburgh ; who observing a grave English minister frequently walk the streets with a dejected countenance, inquired privately into his circumstances, and sent him the gold by his apprentice, and the provision by his country

servant, saying, 'God forbid that any of Christ's ambassadors should be strangers, and we not visit them ; or in distress, and we not assist them ;' at the same time expressly charging them to conceal his name."

The following, also, is from the same volume :—"Henry Erskine, a minister, who laboured in Northumberland in the seventeenth century, was often with his family reduced to very great straits, but had to record a number of remarkable interpositions of the providence of God in his favour. One time, "the barrel of meal and cruse of oil" were so entirely spent, that, when they had supped one night, there remained neither provision nor money in the house. In the morning, the young children cried for their breakfast, and their father endeavoured to divert them, and, at the same time, to encourage himself and his wife to depend upon that bounty which provides for the young ravens when they cry for food. While he was thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what was his errand, he said that he came from Lady Reburn, with some provisions for Mr. Erskine. They told him he must be mistaken, and that it was more likely to be for another person of a similar name in the town ; but he insisted upon it he was right, and cried, 'Come, help me off with my load, or else I will throw it down at the door.' They then took the sack, and upon opening it, found it filled with butcher's meat and meal ; which gave them no small encouragement to depend upon their bountiful benefactor in future difficulties."

The following is recorded of Thos. Scott, the Commentator :—"At one time in his life he was called to struggle with many difficulties, but received at the same time many unexpected helps. 'I had,' says he, 'frequent attacks of sickness ; and after one long and dangerous illness, which had occasioned heavy additional expenses, my wife, who was seldom disposed to distrust Providence, lamented to see the increase of our debts, as the medical charges amounted to above ten pounds. It was my turn on this occasion to be

the stronger in faith, and I answered confidently, 'Now observe, if the Lord do not in some way send us an additional supply to meet this expense, which it is not in our power to avoid.' I had at the time no idea of the source whence the additional supply was to be derived ; but, in the afternoon of the same day, when I was visiting my people, Mr. Higgins, jun., called at my house, and left a paper, which he said, when I had filled up the blanks, would entitle me to ten pounds from a sum of money left for the relief of poor clergymen. This I never received at any other time, nor can I recollect the source from which it came.

The following is recorded of Alfred, King of England :—"During his retreat at Athelney, in Somersetshire, after his defeat by the Danes, a beggar came to his little castle, and requested alms. His queen informed Alfred that they had but one small loaf remaining, which was insufficient for themselves and their friends, who were gone in search of food, though with little hope of success. The king replied, 'Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make the half loaf suffice for more than our necessity.' The poor man was accordingly relieved, and Alfred's people shortly after returned with a store of fresh provisions.

The following, also, is worthy of regard :—"The Rev. Mr. Nosworthy, who died in the seventeenth century, was an amiable and excellent man, but, during the persecution of the times, was imprisoned at Winchester, where he was cruelly treated. After his release, he was occasionally reduced to great straits. Once, when he and his family had breakfasted, they had nothing left for another meal, and his wife asked, 'What shall I do for my poor children?' He persuaded her to take a walk with him, and seeing a little bird, he said, 'Take notice how that bird sits and chirps, though it knows not from whence it shall have a dinner. Therefore, be of good cheer, and do not distrust the providence of God ; for are we not better than many sparrows?' Matt. vi. 26.

They returned, and before dinner-time they had plenty of provisions brought them. Thus was the promise fulfilled, 'They who trust in the Lord shall not want any good thing.'

The following is related of Oliver Heywood :—"This good man, who was one of the ministers ejected in 1662, after the loss of his regular income as a minister, was reduced to great straits, so that his children were sometimes wanting food. On one of these occasions, he called a servant, who adhered to the family in its adversity, and said, 'Martha, take a basket, and go to Halifax, call upon Mr. N. a shopkeeper, and request him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed; and, in the mean time, we will offer up our requests to Him who feedeth the young ravens when they cry.' Martha then went, but approaching the house, her courage failed her, and she passed the door again and again, without going in to tell her errand. Mr. N. at length called her to him, and asked her if she was not Mr. Heywood's servant. On her replying in the affirmative, he said, 'I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send them.' She now burst into tears, told her errand, and received the money, with a request that, should the family be again placed in similar circumstances, she would come to him again. She procured the needful provisions, and returned home; the children eagerly examined the basket, while their father heard the servant's narrative, and gratefully said, 'The Lord hath not forgotten to be gracious; his word is true from the beginning; they that seek the Lord shall not want any good thing.'

"On one occasion, while the spirit of persecution was so hot against him, that he was compelled, for a time, to leave his family, he set off one winter's morning on horseback, without a farthing in his pocket, like Abraham, not knowing whither he went. Having by prayer committed himself to the care of Providence, he resolved to let his horse go which

way he would. In the evening the horse turned towards a farm-house a little out of the road, when Mr. H. solicited, of the woman who came to the door, shelter, a little hay for his horse, and permission for himself to sit for the night by the fire-side. He was invited to enter, and some provision was placed before him. He expressed his concern at the trouble taken on his account, as he had no money, but he was assured of a hearty welcome. In the course of conversation, he had occasion to mention that he had a family near Halifax: the good man of the house inquired after some persons there with whom he was acquainted, and, at length, asked if he knew a Mr. Oliver Heywood, who, on some account or other, had been forbidden to preach. The stranger replied there was much said about that man; some spoke well, and others ill of him; but for his own part, he could say very little in his favour. 'I believe,' said the farmer, 'he belongs to that sect which is every where spoken against; but pray, what makes you form such an indifferent opinion of him?' Mr. H. replied, that he knew something of him, but as he did not wish to propagate an ill report of any one, he would prefer talking on some other subject. After keeping the farmer and his wife some time in suspense, he at length told them, that he was the poor outcast of whom they had made so many kind inquiries. All was then surprise and thankfulness, that Divine Providence had brought him under their roof. A small congregation of Christians was immediately gathered, to whom he preached; and some kind donations were given him to help him on his way. This interview introduced Mr. Heywood to a new circle of friends, to whom he afterwards preached with great success."

The following is related of George Whitefield :—"While George Whitefield was preaching on one occasion at Plymouth, he lodged with Mr. Kinsman, a minister of the town. After breakfast on Monday, he said to his friend, 'Come, let us visit some of your poor people. It is not enough that we labour in the pulpit; we must endeavour to be useful out of it.' On entering the dwellings of the afflicted poor, he ad-

ministered to their temporal as well as spiritual wants. Mr. K. knowing the low state of his finances, was surprised at his liberality, and suggested that he thought he had been too bountiful. Mr. W., with some degree of smartness, replied:—"It is not enough, young man, to pray, and put on a serious face; true religion, and undefiled, is this—to visit the widow and the fatherless in their affliction and to supply their wants. My stock, it is true, is nearly exhausted; but God, whom I serve, and whose saints we have assisted, will, I doubt not, soon give me a supply." His hopes were not disappointed. A stranger called on him in the evening, who addressed him thus: "with great pleasure I have heard you preach; you are on a journey, as well as myself, and travelling is expensive. Do me the honour to accept this," at the same time presenting him with five guineas. Returning to the family, Mr. Whitefield, smiling, held out the money in his hand, saying: "There, young man, God has speedily repaid what I bestowed. Let this in future teach you not to withhold what it is in the power of your hand to give. The gentleman to whom I was called is a perfect stranger to me; his only business was to give me the sum you see." It is remarkable, that this gentleman, though rich, was notorious for a penurious disposition: but Elijah was fed by ravens.

The following is reported of Hansard Knollys, a minister of the seventeenth century:—"He was prosecuted in the high commission court, and removed to America; from whence after a short time he returned. Having lived for some time in obscurity in London, he had but sixpence left, and no prospect of being able to provide for the support of his family. In these circumstances he prayed, encouraged his wife to remember the past goodness of God, and to reflect on the promise, 'I will never leave thee nor forsake thee;' paid his lodging and then went out, not knowing where the providence of God would lead him to seek the means of subsistence. He had walked but a few steps, when he was met a woman, who told him that some Christian friends had prepared a residence for him and his family, and

had sent him money and other comforts. They were impressed with this manifestation of Divine goodness to them, and his wife exclaimed, 'Oh! dear husband, how sweet it is to live by faith, and trust God's faithful word! Let us rely upon him whilst we live, and trust him in all straits.'"

The following simple and affecting narrative is related by Dr. Krummacher, of Elberfeld, in Prussia, in his work entitled, "**ELIJAH, THE THISBITE**:"—

"Who else was it but the God of Elijah, who, only a short time ago, in our neighbourhood, so kindly delivered a poor man out of his distress; not, indeed, by a raven, but by a poor singing bird? You are acquainted with the circumstance.—The man was sitting, early in the morning at his house-door; his eyes were red with weeping, and his heart cried to Heaven, for he was expecting an officer to come and distract him for a small debt. And whilst sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard. The good man, who little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favourite hymn, 'Fear thou not when darkness reigns;' and as he listened to it, he found it to soothe and comfort his mind. Suddenly some one knocked at the door. 'Ah, it is the officer?' thought the man, and was sore afraid. But, no, it was the servant of a respectable lady, who said that the neighbours had seen a bird fly into his house, and she wished to know if he had caught it. 'Oh, yes,' answered the man, 'and here it is;' and the bird was carried away. A few minutes after, the servant came again. 'You have done my mistress a great service,' said she; 'she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks.' The poor man received it thankfully, and it proved

to be neither more nor less than the sum he owed! And when the officer came, he said, 'Here is the amount of the debt; now leave me in peace, for God has sent it me.'

The following was told me by a friend with whom I was conversing on the impropriety of trusting in uncertain riches, and on the duty of trusting in God. A minister of the Church of England,—and, if I mistake not, the friend who told me the story, said he knew the man,—This minister was very kind-hearted and liberal, and expended in doing good, in some way or other, the whole of his income. He had not what is called a "good living," and he had a curate to support, besides his own family. Some of his friends found fault with him for not laying by a little against a future time, and even intimated that he was not doing his duty to his wife and children, in not providing them a security against future want. But the advice and remonstrances of his friends could not move him. He still went forward in his usual way, neither insuring his life, nor laying up treasure in banks, but employing his all in the service of his Maker, and in doing good to his fellow-men; and he was rendered exceedingly useful. After a while he had the offer of a richer living, and his friends pressed him much to accept the offer, urging the opportunity that he would have of laying by something for his rising family. But it was all to no purpose: he believed that he was in the situation in which Providence would have him to be, and he believed that Providence would take care of his family too, and he went on his way rejoicing. About this period the time arrived when he had been in that situation seven years. On the Sabbath he preached two sermons specially suited to the occasion; the morning one, on the duty of ministers, from "Who is sufficient for these things?" and the evening one, on the duty of hearers, from "Take heed, therefore, how ye hear." It was a solemn, a happy, and a profitable day, both to him and to his flock. The week following he was taken ill, and shortly afterwards he died. But what became of his wife and children? His parishioners were so affected at the remembrance of his labours and sacrifices for their good,

that they raised for his widow and his children no less than three thousand pounds.

It is known to all who are acquainted with his history, that John Wesley laid up for himself no treasures upon earth, and yet God always provided for him. After supplying his own wants, he expended all the rest of his income in works of charity. When he had thirty pounds a year, he lived on twenty-eight, and gave away two. The next year he received sixty, but he still lived on twenty-eight, and gave away thirty-two. The third year he received ninety pounds, and gave away sixty-two. And he never came to want: God always supplied him with what was needful. I know that God sometimes allowed him to feel hunger, but he never allowed him to take any harm. The Saviour sometimes hungered, and Paul was both in hunger and nakedness often, but both the Apostle were supplied at the proper season. And so will it be in every other case. We may not have food sent us till we are hungry; we may not have water given us till we are thirsty; but we shall have them at the proper time, and the sense of hunger and thirst which we may be permitted to feel, shall be made to work for our good. We have no need then to lay up for ourselves treasures on earth: our duty is to trust in God for the supply of our future wants, and go on our way rejoicing. "Casting all our care upon God, for he careth for us."

A PERSON some time ago wanted thirty shillings for a certain benevolent purpose. He had however but little money, and he was daily expecting a doctor's bill that he supposed would require nearly all he had. He trusted in God, however, and appropriated the thirty shillings to the purpose above referred to. In two or three days the doctor's bill was presented, and it amounted to thirty three shillings less than he had anticipated. No man is in the end a loser, by complying with the requirements of the Gospel. W. T.

WHAT CAN BE DONE FOR THE POOR?

In this country there are, at this moment, thousands of persons out of employment, and as a natural consequence, they and their families are in a state of almost absolute starvation. Even in Leeds, where the stagnation of trade has not been so general as in some other places, there were lately twenty thousand persons living upon less than *one shilling each* per week—while in Paisley, where there is scarcely any labour to be got at all, there are, it is said, about sixty or seventy thousand persons entirely dependent upon charity. Throughout the entire length of the country, distress prevails to an alarming extent.

“What can be done for the poor?” is an inquiry which is being made on every hand, and by persons of all parties. Some answer, “repeal the corn laws and trade restrictions.” Others reply, “give the people universal suffrage,” while others call for the destruction of private property, and a community of goods, &c. On these questions I offer no opinion. But supposing all the bright expectations of teeming plenty and abundant prosperity, which the advocates of these measures entertain, were well founded, and supposing that as soon as parliament assembles, it were to grant what the chartists, the corn law repealers and others demand, yet *this winter*, at least, would pass over before the condition of the poor would be materially altered thereby. The poor are starving in heaps, and something must be done *now* to supply their wants and relieve their distresses. Well, *what can be done for the poor?* What can the readers of the *Investigator* do in helping the poor? Yes, reader, it is to you I wish freely to open my mind on this subject. I take it for granted that you are wishful to be a follower of Him whose whole life was spent in *doing good*, and I am desirous of pointing out to you a few things, by attention to which you may co-operate with your Redeemer in promoting the welfare of the *bodies* as well as of the souls of your fellow-men.

1. *You can pray for the poor.* Pray that God would take the cause of the poor into His hands. He can so

order the affairs of this nation, that trade shall be revived, and a sufficiency of food furnished to the people. The hearts of the rich are in His hands. He can make them unhappy in their abundance. He can touch the heart of the miser, so that it shall find no rest till he has expended his gold in affording relief to his perishing neighbours. He can give the poor themselves grace to bear their afflictions with patience, and their wrongs with meekness, and He can make the poverty of the unconverted poor, the means of their conversion to God. He has promised to hear us when we pray for such things. Let us, then, both in public and in private, offer to God, who has made the poor his peculiar care, our earnest and believing prayers. If we properly “*ask*,” the poor shall “*receive*, and their joy shall be full.”

2. *You can show kindness to the poor.* They are your equals, whether you regard them as such or not. They are created by the same Almighty power, preserved by the same providential care, redeemed by the same precious blood, and many of them are partakers of the same renewing grace, and are travelling to the same heavenly home as yourself. Surely, then, you will take care to behave kindly towards the poor. Your master was once poor, and in despising the poor you would despise him. If you are too proud to keep company and converse with the poorest of Christ's followers, you would have been too proud to keep company and converse with the Saviour had you lived in his days, for he had not where to lay his head. Learn, my dear brethren, to cheer the sad hearts and to dry up the falling tears of the poor around you. Sympathise with them, and direct them to God, the unfailing source of consolation. Let your conduct be such as will convince them that you have a brother's heart, and that you can feel for them in their distress. Listen to their tales of suffering, inquire into the extent and causes of their destitution, and endeavour, by friendly intercourse, to soften down the severity of their distress.

3. *You can give up the use of luxuries to benefit the poor.* It is well to pray for the poor, and to sympathise

with them in their distress; but, if it be in our power, it is our duty to do something more. And there are many who *can* do something more. You are not rich, perhaps; you have no money to bestow upon the poor, but yet you can do something, perhaps. Examine your dinner tables and tea tables: do no luxuries ever find their way to them? Consider this well, and remember that the money you spend in those luxuries, would purchase good food for your famishing brother-man. If *one* shilling would provide you a sufficiency of proper food for the day, and you regularly expend *two* shillings for that purpose, you thereby needlessly consume upon yourself what would fully support *one* poor brother for whom Christ has died. How many Christians are there who do this! Alas! many do more than this! many expend in confectionaries, tobacco, intoxicating drinks, and other useless and pernicious things, as much as would keep two or three families. Oh! if Christians would but cease to pamper their appetites and oppress their stomachs, poverty, with all its attendants, might be banished from our land. Let the reader come close home to himself on this point, and let him, in the fear of God, give up the indulgence of fleshly appetites, that he may be enabled to feed his hungry brethren.

But then there are unnecessary articles of dress that some of you may turn to good account for your brethren. Perhaps you have laid up in store many changes of raiment, while your ragged brother or sister is shivering with cold. Empty your wardrobes; look over your drawers and boxes, and see if there be not a few articles of apparel for which you have no need. If so, your Saviour requires you to give them to those who need them. See 1 John iii. 17. Perhaps you have upon your person articles which are totally unnecessary. What need have Christian females for rings, gold pins, brooches, bracelets, and precious stones? However you may wish to dissemble the fact, it is some unworthy principle or passion that causes you to wear those things. You could not, if right feelings filled your souls, indulge in such follies, when the cost of them would clothe your starving

brethren or sisters. Might not your *boa*, which is of no use only so far as it goes round your neck, be cut into four or five *ruffs*, which would keep four poor sisters warm besides yourself. *Muffs* seem altogether useless. To think of Christians spending God's money in such articles, is really grieving. If your muff has only cost a sovereign, you carry about with you as much as would purchase a stone of flour for seven poor families. But these things often cost more than a sovereign. The other day I saw a muff and a *boa*, the price of which was upwards of ten pounds. And the draper who had them, told me that for these two articles females sometimes give *fifteen pounds*! Surely those who thus profligately squander the money which God has *lent* to them on purpose that they might do good with it, have forgot to read their Bibles, or else they pass over such passages as Isa. iii. 13 to 26, 1 Tim. ii. 9, 1 Pet. iii. 3, 1 Cor. x. 31, Col. iii. 17, Luke xii. 42 to 48. Read and consider these portions of God's word.

But males as well as females are luxurious in their dress. If they do not run into such extremes in *quantity* as females, they often do in *quality*. They use materials of high price, while others of less cost would answer as well. I know it is often said that the *best* things wear longest. This is true. But then the question is, What is the best? Not generally the highest in price. This assertion I make on the strength of my own experience, and of the experience of some other Christian friends who have tried the experiment. And as a general rule, the following will be found to be correct:—That many common articles which are discarded by what are called respectable people, answer all *useful* purposes much better than the finer and more costly articles usually worn by them. It would be easy to give a multitude of facts in support of this assertion, but one or two shall suffice. One brother, who had been in the habit of wearing cloth trowsers on the week-day, tried fustian, at about one-third of the price of cloth, and finds them to answer better and last longer than cloth ones did. He made this change that he might have more money to employ in doing good. On the same

principle he began to use cotton shirts instead of linen shirts, and he finds that cotton keeps him as warm, and lasts as long as linen did.—Another brother, for the same reason, viz., that he might have more money to employ in helping the poor, and assisting the cause of God, began to use shoes instead of boots, finding that they answered *his* purpose just as well. He also expended only twenty shillings on a new black coat, whereas he had been accustomed to spend more than thirty shillings for a coat, and he finds the twenty shilling coat answer his purpose as well as a forty shilling coat would do. Many others have done the same thing. These brethren believe that they are only *God's stewards*. They believe that their money is not their own, though they have to labour hard for it, but that their Heavenly Father intends them, and commands them, to employ every farthing of it in doing the greatest amount of good in their power. Hence they cannot spend in "costly apparel" that which would clothe their coatless, shoeless, ragged, half naked, or famishing fellow-men.—And they have their reward. On earth they enjoy the greatest luxury of all, the luxury of doing good. To feed the hungry, to clothe the naked, or in any way to help their poor and suffering fellow-men, is to them a source of pleasure truly unspeakable. Reader, do you wish to feel that pleasure? Then "*go and do likewise.*"

The writer is a visitor of the poor—and he gives it as his opinion, grounded on facts, that there are in every manufacturing town multitudes who would attend a place of worship if they had clothes to go in. Many of these are children who cannot get to the Sunday School for want of clothes; others are backsliders, who think they have been slighted by professors, on account of their poverty; others are members of Christian Churches, but are never visited by their ministers or leaders, their pastors or deacons.—Some of the men cannot attend the House of God for want of a coat and a pair of trowsers; others for want of a hat, and others for want of shoes. Women have to stay at home, some because they have not

a gown, others because they have not a shawl, others because they have no shoes, and some because they have no comfortable clothing of any description.

Christian Reader—*learn to be liberal*. "The liberal soul deviseth liberal things; and by liberal things shall he stand." If others will do nothing towards helping the poor, do thou all that thou canst. Remember thou art only God's steward. Soon thou wilt have to give an account of thy stewardship. Prepare for doing it with joy. Remember that Christ will acquit or condemn thee as thou hast faithfully performed or neglected *this* duty. Read and ponder the twenty-fifth chapter of Matthew's Gospel, especially from the thirty-first verse, and thou wilt no longer idly ask, "*What can be done for the poor?*"

In a forthcoming number, I intend, by God's blessing and assistance, to offer some suggestions to the churches as to the best way of beginning to relieve the poor by means of Poor Funds, &c. In the meanwhile, let the reader *do all he can as an individual*. Let him give up the use of superfluities, whether of food or dress, and perhaps he will then be prepared to learn another important lesson on this subject.

Jan. 20, 1842.

J. P.

SALVATION BY GRACE.

SALVATION by grace means salvation by charity, by benevolence, by the charity, the benevolence, the love of God. Men were not saved, made happy, accepted of God, in virtue of their descent from Abraham, or Jacob, nor in virtue of any rite performed or price paid down; they were saved, made happy, accepted of God, on the principle of unbounded love. God so loved the world, that he gave his only-begotten son, that whosoever believeth on him should not perish, but have everlasting life. God is love, and herein is the love of God manifested, that he sent his Son to be the Saviour of the world.

God's unbounded and impartial love was the fountain of salvation. All men were to be viewed as equal; as equally God's offspring; as equally needy and helpless; and on a principle of pure, unbought, un-

bounded, and impartial love, God resolved to save all who should place themselves under the Great Teacher, and Ruler, and High Priest of the souls of men, Christ Jesus. This is all that is required of men in order to salvation: not previous fitness or claim, but a surrender of soul to Christ Jesus; a readiness, a willingness, a desire, a determination, an endeavour to understand and obey his instructions.

And as salvation originated in God's unbounded and impartial love, so is it perfected in the transplantation of that same love into our souls. Religion, the religion of Christ, is love. This is its completion and perfection, unbounded, impartial, universal love. We are religious when our hearts feel towards our fellow-men, as God felt, and as God still feels, towards us, and towards all the human family. Pure religion and undefiled before God even the Father, is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. Love is the fulfilling, the end, the completion and perfection of the law; it is the soul, the first attribute, the great acting principle of God, the mind of Christ, the great element of the Christian life, the perfection, the glory, the blessedness of the soul of man. It is greater than faith and hope; it is God himself living in the human soul. Love is of God. He that loveth not, knoweth not God,—for God is love. He that loveth, dwelleth in God, and God in him; for God is love. From first to last, then, salvation is of grace, of love: its fountain is love, its streams are love, and the vast and boundless ocean of eternal life and blessedness in which the streams reunite and mingle, is love. In its origin, in its progress, and in its end, it is all love. Love is the great fountain of being and bliss; love is the life, the glory, and the bliss of man. Love is the life, the glory, and the blessedness of heaven, and it is love alone that is wanted to renovate, to purify, to exalt, to glorify, and bless the whole human race. Love is heaven, and heaven is love; and love, in all the fulness and tenderness of its influences, would make a heaven on earth. O what a perversion of religion, what an injustice

and a cruelty to man, what an offence and outrage against God, to turn religion into a mass of rites, into a bundle of opinions, or into an instrument of oppression, of terror, of despotism! Poor human nature; how strangely canst thou err! How grievously canst thou pervert the gifts of God, the blessings of eternal love. O God, how little are thy purposes and plans understood by men! Thy character and thy designs are not yet known amongst us. The light shineth in the darkness, but the darkness comprehendeth it not. O Father of our spirits; thou fountain of being and blessedness; thou lover and friend of mankind; reveal thyself; unfold thy gracious purposes, and make plain to man the greatness of thy love, and the glory of his destiny. Or rather, Holy Father, shall I say, give to thy creatures eyes to see, and hearts to feel thy love. O, when wilt the souls of men awake, and comprehend the nature of thy dispensations, and the glory of their destination, and drink in the spirit of eternal love. O spirit of light, and of love, of peace, of purity, and of joy, reveal thyself to man; diffuse thyself through every heart.

A CHRISTIAN'S REASONS FOR ABSTAINING FROM THE USE OF TEA AND COFFEE.

1st. Because, after an abstinence of twenty months, my health is as good, if not better, than ever it was in my life.

2nd. Because I realize a saving of 1s. 3d. per week, which amounts to 3l. 5s. 0d. per year, and if the Lord should spare my life thirty years, I should, according to my present plan, secure a saving of nearly one hundred pounds. The whole of which, in addition to what I should have given had I continued the use of those luxuries, I conscientiously give to the cause of God and to the promotion of human happiness.

3rd. Because I cannot defend the practice of using such articles, except on the principle of custom, or the gratification of the palate, and these are not arguments for Christians to use.

4th. Because, should I continue to take tea and coffee, with a conviction that they are useless, I could

not consistently urge persons to give up the use of tobacco and snuff, on which articles are expended, in Great Britain and Ireland, nearly six millions of pounds a year; that is nearly sixty times more than all the money that is raised by our country for the circulation of Bibles throughout the whole world.

[The revenue derived from cigars alone is said to be three millions and five hundred thousand pounds, and yet the quantity of cigars smuggled, from which no revenue is raised, is said to be immense. What a tremendous expense is incurred by this country by its mad indulgence in luxuries.—ED.]

5th. Because, when I hear of persons famishing for want, and dying in hopeless misery,—when the sympathies of my nature are roused into action, to meditate on some method of relief, I do not feel that degree of inward condemnation which otherwise would be the case, if my table abounded with luxuries, and my appetite was feasted on the choicest delicacies.

6th. Because, when I hear of persons being in deep distress, it is probable that I shall be better able to afford them relief than otherwise I should be, if I expended my money on such useless luxuries. The other week I read an account of the distressed state of many of the inhabitants of Leeds, from which report it appeared, that there were no less than nineteen thousand persons, whose probable income did not average one shilling per head per week, and ought I to spend in useless things more than my brethren have to live upon?

7th. Because my judgment approves of the excellent maxim, "It is better to eat and drink in order that we may live, than to live in order that we may eat and drink."

8th. Because abstinence from things of this kind is a kind of useful discipline for my mind. I always think that whenever I make a willing sacrifice in the cause of God, a victory has been achieved, by which I have gained an increase of moral power. A soul seldom thrives in a pampered body.

9th. Because many professing Christians, and Christian Ministers too, have apparently never yet learn-

ed those practical lessons of economy, which the spirit of Christianity is calculated to teach; and on some of those my example may probably exert a beneficial influence. There is much truth in Goldsmith's observation,

"Man wants but little here below,
Nor wants that little long."

But the maxim seems almost to have perished from men's minds.

10th. Because many professing Christians are deeply involved in debt, and this circumstance lessens their influence, and prevents their usefulness, and leads them into much sin; and if I give them an ocular proof that I can be healthy, and strong, and vigorous, without the use of such expensive articles of diet, it may induce them to adopt the same plan, in order that they may thus free themselves from their difficulties, and be better prepared to act in accordance with the injunction of the Apostle, "Owe no man any thing."

[A friend of mine, near Gateshead, gave up tea and coffee, and his wife and children did the same. By this simple means he saved no less than nine shillings a fortnight. Up to this time he had been unable (as he supposed) to keep out of debt; but he has since got straight, and when favoured with regular employment, he can meet all demands upon him with comparative ease. What a pity that people should barter the wholesome and virtuous luxury of being out of debt, for the mischievous and sensual luxury of tea and coffee.—ED.]

11th. Because I can adopt a substitute without any increase of inconvenience, either to myself or others.

[It is now several years since I laid aside tea and coffee, and, to say the least, I am as healthy, as strong, and as well, in all respects, as ever I was in my life. And my substitute is simple hot water, with a little more than the usual quantity of milk or cream. I take what I want out of the kettle, instead of the tea-pot. I am not certain whether *cold* water would not suit quite as well, if a person should not be able to do with hot.—ED.]

12th. Because, as a professing Christian, I am bound, by the most sacred obligations, to seek the salvation of my fellow-men. The light from heaven hath now been shining

with celestial beauty for a long period of time, and still the blessings of redemption are only enjoyed by a comparative few. It is high time that a grand and combined attack should be made on the strongholds of sin. But the means that have hitherto been employed by the church of Christ, have not been adequate for the speedy conversion of the world: Our attention should be principally directed to the rising generation. We ought not to rest satisfied until schools are erected, and Christian schoolmasters provided in every place, that the rising population of the globe may be instructed in the truths of Christianity, and have their minds imbued with the principles of godliness. Many Christians will acknowledge the propriety of adopting such measures, but they cannot perceive how funds sufficient for such a mighty undertaking can be obtained. Now, if professing Christians generally, were to give up the use of tea and coffee, a saving would thereby be realized, more than sufficient to meet the whole expense that would be incurred by giving every child in Great Britain and Ireland the advantages of a Christian education.

[The quantity of tea brought into this country varies from *thirty to forty seven millions of pounds a year*. Suppose the average to be *forty millions*, and suppose the cost to be *six shillings* a pound, the expense to this country will be *twelve millions* of pounds sterling. How much is spent in coffee, I cannot tell; perhaps two thirds as much, making in all, twenty millions of pounds a year. And all for nothing. And the world so dark and miserable as it is. And so many of the wasters of this money professing to be the followers of Christ. It is time there was a reform. ED.]

13th. Because I can adhere to my present practice, without inducing in me a bitter or censorious disposition towards those who do not choose to adopt the same plan. I can give them the benefit of my example, and recommend the practice, but I need go no further. I can leave them to their own reflection, without abusing or condemning them.

14th. Because the more I act in accordance with the dictates of reason, and the requirements of divine truth,

my mind acquires such a degree of moral strength as prevents it from being too much elated with success, or too much cast down with disappointment.

15th. Because, when I am charged with enthusiasm and eccentricity, by those who are unwilling to make a similar sacrifice, I am favoured with the pleasing testimony of a peaceful conscience, which approves of the rectitude of those motives which have led me to adopt the plan.

16th. Because the more I keep my appetites and passions under the restraints of reason and piety, those pleasures which are of an earthly nature have less influence on my mind.

17th. Because I believe that, for every sacrifice that I make for the cause of Christ, I shall realize a great and a glorious reward. I do not wish to be understood to mean that I expect to get to heaven by the merit of my own good works. I rest for salvation entirely on the mercy of God, through a crucified Saviour; but I believe that the principles of eternal justice are such, that every man will receive according to the deeds done in his body.

18th. Because this practice has induced me, for the sake of consistency, to retrench other unnecessary expenses, in order that I may do more good.

19th. Because, if all men were to cultivate the disposition to make personal sacrifices for the public good, the great proportion of human misery would cease to exist. It would wipe away many tears, hush many sighs, drown many sorrows, and cheer many hearts.

There are other reasons which I might have enumerated, but at present I forbear to mention them. I recollect having read an account of a person who, having performed an heroic action, was paying a visit to a certain town, when he was waited upon by a respectable individual, who came to present twenty reasons why the bells did not ring to welcome his arrival. The first reason was, that they had no bells to ring; and this reason was considered so good, that the other nineteen were deemed useless. If the numerous Christian readers of your periodical were to think the same in reference

to any one argument on the subject now under consideration, my object in writing would be accomplished.

But it may be said that there are many persons connected with the tea trade who are members of the Christian church. Are they to give up all that they have, even all their living? I answer, I do not say that it is sinful for a man to be in the tea trade, but he ought to rejoice when Christians abstain from the use of this article, in order that they may do more good, although at present it may operate against his worldly interests; and whenever the Christian church shall have risen to the proper standard,—when the little leaven shall have leavened the whole lump, no Christian will have any occasion to fear making a sacrifice of this description; because the church will throw around him the shield of its protection; he will share the sympathies of those who are in prosperous circumstances; the church itself will form one extensive brotherhood; and charity and peace will unite all its members in bonds that will never more be broken.

[And even now, though the church has not risen to its proper standard, there is a great and gracious God, who will take care of every one who makes sacrifices for his sake. I should like to see Christian shopkeepers refusing to sell every thing but what they believe to be really serviceable.---Ed.]

“Haste happy day! the time I long to see,
When every son of Adam shall be free.”

Sept. 15, 1841.

SUPERIORITY OF ARBITRATION OVER WAR.

WAR pays no regard to the merits of a case. Its rule is might, not right. But arbitration does consider those merits. Again; the stronger party being more likely than the weaker to be the aggressor, a resort to war in the case renders it probable that the injured party will receive additional injury, instead of obtaining redress; whereas, by arbitration, that party would in all probability obtain redress. In cases where two parties are nearly equal in strength, by resorting to war, they generally leave off where they began, nothing being decided, and both parties being sadly injured. Arbitration in such cases, also, would answer a better purpose in both respects. And in cases where the stronger party is the injured one, although by a resort to war, redress is generally obtained, how hard the way of obtaining it? Arbitration would afford it in an easier way. In every case, then, the ends of justice are better subserved by arbitration than by war, and all the evils of war are prevented besides. Furthermore, war is an infringement of the independence of nations; surely it is such an infringement for one nation to dictate to another, and to attempt to enforce its dictation, as is always done by one of the parties in war. But arbitration respects national sovereignty. Here is no dictation, no coercion, nothing but friendly counsel. Once more; by resorting to war, nations violate one of the plainest dictates of reason, viz., that parties should not be judges in their own causes, which they always assume to be in war. Arbitration respects this dictate, by providing a disinterested party as a judge. Then again; the custom of war affords the strong an opportunity to oppress the weak, and the ambitious to pursue their schemes of conquest and aggrandisement. Arbitration is a check to oppression and ambition, and the best security of the defenceless. And again; the custom of war, by which nations take their position on what they denominate the point of honour, refusing to make the proper concessions and overtures for the preservation of peace, and sacrificing justice itself to resentment and pride, is one vast system of duelling. The principle of national arbitration is the principle of order and peace on a scale of equal magnitude. In short, every reason that can be urged in favour of the peaceful adjustment of individual disputes, and against a resort to individual violence, can be urged with as much greater force in favour of international arbitration, and against war, as the evils of war exceed in every respect the evils resulting from individual combat. Now, then, if the ends of justice itself can be better subserved by arbitration, than by war, and so much evil prevented, and so much good done, what plea remains for war?—*From the Appendix of the American Prize Essay on a Congress of Nations.*

"THE NEXT STEP"—EXPLANATION.

MY DEAR FRIEND,

I agree that your obliging remarks on my article, "The Next Step," need not lead to controversy, but I do think they call for some little *explanation*. Allow me now to give it.

1. You say the Apostles did not tarry at Jerusalem for "power to obey Christ's precepts," but for "power to teach the Gospel, and to work miracles." But did not these very duties form a part of Christ's precepts. Where then is the difference between us? I do not say they had *no* power before the day of Pentecost, but it is evident they had not sufficient.

2. You say I appear to think that these fuller measures of the Spirit are to be *tarry'd for*, and that you think they are to be *had just now*. What I think, and what I said was this,—that we must tarry *until we get* them. But I expressly said, also, that I meant "not any indolent, inactive tarrying." Nay, at the very outset of my exhortations, I placed the following words, "This, even this is now your privilege." I proceeded, a few lines afterwards, "*Seize it*, it is your right, your own inalienable privilege.—Say not this blessing is too great to be expected now. No! God has given his light, and he will not withhold his power." And I closed my exhortation thus, "Seek, Oh seek that heavenly power! He that shall come, will come, and *shall not tarry*. Take the next step. Remember that this is, *EVEN NOW*, your privilege." I ask again, where is the difference between us?

But perhaps, my friend, it was better that some apparent tendency to mislead should have been presented to your mind, when you read my article, than that your readers should have been without some of your valuable remarks upon it. Yours, in the Lord Jesus,

THE AUTHOR OF THE ARTICLE.

NOT MANY RICH.

MOST of those in England who have riches love money, even the Methodists; at least those who are called so. The poor are the Christians. I am quite out of conceit with almost all those who have this world's goods.—*J. Wesley, in 1786.*

INTELLIGENCE.

FROM the Bradford district we continue to receive intelligence of a most cheering character. On the 25th of December a general free ministration meeting was held at Bradford, for the benefit of the whole district, in the forenoon. Friends from various churches in the neighbourhood attended, and several interesting addresses were delivered and much instructive conversation took place, principally on the duty of Christian churches to relieve their poor members, and the best mode of reducing Christian principles on this point to practice. In the afternoon a general district love-feast was held, which was numerously attended; there were friends present from nearly all the churches in the district. And such a love-feast as could scarcely be remembered by the oldest individual present. Such clear, sound, scriptural experience was related; the friends spoke with so much freedom and enlargement of heart, generally two or three rising together; and above all, such an overwhelming amount of Divine influence was realized, as rendered it a time long to be remembered. The power of the highest did truly overshadow the meeting, and the friends from all parts received this as the token of approaching prosperity. They went home to their several churches, baptized more deeply into the Spirit of their Master, and resolving to cherish the sacred flame that had been enkindled in their breasts, resolving, by the blessing of Heaven, to put forth their utmost energies in ceaseless efforts and fervent prayers for the salvation of perishing souls. And God has owned their labours and heard their prayers, and there are the prospects of still further good.

In the evening of Dec. 25th, W. Trotter preached: at the close of the public service the members of the church at Bradford met for the purpose of considering in what way it would be most expedient to make provision for the relief of the poor. After a free conversation on the subject, deacons were appointed, and it was resolved, that a box should be provided, and placed in an eligible part of the room in which the friends worship, and that on the first day of the week each should contribute

freely according to his ability ; and that from time to time the contents of this box should be distributed to the needy members, under the direction of the church, as their necessities might require. It ought to be stated, that previous to this, a considerable sum had been raised in a more private way, and effectual relief had thus been administered in some cases of urgent necessity. And though all the members of the church are, comparatively speaking, poor,—though all are dependent on their labour for support, and none receive *much* more than is requisite for their maintenance, there is a general disposition on the part of the friends to forego the comforts of life, that they may share its necessities with those who have no other means of procuring them. Of course, it is impossible for a small church, composed entirely of poor members, to *maintain*, absolutely to *maintain*, all those who are in need, in such times of general distress as these; but *as far as their ability extends*, it is the intention of this church to relieve every case of distress that occurs amongst them. Some have been relieved, and have gratefully acknowledged the kindness of the Lord, in leading his people to imbibe the spirit, and fulfil the precepts of the Gospel.

On the 2d of January, 1842, W. Trotter preached at Halifax, morning and evening ; the congregation was good in the morning, and a very gracious influence pervaded the assembly. In the evening, the room was filled, and God manifested his presence in a powerful manner. Many were deeply convinced of sin, and, at the prayer-meeting which followed the public service, cried aloud for mercy, and several received joy for mourning, and the garment of praise for the spirit of heaviness. One female, who had met in class for twelve months, without experiencing the pardoning love of God, ventured her soul on Christ, and went away rejoicing.

In the afternoon, W. Trotter preached in the Wesleyan Association Chapel, Luddenden, to a large and attentive congregation. The occasion on which he preached was the opening of a room for worship, by a number of friends, at Midgley: the room was too small to accommodate the congregation that they ex-

pected, and the Association Friends kindly lent their chapel for the occasion.

On the same evening that God graciously manifested his saving power at Halifax, as above described, there were similar displays of his mercy at other places in the district. At Bradford, after a sermon by T. Smith, six persons, we are informed, gave themselves to God, and have since begun to meet in class. At Bramley also, that same evening, three persons were in distress on account of sin, and declared their intentions to devote themselves to God.

On the Monday evening, Jan. 3rd, W. Trotter met the members and friends at Halifax, and publicly received ninety-five persons into church-fellowship, who had previously met as a Christian church, but who had not till then, in any public way, been formed or recognized as a church. Addresses were delivered, and prayer was offered on the occasion ; and it is believed that such was the harmonious brotherly feeling that manifested itself, and such the sense of God's presence and love that was experienced by the friends, that all were ready to exclaim, " Master, it is good for us to be here." " Behold how good and how pleasant a thing it is for brethren to dwell together in unity." The prospects in Halifax are most encouraging, and the friends have only to blend their sympathies, and efforts, and prayers,—individually and unitedly to labour for the salvation of souls, and God will abundantly prosper and bless them.

Last Sabbath, Jan. 19th, W. Trotter preached in the morning, at Bramley, to an excellent congregation, larger by far than used to assemble either in the afternoon or evening. In the afternoon he preached at Pudsey, to an overflowing congregation, several being compelled to stand. At the close of the service a church meeting was held, when steps were taken for the immediate relief of several of the members who are in distress ; a considerable sum was contributed on the spot for this purpose. In the evening, W. T. preached at Bradford. The room was crowded ; and after preaching tickets were given to the members of the church. It was found that, during the last

quarter, there had been an increase of ten members; several others are at present candidates for admission into the church, and several gave their names last Sabbath evening as candidates. The congregations have been improving for some time. The friends have adopted the plan of going from house to house, warning the ungodly of the tendency of their evil ways, inviting them to embrace religion, and praying for their salvation. This plan has been in operation now for a month or two, and the results are, that some have been induced to attend the house of prayer, who had not attended any place of worship for years.

At Pudsey, where T. Smith resides, there are evident tokens of improvement. The members feel a quickening influence, wanderers from the fold of Christ are finding their way back, the attendance on all the means of grace is improved and improving, a spirit of deep seriousness often rests on the congregation, and if the friends are but faithful to God, there is every reason to expect a gracious revival of God's work. Throughout the district, indeed, the fields are already white unto the harvest. Conference disputes are being forgotten; the friends are turning their attention to better things. Cherishing a deep solicitude for the salvation of souls and the extension of the Redeemer's kingdom, they are uniting their energies in efforts to call sinners to repentance; God is graciously owning and succeeding their endeavours; and if they only persevere, carry out all the principles of the Gospel in their practice, labour to diffuse those principles through society, and, above all, seek to be filled with the Holy Ghost, and under his influence to conduct their operations, those operations shall be crowned with abundant success. Already do the clouds gather thickly, and shortly, we hope, there will be abundance of rain.

THERE IS NOTHING NEW.

THE charge against a thorough-going Christian, of holding all kinds of opinions, is by no means a new invention. John Wesley was charged

with holding "a medley of the principles of Calvinism, Arminianism, Montanism, Quakerism, Quietism, all thrown together." John Wesley's answer to the charge was, "There might as well have been added, Judaism, Mahometism, Paganism. It would have made the period the rounder, and been full as easily proved."—*Works*, vol. viii. p. 374.

REVIEW.

The Church and the Camp. Wright and Albright, Bristol; and at 6, Amen Corner, London. 18mo. 44 p.

THE object of this little work is to prove that the profession of a soldier and the profession of a Christian are inconsistent; that he who engages in the work of war, goes in direct opposition to the doctrine of Christ. The work is in rhyme, and the following is a specimen of the manner in which the subject is handled:—

Oh what a nondescript the fighting saint!
A master's powerful hand would fail to paint
That lamb-like lion form'd of human clay,
In which the savage nature most bears sway!
A meek and lowly hero, filled with love,
In spirit poor, and harmless as a dove!
A heavenly-minded Christian, who for pay
And worldly rank, hath hired himself to slay!
A man of blood, yet bent on future bliss!
Of all anomalies, what equals this?
But Christ declared, when here with man he trod,
No one can serve both Mammon and his God;
Then how can he, who owns this truth divine,
Both worship Christ and serve at Moloch's shrine?
What is a Christian? surely he who lives
As Christ, his Master, the example gives:
He who not only can believe and pray,
But also loves to follow and obey!
Searching the records of that Master's mind,
To point the Christian's duty left behind,
The love of foes there holds a striking part;
How can we love, and stab them to the heart?
Our blessed Lord commanded us to pray
For them that persecute, and led the way:
How can we follow then, our heavenly guide,
And slaughter those for whom our Saviour died?
He bids us do to others, as we would
They'd do to us—to give for evil good—
Bless them that curse us—if we see them sink
With hunger, feed them—thirsty, give them drink!
But how can we do this, and madly turn
Their fields to desert wastes—their cities burn—
Cut off their water-springs—or hem their walls,
Until the withering hand of famine falls
On human hearts, to snap their dearest ties,
Till mothers view their babes with evil eyes;
Or dreaded Pest steals in beneath the gloom,
To cheat the sword of prey, and crowd the tomb?

We think the work worthy of encouragement, and we would recommend it to all who would wish to see in verse like the above, a brief and general view of the argument in favour of peace.

ANSWERS TO QUESTIONS.

ROMANS v. 20, EXPLAINED.

WHAT do you take to be the meaning of these words of the Apostle Paul in Rom. v. 20. "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound?" Does the Apostle mean that God gave the law that men might offend him the more, and when men, by their sins, offended God the most, God was most kind or favourable to them?

Ans. No; we believe the Apostle means no such thing: we believe the Apostle's meaning to be this, that the law was given, that a greater number of things might be regarded as sins, in order that men might be drawn from practising them, and that in proportion as a greater number of things were made sins, by the institution of new laws prohibiting them, God gave men fuller measures of grace to enable them to avoid those new sins. When there was *no* law, there was no transgression: not that there was no dishonesty, no theft, no hatred, no uncharitableness; there was abundance of all these; but these were not called transgressions then, because no law had been then published forbidding them. And even when laws began to be instituted, they were instituted very sparingly at first; so that there were comparatively few things which were called sins; there were comparatively few of those things which we now call sins, which were then forbidden. Sin did not abound; the number of offences, the number of the things which were forbidden, was small. "But the law entered that the offence might abound:" that a greater number of things might be found to be evil, though they had not been formerly forbidden, and that those evil things might henceforth be sins, transgressions of law, and be regarded as sins; "for sin is the transgression of the law." Where there is no law, there is no transgression, and consequently no sin, "for sin is the transgression of the law." Where there are laws, there *may* be sin, though the sins and the transgressions will be fewer

in proportion as the laws are few. But when additional laws are made, sins are multiplied. Now when the number of sins was thus increased,—when men were required by new laws to abstain from a number of practices and pleasures in which they had been before allowed to indulge, they needed greater assistance and more powerful motives to enable them to keep free from transgression, and God accordingly gave them greater help and stronger motives. "The law entered that the offence might abound; but where sin abounded, grace did much more abound." Men were called upon to practise stricter self-denial, to exert a greater controul over their propensities, and, in order to fit them for the task, they were more abundantly favoured with help and encouragement from God. They were not required to practise a more perfect virtue, without more strength: as sin abounded, grace did much more abound.

On this principle of giving men grace to assist them according to the work which he required them to do, or of requiring from men such a measure of virtue only as they were able to exhibit, God has acted from the beginning. When man was created at first, God gave him but one law, and that one of the simplest and easiest kind; simply requiring him to abstain from the fruit of one single tree. Man's mind was then untutored and unexercised, and was therefore not prepared for more. From Adam to Moses there appears to have been no general written law, though it is plain from the punishment of Cain, from the destruction of the world by the deluge, and from the destruction of Sodom and Gomorrah by fire and brimstone, that there were some general rules of conduct known and acknowledged among men, which men were required to obey. On Abraham and his posterity God enjoined circumcision, and required them to live as strangers and pilgrims on earth. To enable them and to encourage them to obey these requirements, God frequently appeared to them, gave them many

great and precious promises, and strengthened their faith in his promises by many striking proofs of his power and love, and by many wonderful demonstrations of his almighty, his gracious, and his ever-watchful providence.

To the Jews he gave a large book, a regular system, of laws, and some of those laws were very strict; but in proportion to the number and strictness of the laws which he enjoined on them, were the proofs he afforded them of his great power, and of his boundless wisdom and love, and in such proportion were the encouragement and inducements to obedience which he furnished to them in the wonderful works which he wrought for them, and in the promises of still greater and continued blessings which he held out to them.

By *Christ* the law is perfected; every thing evil is now forbidden, and every thing good is commanded. We are called to carry out the principles of virtue, of temperance, of piety, and of charity to perfection. We are called upon to be in subjection to the will of God in all things: to consult his pleasure in all we do. Whether we eat, or drink, or whatever we do, we are to do all to the glory of God. God has laid us under the strictest injunctions possible. But he has furnished us with helps and encouragements accordingly. He has given us clearer and fuller views of his character and providence, and brighter and more affecting revelations of the eternal world. He has given us richer privileges, and better promises, and more abundant measures of his holy Spirit. He has made many things binding on us which were not binding on men before,—there is scarce any comparison between the requirements of the Gospel and the requirements of former dispensations: but helps and encouragements are given to us in proportion, or rather beyond proportion; the privileges and advantages enjoyed under the Christian dispensation, immeasurably surpass the privileges and advantages enjoyed by men under any former dispensation, from the day that man was first placed on the earth.

We have a strict rule of life, but we have unequalled advantages, and

the promise of unlimited help. We have every inducement to be careful and diligent, but we have no need to despair. The introduction of the law of Christ makes every thing a matter of conscience, and turns into virtue or transgression every thing we think, or speak, or do: but the establishment of this strict and all-pervading law is accompanied with the clearest and the fullest illuminations of truth, and with the richest and most plenteous communications of divine grace. We may still live: we can do all things through Christ strengthening us.

Let us be careful to walk worthy of the calling with which we are called. It is a solemn and a most responsible position in which the Gospel has placed us, but we have nothing to fear if we are sincerely disposed to do the will of God. Let us resign ourselves fully to God, and he will enable us to do his will, and he will keep us by his mighty power, through faith, unto eternal salvation.

NAMES FOR THE CHURCHES.

DEAR BROTHER,

I entirely approve of your remarks in No. 12 on "*Laws for the Churches.*" The more I read the book of God, the more fully I become convinced that the Bible is not only sufficient as a rule of individual faith and practice, but that it is also full enough of *principles, precepts, and examples*, to form the doctrines and regulate the discipline of Christian churches. On this point you have said enough. There is another point, however, which seems to need a few remarks, and that is the name by which the churches lately formed in different parts of the country are to be called. On this subject you inserted, in an early number, some remarks of your own, and an extract from the writings of Baxter, which I did think would have set the minds of all at rest on the subject. This, however, is not the case. Names which *sectarianise* the churches bearing them have been assumed by some, and perhaps thought of by others. I believe this has been done in some cases without the matter being so seriously thought over as its importance demanded. The friends have been so

long accustomed to bear and to use sectarian designations, that I can readily perceive how easy it was for them on laying aside one name to take up another. Some have adopted "*Congregational Methodist*," others "*United Brethren*," others "*Association to promote the Revival and Spread of Primitive Christianity*." These designations may, *as such*, be as free from objections as any that are current in our land; yet they are, in my estimation, both unnecessary and injurious, for the following reasons:—

1. The Church of Christ, in its purest and most prosperous days, had no such names of distinction. At Antioch, the disciples were first called *Christians*. This name they acknowledged, and knew no other while they continued in their "*first love*," and carefully performed their "*first works*." The severe reproofs which Paul gave to the Corinthian Church, should serve as a beacon to warn all lovers of party names of the evils to which they expose themselves. See 1 Cor. chapters i. ii. and iii. If the name of their Lord and Master was enough for them, it is surely sufficient for us. But then, it is objected, the church was *one* then, and of course needed not a plurality of names so long as its *unity* was preserved. Now the church is divided into various sects, and as all lay common claim to the *Christian name*, it is needful, for the sake of distinction, that each should bear some other name in addition. As long as human creeds and human laws retain the place in the church which they now do, this objection will remain in force. But I confess I cannot see its application to those churches who have lately disowned human creeds and laws. They have no peculiarities, on account of which they need distinction more than the early Christians had. We profess to be trying to mould our churches after the New Testament model. Why not, therefore, adopt New Testament names for our churches and their officers, as well as try to carry out New Testament principles? But it is stated, as a further objection, that to assume the Christian name only, would be insulting to the brethren who bear sectarian designations. How so? We do not thereby exclude them

from using the first name bestowed upon Christ's followers. Neither shall we be led thereby to regard them as *not Christians*. The difference will be simply this—we shall be *Christians only*. They will be Christians of the Baptist, Independent, or other persuasions. That is, they will be Christians believing in the peculiarities which these names import. The assumption of sectarian names cannot but be *voluntary*. Where, then, is the injustice of choosing to do without names by which others choose to call themselves, especially when we already have a name which we regard as sufficiently distinctive of our profession and principles?

But then, it is said, if all churches were to adopt and carry out these views, how should we distinguish different churches in the same town or village?—Very easily. The street where they worshipped, or the name of the chapel which they occupied, would be a sufficient distinction. Thus, in Bradford there are at present two *Christian* churches, one worshipping in Croft Street, and the other in *Longcroft Place*. These few remarks will, it is hoped, be sufficient to show that sectarian names are unnecessary.

2. The evils of sectarian names are many. I shall advert only to one, which is this—they prevent the *unity* of the church being brought about. All churches will not be called Baptists, or Methodists, or Independents, or United Brethren, or Associations to promote the revival and spread of Christianity. But all may, and I believe will, in the end, be called *Christians*. Here is a name which our brethren of all names may adopt, as spreading light leads them to lay aside their present names. When all have learnt to "receive one another as Christ also received them," then may we expect the prayer in one of Wesley's hymns to be answered—

"Names and sects and parties fall,
Christ alone be all in all."

Hoping that the churches who have adopted the names referred to will reconsider this matter, and that they will be satisfied with bearing *only* the name of their Lord and Master Christ,

I remain, your's affectionately,
J. P.

THE UNEXPECTED DISCOVERY, AND A HAPPY CHANGE.

"AN aged traveller, worn and weary, was gently urging on his tired beast, just as the sun was dropping behind the range of hills that bounds the horizon of Springfield, Ohio, (in America.) It was a sultry August evening, and he had journeyed a distance of twenty-five miles since morning, his pulse throbbing under the influence of a burning sun. At Fairfield, he had been hospitably entertained by one who had recognized the veteran soldier of the cross, and who had ministered to him for his master's sake, of the benefits himself had received from the hand "which feedeth the young lions when they lack;" and he travelled on refreshed in spirit. But many a weary mile had he journeyed over since then; and now, as the evening shades darkened around, he felt the burden of age and toil heavy upon him, and he desired the pleasant retreat he had pictured to himself when that day's pilgrimage should be accomplished.

It was not long before the old man checked his tired animal at the door of the anxiously looked-for haven of rest.

A middle-aged woman was at hand, to whom he mildly applied for accommodation for himself and horse. "I don't know," said she, after scrutinizing for some time the appearance of the traveller, which was not the most promising, "that we can take you in, old man. You seem tired, however, and I'll see if the minister of the circuit, who is here to-night, will let you lodge with him."

The young circuit preacher soon made his appearance, and consequentially swaggering up to the old man, examined him for some moments inquisitively, then asked a few impertinent questions, and, finally, after adjusting his hair half-a-dozen times, feeling his smoothly shaven chin as often, consented that the stranger should share his bed for the night; and, turning upon his heel, entered the house.

The traveller, aged and weary as he was, dismounted, and led his faithful animal to the stable, where, with his own hands, he rubbed him down, watered him, and gave him

food, and then entered the hospitable mansion, where he had expected so much kindness. A Methodist family resided in the house, and, as the circuit preacher was to be there that day, great preparations were made to entertain him; and a number of Methodist young ladies of the neighbourhood had been invited, so that quite a party met the eyes of the stranger as he entered, not one of whom took the slightest notice of him, and he wearily sought a vacant chair in the corner, out of direct observation, but where he could note all that was going on; and his anxious eyes showed that he was no careless observer of what was transpiring around him.

The young minister played his part with all the frivolity of a city beau, and nothing like religion escaped his lips. Now he was chattering and bandying senseless compliments with this young lady, and now engaged in trifling repartee with another, who was anxious to seem interesting in his eyes.

The stranger, after an hour, during which no refreshments had been prepared for him, asked to be shown his room, to which he retired unnoticed, grieved and shocked at the conduct of the family and the minister. Taking from his saddle-bags a well worn bible, he seated himself in a chair, and was soon buried in thought, holy and elevating, and had food to eat which those that passed by him in pity and scorn dreamed not of. Hour after hour passed away, and no one came to invite the old worn-down traveller to partake of the luxurious supper which was served below. Towards eleven o'clock, the minister came up stairs; and without pause or prayer, hastily threw off his clothes, and got into the middle of a small bed, which was to be the resting-place of the old man as well as himself. After a while the aged stranger rose up, and after partially disrobing himself, knelt down and remained many minutes in fervent prayer.

The earnest breathing out of his soul soon arrested the attention of the young preacher, who began to feel some few reproofs of conscience for his own neglect of duty.

The old man now rose from his knees, and after slowly undressing

himself, got into bed, or rather upon the edge of the bed, for the young preacher had taken possession of the centre, and did not seem disposed voluntarily to move an inch.

In this uncomfortable position the stranger lay for some time in silence. At length the young man made a remark, to which the elder replied in a style and manner that arrested his attention; on this he removed over an inch or two, and made more room.

"How far have you come to-day, old man?"

"Thirty-five miles."

"From where?"

"From Springfield."

"You must be tired after so long a journey, for one of your age."

"Yes, this poor old body is much worn down by long and constant travel, and I feel that the journey of to-day has exhausted me much."

The young minister moved over a little.

"You do not belong to Springfield, then?"

"No. I have no abiding place."

"How?"

"I have no continuing city. My home is beyond this vale of tears."

Another move of the young minister.

"How far have you travelled on your present journey?"

"From Philadelphia."

"From Philadelphia! (in evident surprise.) The Methodist General Conference was in session there a short time since; had it broken up when you left?"

"It adjourned the day before I started."

"Ah, indeed!" moving still further towards the front side of the bed, and allowing the stranger better accommodation. "Had Bishop George left when you came out?"

"Yes, he started at the same time I did; we left in company."

"Indeed!" Here the circuit preacher relinquished a full half of the bed, and politely requested the stranger to occupy a larger space.—How did the Bishop look? he is getting quite old and feeble, is he not?"

"He carries age tolerably well; but his labour is a hard one, and he begins to show signs of failing strength."

"He is expected this way in a week or two; how glad I shall be to shake hands with the old veteran of the cross! But you say you left in company with the good old man; how far did you come together?"

"We travelled alone for a long distance."

"You travelled alone with the Bishop?"

"Yes, we have been intimate for years."

"You intimate with Bishop George!"

"Yes, why not?"

"Bless me! why I did not know that! but may I be so bold as to ask your name?"

After a moment's hesitation, the stranger replied, "George."

"George! Not Bishop George?"

"They call me Bishop George," meekly replied the old man.

"Why, bless me, Bishop George," exclaimed the now abashed preacher, springing from the bed, "*you have had no supper!* I will instantly call up the family. Why did you not tell us who you were?"

"Stop, stop, my friend," said the Bishop gravely, "I want no supper here, and should not have eaten any had it been got for me. If an old man, toil-worn and weary, fainting with travelling through all the long summer day, was not considered worthy of a meal by this family, who profess to have set up the altar of God in their house, Bishop George surely is not. He is at best but a man, and has no claims beyond those of common humanity."

A night of severe mortification the young minister had never experienced. The Bishop kindly admonished him, and warned him of the great necessity there was of his adorning the doctrines of Christ, by following him sincerely and humbly. Gently, but earnestly, he endeavoured to win him back from his wanderings of heart, and directed him to trust in God, and less in his own strength. In the morning the Bishop prayed with him long and fervently, before he left the chamber, and was glad to see his heart melted into contrition.

Soon after the Bishop descended, and was met by the heads of the family with many sincere apologies. He mildly silenced them, and asked

to have his horse brought out. The horse was accordingly soon in readiness, and the Bishop, taking up the saddle-bags, was preparing to depart.

"But surely, Bishop," urged the distressed matron, "you will not leave us thus? Wait a few minutes, breakfast is on the table."

"No, Sister L——, I cannot take breakfast here; you did not consider a poor toil-worn traveller worthy of a meal; and your Bishop has no claim but such as humanity urges." And thus he departed, leaving the family and minister in confusion and sorrow. He did not act thus from resentment, for such an emotion did not rise in his heart; but he desired to teach them a lesson, such as they would not easily forget.

Six months from this time, the Ohio Annual Conference met at Cincinnati, and the young minister was to present himself for ordination as a deacon; and Bishop George was to be the presiding Bishop.

On the first day of the assembling of Conference, our minister's heart sunk within him as he saw the venerable Bishop take his seat. So great was his grief and agitation, that he was soon obliged to leave the room. That evening, as the Bishop was seated alone in his chamber, the Rev. Mr. ——— was announced, and he requested him to be shown up. He grasped the young man by the hand with a cordiality which he did not expect, for he (the Bishop,) had made careful inquiries, and found that since they had met before, a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded.

As a father would have received a disobedient and repentant child, so did this good man his erring but contrite brother.

They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference. — *From Ward's Miscellany and Magazine.*

TOLERATION, EVANGELICAL REFORM, WAR AND PEACE, CHURCH GOVERNMENT, UNITY, &c.

In a correspondence between J. Barker, and J. H. R., during the early part of last year, when both were ministers in the Methodist New Connexion.

About a year ago, while I was yet in the New Connexion, I had a correspondence with J. H. R. * * * * on the state of religion in the Connexion, and on the subject of Evangelical Reform generally. Some of the letters which passed between us are calculated, in my judgment, to prove interesting and profitable to religious persons generally, and especially to the readers of this periodical, and I have accordingly thought proper to publish portions of them.

Of the first letter which I wrote I have no copy, but it was principally on the low and languid state of religious feeling and of practical Christianity in the Connexion, and among professing Christians generally. It seemed to me that the spirit of zeal and of charity which animated the early Christians and the early Methodists, had almost passed away; and that a spirit of selfishness and earthliness, of uncharitableness and intolerance, had taken its place. The ministers and leading friends in various denominations appeared to me to be influenced more by principles and considerations of an earthly kind, than by principles and considerations drawn from the Gospel of Christ; while lukewarmness, worldliness, spiritual slothfulness, and selfishness appeared to have pervaded the great mass of common professors. The distinction between the church and the world appeared to me to be almost lost, and churches and their ministers seemed to be shorn of their strength, and to be no longer in a situation to do any thing effectually or on a large scale, towards the spread of religion and the conversion of the world. The New Connexion in which I and my friend were both ministers, appeared to me to be as feeble, and as fallen as any other religious body, and I expressed my conviction to my friend, that unless there was a speedy and a thorough reform amongst us, we should altogether stick fast in the mud, and be

unable to get forward at all. I urged upon my friend the necessity of doing his part towards bringing about the improvements which were so necessary, and expressed my fear, that while the church was declining and languishing, and the work of corruption proceeding, he was not properly alive to the matter, or was not doing his part towards checking and curing the evil, and towards bringing about a thorough renovation of the church, and the speedy conversion of the world.

In reply to this letter, my friend sent me the following.

Halifax, Feb. 11th, 1841.

MY DEAR FRIEND,

I trust you will regard it as some slight proof of the value I place upon your communication to me, and of the respect I feel for the faithful but kind admonitions it contains, that I promptly respond to your invitation to write you a large letter. Often since I left the North have I asked myself the question, Why do I not correspond with Mr. Barker? To this question I have said, "He is too busy to reply to my letters, unless it be by neglecting more important affairs, and, if the correspondence is to be any thing more than a mere common-place exchange of sentiments respecting things which are passing before us, we shall not agree in our opinions; and I may add to this, the opposition, or at least the discouragement, with which he has to meet, in labours, which, I am certain, result from the best feelings, and are productive of far more good than convincing or converting me from any difference of opinion with him can produce." The frankness and faithfulness of your letter have removed this feeling of delicacy, and now I reply to yours in the same spirit in which it is evidently written, and I hope mutual benefit will be the result.

There are many sentiments in your communication in which I entirely concur, and in discussing the rest, perhaps, I cannot do better than begin at that part where you state, "that it is an impression on your mind, that, either I do not feel sufficiently the present deplorable state of religion in the world, or, that I do not sufficiently consider and feel my own responsibility in refer-

ence to the subject." I thank you most heartily for the statement of this impression; and I would to God there were less truth in it than there is. My heart and conscience tell me that there is too much truth in it. Nevertheless I cannot but think that you judge of me by a standard by which it is scarcely fair to judge me; and that is, your own feelings and capabilities in reference to those points on which you think me somewhat apathetic. I think you cannot reasonably expect many to be what you are, or to do what you do. I do not consider that God has made me to be what he has made you to be. I have not so strong a body, so warm an imagination, or so powerful a mind as you have. If my house were on fire, if I were in a plague, or a dungeon, I should not feel or act exactly, perhaps not nearly, as you would in such circumstances. And therefore, when *you* form an opinion of *me*, or *I* of *you*, these things must be taken into account, or we shall come to very wrong conclusions, and be liable to feel little charity and forbearance for each other. What a difference there is in our complexion, features, and even in our hand-writings. How different were the circumstances of your early life to mine. You were tossed to and fro upon the tempestuous ocean, and with feelings so strong as I know yours to be, every movement would make an impression which would be likely to affect your character and views in after-life. I, on the contrary, was not thus tossed to and fro. My wants were regularly supplied without any disagreeable efforts of my own; my passions were not particularly called into play by any events of my early life. It is only by considerations of this nature that I can reconcile myself to the thoughts that there is any religion on the face of the earth. For go where I will I observe among good men differences in opinion and conduct even on the plainest matters, and I cannot believe that they differ for the love of difference, or that their variations are the result of ignorance, selfishness, or obstinacy.

Why have you and I during the last ten years acted so differently? I have never signed a petition for the separation of church and state,

because I have been doubtful whether the good or the evil of such a step would be greater ; but *you* have, and you have done it sincerely, and with the greatest confidence, because your mind is made up. I doubt whether it be wrong for the state to pay ministers of the Gospel—but *you* do not. I am disposed to think that the greatest evils we suffer as a Connexion, arise from the extremely popular character of our polity ; but I have heard you say you thought, if any thing, the people have too little power. *You* are against *all* war ; I cannot see that all kinds of wars are wrong ; or in other words, that a Christian nation may not lawfully fight for some things.

In these and a multitude of other points, we shall be found to have different views. Shall I say you are rash, and shall you say I am cold and indifferent ? I had rather say that we had both come to the best conclusions we could with the powers we possess, and that our differences show the great need there is for mutual forbearance.

And if we come to the questions in which we are more particularly interested as ministers in the same community, there will be a difference here also. On some points we are doubtless of one mind. I believe there is a great want of spirituality in our officials, and in some of our ministers. Our Book-room is not so efficient an establishment as it might be, and in many of our members there is a worldly spirit which deadens their souls, and makes them rather an injury than a blessing to the societies. But how are these things to be mended ? You speak of Evangelical Reform as the thing that is wanted ; and I admit it. But, then, what are the details ? Yours you will furnish me I hope in your next letter. Mine are these.

I. An educated ministry.

II. A restriction of popular interference in the management of society affairs.

III. More energy in the ruling body, and

IV. More unity among the preachers.

1. With respect to the first, I believe we are sadly deficient, and are suffering greatly from the want of a more talented ministry. The state of

society demands an improvement. Other bodies see this, and provide for it ; and perhaps we may do so too in time.

2. On the second point, I have more to say than I feel at liberty to do at present. But I will say this, that we are a much more democratic body than the Primitive Methodists. I do not mean in reference to the question of the balance of power between the *preachers* and *people*, for that question is, in my opinion, one of the most frivolous ones that ever “grave and reverend seniors” disputed about ; and by the determined spirit with which it has been supported, has done more to retard our prosperity than any other thing : but I mean that we are a more democratic body than the Primitive Methodists in the power we give to the *whole* church. Any man’s vote, or any woman’s, or any child’s, if above fourteen, is as good as the most aged, sensible, pious, and devoted members’ we have. And the consequence is, that the sensible, intelligent, influential members of our body go away from us after awhile, some to the church, some to the Wesleyans, and some—who love the body—retire in disgust and anguish to their pews, as hearers and observers of what is going on. The Primitive Methodists have no society meetings for general business, and though the preachers have precious little to say in some things, yet they have their circuit committee, and other committees, constituted of the aged and most tried members of the society, who manage matters according to their wisdom. And I believe the principle is good, that church affairs should be managed BY THE ELDERS. I care not whether they are preachers or laymen (though the former are generally best adapted), so that they have sense and discretion for the station they fill ; but to make the whole body of the people their own rulers, as is often done in our Connexion, is to erect a barrier to our prosperity, which all the angels in heaven could not break down. I am satisfied it has no sanction in Scripture, soberly interpreted : it has no sanction in experience, for it is thereby proved to be bad ; and though I have written in its defence, yet I am sorry I ever did

so, and if I am spared until Conference, I will bring the whole question before it, with a view to a total alteration of the character of society and leaders' meetings. While I lived at Newcastle, I had some experience on this point, and I have some here too. The bad spirit which has existed in Halifax for two years past, was engendered by a discussion in a society meeting about a preacher, whom some wanted, and others did not want. At Mount Zion, these meetings have become a common nuisance to all the decent people in the society, and they are asking when they are to have rest from agitation and agitators, which allow no quiet, and do nothing but mischief. I could mention other ill-effects of these meetings, but I refrain at present.

3. I believe, also, we want more energy in the ruling body. Its policy has been generally too timid. We have not learned to make sacrifices for what we believe to be right. When laws have been violated, the rulers have not applied the rule of the case, and acted upon it, and let the matter find its level; but they have raised the question of the amendment or abolition of the rule, at the very moment when the rule should have been carried out. I have seen this done in several cases, and the tendency of such proceedings is to weaken the impression of respect which the members of any body should feel for the rules by which it is governed, and to encourage a spirit of opposition to other rules besides those which had been broken.

4. I think, also, we want more unity among the preachers. How the heads of houses feel towards each other, you have had some opportunities of ascertaining. Most happy indeed should I be to be certified that things are better than they were in these quarters. You will receive what I say on this point in the same spirit of kindness in which it is written, and then no unpleasant feeling will be the result. I believe that though you have received many provocations from some friends in the Connexion, yet you are, to some extent, the cause of the state of feeling among the principal preachers in the body, which every one de-

plores. I fear you do not forgive a man who has injured you, as you ought to do; and I also fear that you write and speak under a feeling more or less implacable, when all that circumstances permit have been done to put matters right.

Besides, you claim the right of stating "freely, without respect to any restraint on earth, all that you believe to be important truth." Now permit me to ask, What evidence is there *here* of a spirit of sympathy with the body of which you are a minister? If what you believe to be important truth is in accordance with what is generally received as such in the body, you need not assert the claim; if it be not, the assertion of the claim, coupled as it is with an assurance that you do not intend to leave the Connexion, or to form a sect, is nothing more or less than a declaration of war—a defiance of all rules, authorities, and usages heretofore observed among us; and must tend, at least to revolutionise, if not to destroy the Connexion. Now, it is the manifestation of an *unabated* feeling of *this* nature that induces me to say that you are, to some extent, the cause of the alienation and disunion which did, and I fear does now exist among our leading preachers. Doubtless you think you are right in this matter, but supposing that you are, you must not complain that the churches have gone on as far as they can on their present wheels, &c., for I think it may be proved beyond question, that the feeling of the above individual is an obstruction to our progress, and I believe your way of proceeding does but little to allay it. In fact, I am as certain as I can be, in a case of this nature, that you feel no complacency for the leading friends in the Connexion, and that they have not over much for you, and that sooner or later—something—

I have sifted this whole question to the bottom, and I am preparing myself for the time when elections will take place in what was late the New Connexion, of pastors of Independent Churches, Arminian, Calvinistic, &c., and I trust I shall fare well if such a thing happens.

I may say more sometime.

The Book-room, the Magazine,

and all things in that quarter need immediate amendment. I have a motion for Conference on that point—but I do not think the publication of books to the amount of sixty a year is either practicable or desirable. Besides, you must publish brains as well as books, or they will be useless. In this neighbourhood I believe there are multitudes who would not read, if you would sell them books at a penny a piece. And what is worse than all, the means of improvement are not increasing. People work from six till eight, and what can you expect from the mass, in respect to the improvement of their minds under such circumstances as these?

However, let me know all your plans, and in all your communications be faithful to me personally, and I will be so with you, and I am sure a correspondence conducted under such regulations will tend to good.

My wife joins in kind regards to you and Mrs. Barker, and to all friends at Gateshead.

I am pleased with your reading meetings, but we had need be an immaculate body, if we can live while our members thus read and enquire. Your's, affectionately,

J * * * H. R * * *

In reply to the above, I sent the following. What I say in the beginning of this letter was intended as a lesson on

TOLERATION.

2 Mo. 15, 1841.

MY DEAR FRIEND,

I AM obliged to you for your kind long letter. But you differ considerably from me in many points: What shall I do with you? Your sentiments on many points appear to me to be very dangerous: some of them seem to strike at the root of Christian liberty and brotherhood. Shall I persecute or expel you? Shall I expose you to the public as an heretic, by publishing a resolution of our leaders' or quarterly meeting, condemning your sentiments as erroneous and dangerous? Or shall I thank you for your kindness in laying your views so freely before me, and return the favour by an equally free and affec-

tionate statement of my own views on those subjects? Which will be the most Christian plan? Which will be the most in accordance with the spirit of unbounded love? Which would be most likely, supposing you to be in error, to bring you to correcter views? Which would be likeliest to preserve the peace of our circuits and of the connexion, and to prevent disgraceful and mischievous agitation? Which would be most conducive to my own peace of mind? Which would be most like heaven? If I and you and six more were the only ministers in the connexion, and if the other six were of my opinion, and if Gateshead and Halifax were the whole connexion itself, which would be best? And if even you had laid your views before the public instead of laying them privately before me, which course would it have been best to take? You know what answers I should give to these questions; what answer *you* will give I shall see, if all be well, when I get your next long letter.

I shall not expel you, that is certain; I thank you rather for speaking to me so freely. I have not the least idea that you mean any harm. I know no interest you could have in wilfully running into error. I have not the least idea that any danger can result from the peaceable and loving declaration of your sentiments either privately to me, or publicly by means of the press. If mischief were to follow, it would be the result of intolerance and uncharitableness in your opponents. I believe in the wisdom of God and of his son Jesus Christ; and when Christ forbade all domination among his followers, and when God entrusted his children with freedom, and commanded them "to prove all things, and hold fast that which is good," and warned them against becoming the servants of men, I believe that he did what was best. I have confidence in truth, and I believe it will prevail for ever, and secure to itself a universal and eternal empire. I believe in the almightiness of love, and I cannot entertain a doubt but that all controversies or conversations conducted in the spirit of love, will prove harmless and wholesome in their progress, and will result in the

furtherance of truth and piety. I believe in the perfection of the Gospel; and I believe that its boundless liberality is no mistake, but one of its greatest excellencies, and one of the most striking marks of its divine original. I believe that intolerance is from the devil: that it is as mischievous as it is fierce and ugly; and that it is one of the greatest plagues of the universal church. I believe that it is my duty as a Christian to be free in my movements; speaking and acting, in all things, as the servant of Christ alone; and I believe it to be my duty to be as loving, and tolerant, and gentle towards my brethren, as I am towards myself. I shall, therefore, have nothing to do either with public censures, or private scolding, but speak what appears to me to be the truth in love, and then leave you, with all affection towards yourself, and with unlimited confidence in God and in the security of his cause, in the hands of your infallible teacher and unerring guide. But I must now prepare to answer your letter.

AN EXPLANATION.

When I expressed a fear that you did not sufficiently consider your own responsibility in reference to the interests of religion, &c., I did not think of trying you by any particular standard: I had reference, in my own mind, to conversations which I had with you while you were in Newcastle, in which you expressed something like this: that you saw several things in the church which you thought to be wrong, and held several opinions which were not in accordance with prevailing notions, but that you did not feel disposed to publish your views, or to urge them on people's attention, as you thought that any good which you would probably be able to do by commencing reformer, would not be worth the trouble to which it might subject yourself or the church. It was some such sentiment as this, which you once or twice expressed. And my fear was, that you might be allowing considerations of earthly quietness, or an over-much regard for the feelings of your brethren, to prevent you from doing for the church and for the world, what you were able to do. I have no idea that

you can ever become A * * * L * * * or Joseph Barker; I was only afraid lest you should not be J. H. R * * * * * uncrippled, full-grown, exerting all his *own* powers, in his *own* best way, and communicating his own illuminations, for the improvement and perfection of the church, and the salvation of the world. I knew you had your own peculiar powers, and that you were peculiarly formed for some particular forms of usefulness, and I was afraid lest some other regard than a regard to the glory of God should influence your movements in the present solemn state of the church and of the world. And I did not *decide*, I only feared; and as a friend of truth and of your own soul, I let you know all that was in my heart.

Your remarks on the necessity of taking into account men's peculiarities of bodily and mental constitution, of education, &c., in forming an opinion of their character, are very just; and are in accordance with those lessons of charity and forbearance so frequently and powerfully inculcated by the religion of Jesus Christ.

STATE CHURCHES

I am not aware that I ever signed a petition for the separation of church and state; and I am sure I could not sign one now. I could not, myself, have any such connection with the state as would be calculated to make me, or in any way to render me, dependent on the state; but as for asking government to break off all connection with such professors of religion as choose to be in connection with them, I could do no such thing. I could ask government not to persecute men for dissenting from the state church, and I could request them not to give any of the state church clergy permission to use any kind of compulsion with any one for raising church funds; but I could not join the political dissenters in petitioning for the separation of church and state. Still I think it would be better if no professors or teachers of religion would allow themselves to be dependent on the state. I think all Christians and Christian teachers should be entirely free and independent. I would therefore preach to

the state-allied church and to the state also, but as to asking the state to take from the church their patronage, such patronage, I mean, as can be given without doing injustice to others, that I leave to such as know no better way of showing their zeal for God. I think I have found a more excellent way.

I do not consider it wrong for the state to pay ministers of the Gospel. If the state, that is, the governors, profess to be Christians, I think it is their duty to support ministers of the Gospel as far as the ministers need their support. I am glad to see governors pay respect to Christianity, and if they do not come up to my standard, I am still glad to see them stepping in the right way. But it would not do for me to accept state payment; because I could not preach such a form of Christianity as the governors would expect me to preach.

You see we come nearer in our sentiments than you supposed.

WAR AND PEACE.

I am against all war; but I dare say you go a great way with me here also. You think that wars are great calamities; and that they are always unjust on one side or the other. You believe that a Christian should not quarrel; and ought a Christian to fight before he quarrels? A Christian should not kill good men; and if he be like Christ, his only business with bad men will be to mend them. A Christian surely should not send his fellow-men down into hell. A Christian should not fight for religion; at least not with carnal weapons; and as for food, drink, clothes and life, Christ says we are not to be anxious about them; and if we are not anxious about them, we shall not fight for them. Christians should not kill their friends; and both Christ and his Apostles forbid us to hurt our enemies: they command us to return them good for evil, and to overcome evil with good. Christians could hardly kill men in the spirit of love, and yet they ought never to let any other spirit or feeling influence them but love to God and love to men. A Christian could hardly kill a man in cool blood, when free from the influence of fear, and rage, and revenge: and yet he ought always to keep himself cool and col-

lected, and cast away all fear but the sober, solemn, child-like fear of God: and as for revenge and rage, they have no right to a place in the soul of a Christian for a moment. As to what "*Christian nations*" should do, I say nothing, but I think I know what a Christian individual and a Christian church should do, and it is as *individuals* and *churches*, not as *nations*, that the New Testament considers Christians. But we cannot treat this subject at full length in a short correspondence. Still I would not say with you, that on those and a multitude of other points we *shall* be found to have different views: perhaps a little friendly intercourse might prove our views on these, and on a multitude of other similar matters, to be very near alike. I believe we often differ simply in consequence of not properly understanding each other. The great evil, next to uncharitableness, is talking about questions, and coming to conclusions, and taking sides, before we understand the question and each other. If people would begin by explaining, and never stir in controversy till they correctly and fully understood each other, they would seldom differ widely, and very seldom dispute. If lovers of truth, of God, and of mankind would take the trouble always freely to understand each other, their disputes would be very few, and they would always be affectionate and mild.

A PLAN FOR BRINGING ABOUT A THOROUGH AND UNIVERSAL REFORM OF THE CHURCH.

The details of my plan for curing the worldliness of the church, and for promoting its improvement in the knowledge and practice of the religion of Christ, are somewhat as follows:

1. To endeavour to be an example of all Christian excellence myself. I must study closely, and seek earnestly and believingly for illumination and help from Heaven, that I may clearly and fully understand, and faithfully and constantly do, the whole will of God.

2. I must freely and faithfully, and with all Christian affection and gentleness, and with all patience and long-suffering, communicate what I learn of Christian truth and duty to

my fellow-Christians, and use all Christian means to induce them to receive the truth, and to reduce its principles to practice.

3. I must daily and earnestly pray that God would bless my labours, and the labours of all my Christian fellow-labourers: and grant that his kingdom may come, and his will be done on earth, as it is done in heaven. More particularly,

4. I must preach, plainly, and lovingly, and faithfully:

5. I must hold meetings with my fellow-Christians for reading the sacred writings, and conversing affectionately and familiarly with them, with a view to assist each other in learning, from the plainer portions of the New Testament, what are the great principles of Christian truth and duty, and to help each other in applying these principles to ourselves, for the correction and enlargement of our views, and the improvement and perfection of our tempers and behaviour.

6. If my brother trespass in my presence, I must kindly reprove him; and if he be reclaimed, be thankful. If he persist in error, I must try what I can do with the help of a brother or two; and so proceed to the end as Christ has told me. Matt. xviii. 15-17.

7. I must converse with my fellow-Christians privately, and use my influence also with them in this way, as I may have opportunity, to help them forward in the knowledge and practice of religion.

8. I must *publish* my sentiments on all such subjects as are needful to be generally known, and use the vast and mighty powers of the press to promote all needful improvements.

9. I must publish my sentiments in a simple style, and in smaller as well as larger publications, that they may be adapted to engage all minds, and secure a general and serious perusal.

10. I must sell my publications as cheap as possible, both that it may be seen, as far as men will or can see, that it is not gain that I seek, but the welfare of my fellow-men, and that all may be able, in some way, to obtain the use of my publications.

11. Perhaps I must publish a periodical; for periodicals have advantages, if soberly and faithfully con-

ducted, which other publications do not so fully possess.

12. Perhaps I must lecture or hold conferences with Christian friends on the subject of Evangelical Reform, with a view both to fit others for the work, and to urge and encourage them to take part in the glorious undertaking.

13. I must correspond with my friends, to try to excite their attention to the subject, and call forth their various energies, and lead them to employ them faithfully in the work.

14. I must unite with such as will unite with me, for mutual help and counsel in the work.

15. I must lend to all who would like to co-operate with me, all the help I can with respect to books; and also help them with respect to the cheap and successful publication of their own pamphlets and books.

16. I must therefore co-operate with my friends for the establishment of a supplementary book-room, to furnish as cheaply and as plentifully as possible, all such tracts and books as are especially required by the present state of the church and of the world.

17. All this we must do as peacefully and meekly as we can, that we may not occasion any unnecessary agitation among our brethren who may not be prepared to think and act with us.

18. We must do all this, if possible, by our own resources, not asking for help, or making collections, or seeking subscriptions, till we have ourselves exhausted our utmost resources, and gone as far as we can go without asking help.

19. We must never run into debt so as to risk our credit, or occasion difficulty or embarrassment to any one.

20. We must not write against those who are seeking, in a different way, the same object as ourselves, but leave them to do their best, unopposed by us; and if they err, we must seek to put them right by setting them a better example.

21. A penny a sheet is the highest price at which I must sell my publications, and others must come as near me as they possibly can.

22. We must not form a sect, or separate from any Christian church;

but content ourselves with the liberty to please God, and bless mankind in such ways as may seem best to us.

23. We must not seek for official power, but seek to do our work in humble stations.

24. We must not quarrel with others because they will not abolish their institutions or change them according to our views; but content ourselves with telling them affectionately and faithfully our views, and with the liberty of forming better institutions for ourselves.

25. I have not, myself, any anxiety about *organical* reforms; my only concern is to promote *individual* reform: I leave all parties to make their own organical reforms, when favoured with clearer and fuller light.

26. Perhaps it may be desirable to employ home-missions, to send out foreign missions, to support each other or to help each other in need, to furnish libraries, as well as to adopt such other plans for the improvement of the church, and the conversion of the world, as may appear necessary and practicable.

27. A leading principle will be, not to spend much time or energy in finding fault with other people's ways of going about things, but to go about them in a better way ourselves, and to let those, whose plans we disapprove, have the benefit of our example as well as our reproofs.

28. Another leading principle will be, that when we cannot persuade *bodies* to do a needful thing, we will try to persuade *individuals*: and our aim will be to encourage a sense of *individual* responsibility, and to prompt to *individual* benevolent enterprise.

29. What particular sentiments I, and such as think with me, would inculcate, you may learn partly from my published writings.

30. Among the books which we should labour to circulate would be a selection of Wesley's works, a selection of W. Penn's works, &c. We should also wish to publish a pocket Bible Dictionary, a pocket Commentary, &c., all adapted to common and homely minds.

THE MINISTRY.

31. As to the ministry, we should

recommend, (and if we ourselves employed any, we should act on the principle,) 1. That none be taken out to be employed as ministers only, so young in years and so young in experience as is usual at present. We would let all remain at home till they were properly qualified to become guides and teachers to the people. 2. While we should require every qualification in a minister that Christ and his Apostles require, we should require nothing more. 3. We should try to have the *ministration* of the word itself made more natural and instructive. We should like to have religious assemblies so conducted that all might be drawn to exercise their own minds: that our members might not come merely to have knowledge poured upon them, but to have a fountain opened in their own minds. 4. We would therefore seek to have a "*well-educated* ministry," but we would *each* one of us educate as many and educate them as well as we could. We would not wait for a college to be established by conference, or for any particular plan to be adopted by any number of people, but commence a school ourselves, and proceed on such a plan as might seem best to ourselves, without saying any thing to any body. We would not wait till all should be brought to approve of our plan, but each one act on his *own* plan, or on such other plan adopted by his brethren as he might think best. 5. We would seek to have an educated *people* principally, so that so far as education is concerned, all the Lord's people might be qualified to be prophets. We would have every society a college, and every member a student: and we should be able to give the greatest force and stability to all the means of improvement in the societies, by not taking the more thoughtful, and zealous, and able from among them for regular ministers, till they were of a tolerable age. The best way to have a good tree when we want one, is to cultivate the whole *wood* as far as we can.

THE INTERFERENCE OF MEMBERS OF THE CHURCH, IN MANAGING CHURCH AFFAIRS.

32. We should rather labour to have the people so far improved in

knowledge, and piety, and true charity, that there should be need to desire *more* of their interference in church affairs, than to restrict their influence. The clergy have quarrelled as much as the rest of the people, and perhaps much more. I have known societies divided by preachers' quarrels or disagreements, where the people never interfered in church affairs at all. There are circuits in our connexion more divided than Halifax circuit or society, where the people are altogether shut out from interference in church affairs. It is not the *parties* that interfere, but the *spirit* in which they proceed, on which the nature of the result depends. A well-instructed, loving society, would do church business as well as a well-instructed, loving set of leaders or preachers. It would take more trouble to educate the whole family of saints, but trouble of that kind is the very business for which we were born. My great object would be, not to do things *easily*, but to illumine, elevate, and perfect as many immortal minds as possible. Interference in church affairs is one of the best means of intellectual and moral discipline, when the leaders or elders in a society or church proceed in a proper spirit. People would never rise to the stature of the fullness of Christ, if they were not allowed the spiritual exercise connected with interference in church affairs. Perhaps it is partly for want of being *frequently* exercised in this way, that they manage so badly when they *are* called upon to act. And perhaps there is a fault in us preachers, in not preaching more on the temper and manner in which all church affairs, and other affairs too, should be managed. How little is said on this subject generally? how little is written and published on this subject? And then, perhaps, the *leaders* are not well instructed in the duty of forbearance, and of mutual affection and submission. The necessity of soft words is not inculcated sufficiently. The crimes of evil-speaking, whispering, and tale-bearing are not properly explained. Preaching is too much a lot of generalities; and a deal of what has long passed for Evangelical preaching, is no better than miserable trifling. I would try a many things before I

would attempt to restrict the liberties of the people. I am persuaded that church affairs may be managed by the church to great advantage. I would not let every one be reckoned a member of the church, that has begun to meet in class; I would wait to have proof of a person's piety before I enrolled him as a member of the church. I would see that anger, and revenge, and levity, and selfishness were destroyed, at least in some considerable measure. Nor would I have one fixed period of trial for all. A fixed period of trial is proper for a *worldly club*, where *money* is the great object; but in a church, the time of trial should be lengthened or shortened indefinitely, according as cases vary.

We have open quarterly meetings here, and we have had the happiest quarterly meetings that I ever attended, not excepting Mossley itself. The last was a most solemn and blessed one. The Quakers have their monthly and quarterly meetings open to all the members; and they have been noted for peaceful and happy meetings. But they are accustomed to take Christ as the president of their meetings, and to speak as under his eye, and under his guidance. Our people expect Christ in prayer meetings, but they have not been accustomed to look for him in church business meetings, the meetings to which the promise of his presence particularly refers. We have been too carnal, too worldly-wise, too political in all our tempers, and plans, and proceedings. We have never been sufficiently baptized into the spirit of Christian simplicity and love. Our founders were not extraordinary for spirituality. The *best* of them were nothing remarkable for spirituality and Gospel simplicity; and many of them were any thing but the likenesses of Christ or Paul: they were fitter for *Napoleon's* army, than for the fore ranks of the army of Christ.

And we have been too anxious about numbers, and too careless about the improvement and perfection of each other. We have laboured to get men *in*, and to keep them in; but we have not seriously and systematically laboured as we ought to urge and help them on to perfection. Our eagerness for members has

been our curse, and is a curse and a plague to us yet. Three fourths of the members of some of our societies appear to have neither knowledge, nor feeling, nor aims, nor habits, such as become the followers of Christ; and many of our societies might be reduced one half or three fourths, and be healthier and stronger than they are. We have been, as a sect, like many other reformers; ready to reform every body but ourselves. Why could we not be content with being good, and doing good, instead of labouring so to be great in worldly influence, and to present an important or imposing appearance to the world and to the Wesleyans? Why have we not been urged to excel all others in piety, in self-denial, in charity; instead of being so often reminded of our excellent system of church government. I think it will be time enough to seek to limit the influence of our people, when we have done all we can for their spiritual improvement. I believe that changes in the form of our government would do us no good, without a radical and thorough reformation in our personal self-government. Let us get the town of *Mansoul* properly reformed, and the New Jerusalem will be reformed as a natural result. I would not have elders and young converts on a level; but I would not have elders lords over God's heritage. Elders, if they are wise and pious, will always have influence enough; the danger, as it appears to me, is, lest the whole of the responsibility should be rolled upon them.

You speak of women and children taking part in church meetings. The Quakers have separate meetings for the women; perhaps the plan is a good one. I think there is something wrong about our mixed society meetings. And as for children, the same remark applies to them. The Quakers do not go by majorities; they wait till there is something like unanimity. They have no visible president; but a clerk collects the sense of the meeting as well as he can, puts it down in a minute, reads it over, and continues to alter it till it is brought into unity with the weight and influence of the meeting. The governing by a majority of hands, as in worldly assemblies, I believe to be not the best way for the church.

Among the Quakers the aged, those known to be pious, prudent, spiritual, are in reality the *instrumental* rulers; the parties in whom the spirit of Christ is specially felt and acknowledged. And I think with you, that church affairs should be managed by the elders; and that the younger should be taught to submit themselves to the elders: only let this be done in such a way as not to make two parties, or to rob any member of the church of his opportunity of learning or of doing good. That is, let the influence be transferred to the elders, not by legislation, but by an improvement in the spirit and manners both of the elders and the younger, and of the whole church. This I believe might be done; and I feel assured it is worth trying for. As for formal Ecclesiastical legislation in the matter, I cannot feel as if it would be right. I believe that any interference of conference in the matter, except by way of instruction and advice, would be likelier to do harm than good. The proper cure for all those evils which we mutually lament, is personal, social, kind instruction and exhortation. I believe that light and love are the instruments which we should use in seeking church reforms; and I believe that where these are not sufficient for these objects, no other power can accomplish them, without doing greater injury ultimately in some other way. I fear it would cause general agitation, and an agitation that would not soon be allayed; and make worse the evil of which the better part of your friends complain.

UNITY AMONG PREACHERS, ETC.

I agree with you, that there wants more unity among the preachers; but where shall we unite? on what terms shall we unite? What is to be required of me by my brethren as a condition of their union with me? What conditions *I* shall require as a condition of union with my fellow-preachers, I have already explained in this letter: I should require the same conditions of others as a term of union, that I require of you. I should require no other condition as a term of union with you, than the manifest proofs that I see about you, of a sincere belief in the Gospel of Christ, and a desire to do God's will.

I do not ask as a condition of union with me that you shall think as I think on all things, or that you shall keep your thoughts on disputed points to yourself; not I. I allow *you* all the liberty that the Gospel allows *me*, and unite with you still. But can my brethren allow me the same liberty, and still unite with me? If so, we are united. If they cannot allow me Christian liberty, I cannot unite with them: but the fault or the failing is with them. I cannot give up my liberty on any account, in any thing. I may voluntarily refuse to use my liberty, as I do, in fact, in many things; but I cannot relinquish it. There are none of my brethren, not even the parties who have been most forward and active in persecuting me, to whom I cherish ill-will. I love them; I pray for them, I forgive them: but I cannot violate my conscience. I could unite with them in any thing that appeared to me to be good: I do unite with them in all I can approve: but I cannot say they did right in persecuting me. I believe they did wrong. I also believe they will see their error before long: but I go no farther. I believe some of them meant well in what they did against me, and I could not charge any of them with malice. But still I think they were all wrong. How will you unite us? Must I belie my conscience, and say I believe they were right? that cannot be. Shall they then allow me to hold my present views of this matter, and unite with me on the principle of mutual toleration? In that case we are one. But if they cannot unite with me on this ground, I know no ground on which we can unite. I am, myself, united with all Christians that will unite with me on the principle of toleration; but I would not give up the principle of liberty,—I would not acknowledge any human authority, either of Pope, or conference, or colleague, if the refusal should separate from me every friend on earth.

I acknowledge the authority, the Lordship of Christ, and it is enough. To acknowledge any other authority would be to separate myself from Christ, and that I cannot do. No: I would rather the world should come to an end at once, than that I should separate myself from Christ

for a single moment. Christ tolerates me, and others shall tolerate me, or I cannot acknowledge them as my Christian brethren.

A FEW WORDS ON PERSONAL MATTERS.

You say you “fear I do not forgive a man who has injured me, as I ought to do; and that I write and speak under a feeling more or less implacable, when all that circumstances permit, has been done to put matters right.” I answer; I have not written any thing since last Conference at all, on the subjects of difference between me and my brethren, and the only things I wrote on the subject between the Conferences of Huddersfield and Longton, were first, my declaration that I had not recanted, &c., published at the conclusion of my Evangelical Reformer, and the letter in reply to T. Allin’s letter. Was there any thing like a revengeful or implacable spirit in either of these publications? In T. Allin’s letter to me there were many dark insinuations, and some open charges against me, not at all connected with the subject of his letter: but did I resent them? Did I retaliate? Is there a single personality in my reply? Did I ever defend myself against those charges? And I am not aware of any thing different in spirit, in the articles on the same subject, at the close of my Evangelical Reformer. And I know of no other articles that I have written since the Huddersfield Conference. And as for speaking; I have never spoken of the matters publicly at all, in *any* spirit. And since *any thing was done to put matters right*, I have neither written nor spoken of them publicly. There never was any thing done to put matters right before last Conference that I am aware. Previous to that, it was all unmitigated persecution, I consider. But perhaps you look on the proceedings of the Huddersfield Conference differently from me: and in a case in which I am the party, I dare not plead impartiality; so I will leave it. You will be better able perhaps to judge of the intentions and feelings of my opponents at Huddersfield and Ashton than myself; and I freely grant that they may have done more to put things right

than I have been able rightly to appreciate. As to the feeling with which I have written and spoken, I can easily imagine that things which were not said or written with any feeling of revenge, should seem to wear a revengeful hue to others. It just strikes me that Ford has written on the subject, since something was done to put things right, and he has written, and the Annual Committee have allowed it to go with their sanction, what all my closer friends consider a most uncalled-for and unkind attack on me: but I have never answered it, except by an advertisement of my Articles on Creeds, which W. Ford appears desirous to vilify. My writings certainly wear the air of *defiance*, and, if I may use that word, I do defy the whole universe: that is, I declare, before both heaven and earth, that I hope to hold fast the liberty with which Christ hath made me free, whatever be the consequence. In this respect I am unyielding; I am inflexible; or if I seem to be bent a little by entreaties at one time, I quickly fly back again, and am as stiff, as obstinate, if you please, as ever: but I hope I feel no revenge; nothing unforgiving; nothing at variance with good-will.

LIBERTY TO DECLARE THE WHOLE
COUNSEL OF GOD NOT TO BE SACRI-
FICED FOR ANY CONSIDERATION.

But you ask me what evidence there is of a spirit of sympathy with the body of which I am a minister, in my statement that I claim the right of stating freely, without respect to any restraint on earth, all that I believe to be important truth? I answer, I have no doubt but three-fourths of the connexion, if not nine-tenths, sympathize with me in this declaration. If they do not, I am sorry for them. But imperfect as I believe the church to be, I cannot but believe that much the greater portion of the New Connexion sympathize with me, in my resolution to declare all that I believe to be important truth. That is, if I were to say that I would, out of respect to some authority on earth, refuse to declare some things which I believed to be true, and of importance to their welfare, three-fourths of the connexion, I believe, would feel

horrified at the declaration, and would regard me as a traitor, a coward, a vile temporiser, an acknowledged reprobate, a child of hell. And I should feel myself such: and I should feel as if I deserved to be an eternal outcast both from earth and heaven, and to be looked upon and remembered with deep and strong disapprobation by every holy and intelligent being in God's wide universe. If I were to make such a declaration, that I would withhold some important truth out of respect to any authority on earth, I could never love myself again: I could not bear to think of myself: I could not live; and I should curse the day that I was born. If the question were put to me by God, in the presence of every holy and rational being, whether in heaven or on earth,—if I were asked this question by God, before the assembled universe, “Wilt thou freely declare whatever shall appear to thee to be IMPORTANT TRUTH, without respect to any restraint on earth?” and I were to answer, Yes, Lord, by thy help, I will: would there be a spirit in the whole countless and infinite throng that would dare to stand forward and say, “I cannot sympathize with you in such a declaration.” Impossible. If there were a spirit that felt not in harmony with such a declaration, he would be silent, and try to hide himself. But there would be no such spirit: the whole host, from whatever world they might come, would say “Thou hast answered well.” And the answer that I would make before the assembled universe, if questioned by God, I would make now; and I would make the same answer before the Conference. I am before the assembled universe. I may, for aught I know, be looked upon by millions every moment. I am always looked upon by God: and I consider myself bound by all that is dear, and solemn, and affecting, to declare whatever I believe to be important truth, as long as I live, without respect to any restraint on earth.

What should we have thought of Paul or Christ, if they had failed to state some important truth out of respect to some restraint on earth? If any man should stand forth and say, that out of respect to certain

restraints of men, they had neglected to state certain important truths,—what should we think of the man? I should think him a libeller, an infidel blasphemer. And are not Christ and Paul my patterns? I regard them as my patterns: I believe myself bound to call no man master upon earth: I believe I must judge for myself freely, in the fear of God alone, what is true and what is false; and that what I find to be true, and have reason to regard as *important* truth, I must declare, without respect to any restraints on earth. For this purpose was I born, and for this purpose was I born again,—for this purpose was I placed in the church, and for this purpose am I spared alive, and blessed with tongue and pen, that I might bear witness to the truth, and that I should declare freely, without respect to any restraints on earth, whatever I believe to be important truth.

But you say, if what I believe to be important truth, be not in accordance with what is generally received as such in the body, then my declaration, coupled with an assurance that I do not intend to leave the Connexion, or to form a sect, is nothing more nor less than a declaration of war, a defiance of all rules, authorities, and usages heretofore observed amongst us, and must tend, at least to revolutionize, if not to destroy the Connexion.

I answer, What I say is *intended* as a declaration of war against all that wars with my liberty as a child of God: and I wish it to be understood as a declaration of war also, against all that is opposed to truth, whether in our own Connexion, or any other Connexion. Why should I not wish to see my own house swept clean, as well as my neighbour's house? Why should I not wish to cleanse the *New* Connexion from error, if it has any error about it, as well as the *Old* Connexion. If there be any thing in the New Connexion opposed to what appears to me to be important truth, I acknowledge that it is my purpose, not with fierceness or violence, but in meekness, and gentleness, and love, to seek to have it entirely removed. And who so true a friend to the Connexion, as he who thus seeks to have it perfect, without spot, or wrinkle, or any such

thing, unblameable in love? The apology for the New Connexion makes this to be the duty of every member of the church, belong to what denomination he may. Thomas Allin does the same. You may see the words of these pamphlets in my Letter to T. Allin on Toleration. This was the principle upon which Kilham acted in the Old Connexion. This was the principle on which Wesley acted in the establishment. This was the principle on which Luther acted in the Church of Rome. This was the principle on which Jesus Christ acted among the Jews. Did they do right? And if they did, what harm is there in following them? Shall we always praise the reformers that are dead, and persecute the living? Why should I not follow these noble examples?

But “it is a defiance of all rules, authorities, and usages heretofore observed amongst us,” you say. Is it then a rule amongst us not to declare whatever we believe to be important truth, without respect to any restraint on earth? Which rule is it? Find me such a rule, and then I freely declare to you, that I should feel myself honoured in breaking it at once. Is it a rule that we shall not publish our views, if they are at variance with what is generally received as truth in the body, however true or important we may see and feel our views to be? I know of no such rule. If I knew of such a rule, I would declare my conviction at once, that it was a bad rule, and that it ought to be universally and uniformly broken. Is there any *authority* in the body which forbids us to declare what we believe to be *important truth*, when it happens not to be in accordance with what is generally received as such in the body? Then I believe such authority to be anti-christian: and as I love Christ, and revere his authority, I must meekly and lovingly set it aside.

Is it the usage of the Connexion, when what its ministers and members believe to be important truth, clashes with what the body generally regard as truth, for the ministers and members to refrain from publishing what they believe important truth? Then I think it a bad usage, and I think it is high time we had now

and better usages. Is the Connexion founded on the principle, that when those sentiments which appear to be important truths are at variance with what the generality of the body regard as truth, we must not declare our sentiments, but leave the Connexion to go on in error for ever? Then I say, the sooner the Connexion is revolutionized, or to use the plain English of the word, the sooner it is *rolled over*, the sooner it is put on a better principle that is, a heavenly one, the better. I feel impelled by a sense of duty to God, to Christ, to my own soul, and to the souls of my fellow-Christians, freely to publish all that I believe to be important truth, whatever may be the results; though all the rules, authorities, and usages in the world were thrown down thereby, and all societies in existence revolutionised.

I hope I shall not grieve you in speaking thus freely: you requested me to speak thus freely, and I believe you will not take it amiss. Besides, though you think it would be unconstitutional and dangerous to act on the principle of declaring all that we believe to be important truth publicly, yet you seem to consider it perfectly constitutional and safe to act on this principle privately. I am glad you can comfortably allow me the liberty to speak thus freely to yourself; but it seems too bad, not to allow me to be as free, and as faithful, and as loving to every body else. How would it be if I could write private letters to all my fellow-Christians? I might *then* speak freely whatever I should deem to be important truth might I not? That would not be declaring war, you think. I wish the world were full of such a blessed war. Why not tolerate a free and friendly interchange of sentiment without restraint?

You speak as if my determination to publish freely whatever I believe to be important truth, resulted from some personal feeling: I am not aware that my determination has any thing to do with personal feelings: it is founded on a sense of duty. I should do the same, I suppose, if I were on as loving and agreeable terms with the leading preachers, as I am with my own wife. I should make the

same declaration if I were in another Connexion. I had the same intention, though not so fixed and strong, before any of our leading preachers began to oppose me. The determination to publish whatever I believe to be important truth, and to do whatever I believe to be my duty, without respect to any restraint on earth, is, in fact, my religion. I should consider myself bound to act on this principle, if all the leading preachers were as kind and respectful towards me, as they are towards their greatest favourite.

You are persuaded that I feel no complacency for the leading friends in the Connexion, and that they have not over much for me: I answer, I love the leading friends: I wish them well: I highly esteem many of them: I can tolerate them: I rejoice in their welfare and usefulness: I can join them in any good work: and I can heartily commend them to God. What do I lack? I do not think them free from error: I do not think they have acted wisely or lovingly towards me: I cannot sanction the principle on which they have proceeded towards me: I cannot pay any respect to their published censures against my writings: I cannot allow myself to be tolerated by them on the understanding that I have recanted my published sentiments, or that I have acknowledged the propriety of their proceedings against me. If I am to be tolerated at all, it must be on the understanding that I believe my censured pamphlets to be orthodox and evangelical; that I believe their censures to have been uncalled-for and unchristian; and that I shall hereafter, as heretofore, publish freely whatever I believe to be important truth, without respect to any authority under heaven; and this is the simple case. It therefore appears to me, that it is purely a matter of principle, and not of feeling or complacency. I can look on the preachers with *considerable* complacency as well-intentioned men; but I cannot look on them at all as masters. I could meet them and love them, and with the greatest cheerfulness and complacency conceivable unite with them, provided they could feel free to let truth have its way, and allow me the same freedom that Jesus Christ allows me:

but I confess, that with whatever feelings the leading friends may regard me, I must always be free, and I must let it be known that I must be free.

CONJECTURES, PARTLY CORRECT AND PARTLY OTHERWISE.

You say, "Sooner or later—something."—Why did you not let your thoughts come abroad? If you can foresee what will be the result of these things, please tell me what it will be. Do you think that the leading preachers will try again to compel me into submission? Do you think they will try to expel me? I know nothing else but expulsion that they have left for me. And they cannot expel me altogether, unless they can satisfy the people that I have done something very wrong. They cannot turn me out of society. They cannot hinder me from being a local preacher. They cannot prevent a circuit from employing me, or from helping me; they cannot prevent me from appearing in Conference as a layman, if any circuit should think proper to send me; and they could neither expel me nor censure me, upon appearing as a layman, for publishing what I might believe to be important truth. And I could not *leave* the Connexion. Then what would be the result? Will the leading preachers leave the Connexion? Where will they go? You seem to think the Connexion will be broken up, and that we shall become a lot of independent churches. But this I can hardly think. That is, I cannot think that we shall cease to be a Connexion with an interchange of preachers, and religious and benevolent institutions. My belief is, that we shall return to the principles on which the Connexion was first founded; the principles laid down in the Methodist Monitor, and republished in my letter to T. Allin. I believe we shall get nearer to the principles of Jesus Christ, and both as individuals and as churches be greatly improved. I incline to think that our leading friends will be brought to see the impropriety,—the impracticableness, in fact, of their late plan of proceeding, and that they will, if not by their words, yet by their ways, acknowledge those principles of liberty for which

I contend. What can they do else? Our Conference has no such power as the Wesleyan Conference. We have gone too far in the way of liberty to stop short of full Christian freedom. We cannot stop: and the only safe way left us, is to proceed, as far as it is possible, all together, and, with the Gospel in our hands, and the spirit of God in our souls, to take our steps as prayerfully, as thoughtfully, as peacefully, and as safely as possible.

You say my plan would revolutionize the Connexion: but in this I think you err. The principle on which I take my stand, is the fundamental principle of the Connexion. The conduct of the leading friends in reference to my case, has been opposed to the constitution of the Connexion. My *opponents* are the revolutionists: I am the conservative, or the "repairer of the breach; the restorer of paths to dwell in."

You talk of the difficulties in the way of improving the minds of people; of their want of taste for reading, of their want of time to read, and of their want of money to buy books. I answer, we must try to create in people a taste for reading. This will be one of my principal objects. People have little taste for reading, because the books which have been published are themselves so tasteless. I intend to publish nothing in the way of *skeletons*, or old dried chaff; my object is to publish such things as will excite thought and holy feeling, and these will both enlarge people's minds and do something better still: I know there are great difficulties in the way of general improvement, and that many have neither money nor time to spare; but all these things only make me feel the more sensibly the necessity of doing all we can to furnish them with tracts and books, as good and cheap as possible.

You think any other object, except the improvement of the magazine and the reduction of the prices of the hymn book, would be better accomplished by individuals than by religious book-rooms. Perhaps you are right. This is the plan I have resolved to act upon, and I have accordingly commenced the work myself, as an individual, and I hope that others will do the same.

And now, have I not let you know

all my plans, and all my principles almost too? and have I not been faithful with you personally also? I hope you will be able to keep your promise, and be equally free and faithful in return. And as you are naturally much cooler than I am, you must be sure to set me an example of perfect calmness. If I should seem at times to wax warm, you must not let me kindle you; at least, you must not allow me to kindle in you any *unholy* fire. And if I should use any expressions which may seem to you not sufficiently respectful and tender, I hope you will be able to attribute it to my rather hurried and sometimes excited way of writing, and not to any want of real affection and esteem.

You say we have need to be immaculate, if we are to have meetings for reading the Scriptures, and for conversing freely on what we read, and assisting each other in applying Christian doctrine to our hearts and lives for our mutual improvement. I answer, our reading meetings are to *help* us to become immaculate. We are as good as immaculate almost, if we are truly desirous to be immaculate.

But I never noticed the third branch of your proposed reform, namely, more energy in the ruling body. I hardly know how to treat this matter. All that men ought to do, they should do with determination,—with all their might and energy. But what *ought* they to do? What should our Conference do? When we are fully persuaded that a thing is our duty, we should sacrifice every thing rather than not do it. But what is the duty of Conference? “When laws have been violated, they have not acted on them,” you say. Perhaps the laws were not good ones. “They have proposed the amendment or the abolition of the rule,” you say. If the rule was a bad one, I should call this the right plan. But you suppose the rule to have been good, perhaps. Then the Conference ought to have applied it; and if they believed the rule to be good, and yet connived at its violation, there was a want of moral principle: and what is your remedy for that? I see no remedy but the evangelical reform of all the individuals who

either *do* form the Conference, or who *may* form the Conference hereafter; or the diffusion of more Gospel light, and Gospel influence through the whole of the Connexion.

But there is another evil, Conference sometimes acts without rule, as in my case; what would you do in such a case as that?

THE CONCLUSION.

I think I have now answered the whole of your letter, and I must now draw towards a close. I hope you will not be offended at the freedom I have used. I have no other object in writing thus freely, than the interests of truth and of piety. I feel very desirous that we should all pursue that course which will prove most conducive to the welfare of the church and of the world. I feel resolved for myself to endeavour to know the whole will of God, and to act in accordance with what appears to me to be my duty in all things. And I cannot but believe that if I am faithful to the light with which God may favour me, I shall be guided in the right way. I believe I seek nothing for myself. I see nothing on earth worth desiring, but the approbation of God, and the glory and felicity of doing good. The illumination and salvation of immortal souls is all that appears to me worth living for. And were it not for the desire which I feel to see the light and the blessings of the Gospel more widely diffused, I should be glad to be called from the world at any moment. But I long to see better days: I long to see something great and effectual done towards the full and speedy regeneration of the world; and if God will grant me the favour, I wish to be permitted to contribute something towards the glorious work. And it is for this alone that I could wish to live. I want no wealth; I want no earthly honours; I want no official greatness; I want no fleshly pleasures. I only want to see a better and a happier world. For this I can freely give my all. For this I *have* given my all. I have consecrated my body and my soul,—I have consecrated my tongue, my pen, my reputation, my liberty, my life, to this one great end alone. And I believe that God

will permit me to be useful; and I ask no more. The last sacrifice I could be called to make was the sacrifice of the friendship and complacency of some, who, I believe, are sincere friends of Jesus Christ: but I have been obliged to sacrifice those also; and now I have nothing left. My all is in the hands of God. What shall be my lot, I cannot tell; nor am I anxious; my only anxiety is to do God's will, and I know that all things will be ordered well. And my desire in writing thus freely and largely to you is, not to bespeak your favour for myself, but simply to encourage, and perhaps to excite you, to labour with your whole soul in such ways as God shall shew you to be the best, for the one great end of all, the regeneration and salvation of a fallen and miserable world. And I believe you will do your part. I am not without confidence in you. I see you diligent, and I believe that in many things you are self-denying. I do not believe you are servile, and I certainly do not consider you to be rash or violent. I do not believe that you seek great things for yourself, or that you are covetous of office or of power: I believe you love God and Christ, and that you delight in the discovery and propagation of divine truth: I believe that you have a sincere desire to bless mankind; that your conviction is, that nothing but Gospel light and Gospel influences ever will bless mankind; and that you are in a great measure prepared to give up all, and do your utmost, to aid the spread of that light and of those influences throughout the world. And all that I thought wanting in you was, and all for which I would write to you is; to give a little impulse to your thoughts and feelings. The world has so many mischievous and deadening influences, that we require the stimulous of friendly intercourse and brotherly exhortation. I believe that you will give me credit for none but the holiest motives, and that you will not suffer yourself to be diverted by any thing I may have said on matters of less importance, from the one great object of our correspondence, and the one great business of our life, the glory of God, and the welfare of immortal souls. I shall be glad to receive the freest

and fullest communications of counsel, exhortation, admonition, or reproof from you; and I pray that the best blessings of heaven may rest upon you at all times, and in all things. With kindest respects to yourself and your dear wife, in which my dear wife joins me, I am your's, most respectfully and affectionately,
JOSEPH BARKER.

My friend never answered the above letter. Shortly after it was sent, the rulers of the Conference made known their intention to oppose the reforms referred to in the preceding letter, and to remove from the Connexion such as should unite in carrying them out, and the correspondence dropped.

A SURPRISING INSTANCE OF DIVINE INTERFERENCE.

SOME years ago, David Sands and two others of the Society of Friends, were travelling in the north of England; and as they were passing through a village, consisting of a few scattered houses, David Sands told his fellow-travellers, that it was impressed upon his mind to remain in that village to keep a meeting. His companions remonstrated with him, and endeavoured to point out the impracticability of it; and in order to prevail upon him to relinquish his design, they informed him, that the people were much engaged with the harvest, in consequence of which the meeting, if held, must be late, and few or none would attend.

But David Sands being well acquainted with the operation of the Spirit of God upon the mind, and firm to what he was convinced was his duty, was unmoved by the arguments advanced: he therefore replied, "However late the meeting may be, or however few may attend, I cannot be free in my mind to pass through this village without calling the people together." On his companions observing his firmness, they yielded, and directed their course to a small house; and when they arrived at the door, they requested accommodation for themselves and their horses, informing the people at the same time, that they would make them a suitable recompence for their trouble. The request was immedi-

ately complied with, and they had a kind reception and an hospitable entertainment.

When the people of the house were apprised of the design of their guests, they made every necessary preparation for the meeting, while David Sands and his companions went and gave notice to the villagers respecting it. At the hour appointed, several attended; and after some time had elapsed in silence, David Sands arose and addressed the company. The manner in which he commenced his address, was sufficient to excite surprise and inquiry in every breast. He informed his hearers that it was impressed upon his mind, that a person among them had the instruments of death about him, and that the same person had prepared them for his own destruction. After thus pointing out the evil itself, he then exhorted the person to desist from his awful design, and warned him of the fatal consequences which would most assuredly follow such an attempt. He also informed the people, that although he did not know the individual personally, yet he was as much persuaded of the truth of what he asserted, by his "inward eye," or the eye of his mind, as though he had seen the instruments with the eyes of his body.

While he was thus enlarging upon the deed, which he was persuaded the person was going to perpetrate, an individual was seen to weep, and those around suspected him to be the person. David Sands concluded the whole with a suitable exhortation to the company at large, and left many under serious impressions. When the meeting was concluded, the person who was observed to weep, came up to David Sands, drew a brace of pistols from his pocket, told him that he had prepared them for his own destruction, and that he intended to put an end to his existence that same night; but on hearing there would be a meeting of the friends, he thought he would attend; and as he supposed there would be no person to speak, he judged he could sit and meditate without interruption, concerning the best means to accomplish his design. He also informed him, that as soon as the instruments of death were mentioned, he was struck with terror, and that

it was certainly the hand of God for good to his soul. He affirmed too, that David Sands must have known his design by divine revelation, as he had not communicated it to a single individual. It is pleasing to be able to add, that the horrid deed of suicide was not only prevented, but the man was convinced of sin, became serious, and satan was deprived of his expected prey.

AN INSTANCE OF PROVIDENTIAL PRESERVATION.

It happened some time since, that a person was accused of a capital crime, which being sworn to by two witnesses, he was condemned and ordered for execution. After this, one of the judges found an unusual uneasiness in his mind, which was perceived by his wife when he came to dinner; upon which she asked what troubled him? He at first endeavoured to pass it off, and waive the answer, especially as they had company at table. But his uneasiness still increasing, more visibly appeared in his countenance, notwithstanding his endeavours to conceal it. Upon which his wife put the same question to him again, and earnestly desired him to signify what was the cause of his concern. He then told her that though his mind was troubled, yet he could not account for it; but that they had ordered a man for execution in the afternoon, which gave him much uneasiness, and yet he could not tell why. Upon which he was asked what evidence they had against the man whereby to condemn him. He answered there were two witnesses that swore to the fact against him, that they saw him commit it at such an hour of the night by moonlight. His wife, after a little reflection, replied that she apprehended he was not troubled without some reason, for if she was not much mistaken, there was no moonlight that night; and if so, said she, then you have condemned a man to death without cause. They immediately had recourse to the almanack, when it was accordingly found that there was no moonlight that night.

The gentleman hastened with all speed to stop the execution, by calling together the bench of judges, and informing them that they had condemned an innocent man to death on

the testimony of false witnesses. The judges being satisfied of this, discharged the poor man, and punished his two accusers.

OLIVER HEYWOOD.

AT one time Mr. Heywood being brought into the greatest want of the necessaries of life, told his wife, one day, that he would leave with her and the children three shillings, which was all the money he had in the world, and would try to get some work as a day labourer. After commending them to God, and praying for divine direction, he called at a number of houses the first day, but could not meet with any employment. He spent the first night in a barn, and was engaged in prayer the greatest part of it.

In the morning he again set out with an empty belly; and soon arrived at a gentleman's house, where he inquired of the servants if a labourer was wanted? They answered, "No." As he was returning, however, from the hall, one of the servant girls said, the shepherd had just before left his place, and if he understood how to take care of sheep, she thought he might meet with employment. Oliver immediately engaged in the service, and was informed he was to sleep in a little cot, erected for the shepherds at some distance from the house; but that he was to come once a day for what he wanted to the hall. A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them. But when they drew near to the shepherd's hut, they were struck with the sound of a man's voice, and, to their no small astonishment, found it was that of the shepherd, engaged in prayer to God. At this they were much affected, and for several weeks, unknown to Oliver, they used to rise at four o'clock to go to the cot to hear the shepherd pray, which exercise he was wont to be engaged in every morning till five o'clock.

After Oliver had been in this situation a few weeks, the lady of the family was taken ill, and was expected to die. A clergyman was sent for, but was that moment mount-

ing his horse with a view to spend the day in hunting. However, he sent his compliments, and said that he would wait on her ladyship that evening.

The gentleman seemed much distressed, and expressed an earnest desire to get some one to pray with his lady. Then one of the servants, who had listened to Oliver's prayers, said, "I wish your lordship would consent to let your shepherd be fetched to pray with her ladyship," adding, "for I do not believe that there is a man in the world who can pray like him." "The shepherd pray? What! can the shepherd pray?" "Yes, my lord, and I wish you would condescend to let him be sent for; and then you will hear him yourself."

Oliver was immediately called, and his lordship asked him if he could pray? To which he replied, "That man who cannot pray, is not fit to live!"—"Well," said his lordship, "follow me, and pray for my lady, who is at the point of death." After a few words spoken to her ladyship, Oliver poured out his soul to that God whose he was, and whom he served,—and immediately his prayer was answered. For with astonishment she cried out: "Is this a man or an angel? for I am quite well!" When prayer was concluded, the gentleman asked him whether he was not one of the ejected ministers? and Oliver acknowledged that he was. His lordship then declared, that from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul, and of the souls of his household.

DISCOURAGEMENTS WHICH YOUNG PROFESSORS HAVE TO MEET WITH.

1. They meet with some things in religion hard to be understood. Many things seem quite mysterious to them. They hear people talk on subjects, and they cannot follow them: they are frequently unable to comprehend their preachers. They read books, but they cannot fathom them. They feel as if the world of thought in which their souls are living, were a different world from that in which some of their brethren

are living. They feel as if they were living in a world of mists and shadows, while others appear to be living in a world of light. They are perplexed ; and their minds are troubled ; and they are afraid they never will be able to understand things properly.

Ans. 1. Your fears are groundless. Your feelings are not uncommon. Others have felt so before you. All have felt so in fact. Those who seem to understand things so well, have felt as you feel. The greatest men that ever lived have felt so. Adam Clarke was once so perplexed, and confused, and discouraged, that he thought he was going beside himself. Luther, Melancthon, all that have come to spiritual greatness, have been subject to these painful feelings which you labour under. But they persevered, and they prayed to God, and God brought them through. The greatest men on earth, the wisest man in heaven, once knew no more than you, and once felt no more spiritual power than you feel. They reached their high eminence by passing through the vales of humiliation and despondency. And you may hereafter come to know as much, and understand things as clearly, as they do now.

2. You are discouraged with your poor attainments in religion. You do not feel a constant joy. You have not a full assurance of God's favour. You don't master temptation easily. You have terrible conflicts. You don't get free from inward evil. And you have frequent depression of mind. 1. Those are not strange things. They are quite common. The best that ever lived once felt all this. Luther had almost endless struggles, so had Wesley.

Both Luther and Wesley spent years in that doubtful state, struggling and contending with the powers of evil. We have no right to expect to be born into the world of light without those pangs and throes. It is frequently amidst these tremendous conflicts that the souls of great and useful men obtain that supernatural strength, that strong internal vision, that deep and foreseeing knowledge, and that unconquerable and irresistible determination, which qualify them for accomplishing such wonders in the church and in the world. The world in which

we live was once a chaos, a dark and unformed mass of various elements, in wild and terrible discord warring with each other ; but a few days later it was a scene of loveliness and joy and beauty, a fit dwelling for the noblest of God's creatures. You have a chaos in your souls ; strange and discordant elements are warring within you ; and there is little light. But be not dismayed. The spirit of God is there brooding over the disordered mass ; he will bring the wild uproar of your soul to an end, and restore your inner world to order and to peace, and bless you with a fullness of light and joy.

You have strong temptations, but in this also you are only experiencing what the best and bravest of God's children have experienced. Some have even been tempted to curse God, and to blaspheme the Saviour. Some have been tempted to put an end to their lives. You are not alone in your temptations ; and you have no reason to be so terribly alarmed, as though something strange had happened to you. Your black and horrible temptations are no more than you had a right to expect. The Scriptures teach all to look for temptations. They give no one reason to expect to obtain the blessings of religion without struggles. Satan is unwilling to lose you, and he will do his worst to prevent you from escaping him. And the more likely you may be to oppose his interest in the world, and to weaken his kingdom, the more determined and fierce will be his assaults on you. But never fear. There is a mightier than the devil, and if you look to him, he will not suffer you to take any harm. He will not allow you to be tempted beyond what you shall be able to bear. He will give you strength according to your trials ; his grace shall be sufficient for you. Persevere. Be much on your knees. These temptations are intended, among other things, to make you feel your own insufficiency, and to drive you closer to your God. Go to God : cling close to him. Look for help and deliverance from him, and look for help and deliverance from no other, and he will assuredly appear in your behalf. He will bruise satan under your feet shortly.

You are troubled also with frequent depressions of soul. You are sometimes comforted, and then again you are afflicted with sadness. One day you are lifted up, and then again you are cast down. One time you are so happy, you feel as if you were never to be troubled more; and then again you are almost lost. Your soul feels utterly powerless, exhausted, spiritless. But this also is nothing uncommon. The Psalmist had such depressions thousands of years ago. One day he was filled with holy joy, and exclaimed, "Bless the Lord, O my soul, and forget not all his benefits." "What shall I render unto the Lord for all his benefits towards me?" But a change comes over his spirit—and then we find him exclaiming, "Why art thou cast down, O my soul; and why art thou disquieted within me?" There were those great changes in the life of the Redeemer himself. One hour we see him coming up out of Jordan, and the heavens were opened over him, and the spirit of God descends from heaven like a dove, and rests upon him, while the voice from the upper worlds is heard, saying, This is my beloved son, in whom I am well pleased. And yet the Evangelist tells us, that immediately Jesus was led away of the spirit into the wilderness to be tempted of the devil. And he was there forty days and forty nights, tempted of the devil, and did eat nothing. On another occasion we see him on mount Tabor with two of his disciples, where he was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with him. The place seemed like heaven itself, and the glory and the blessedness of heaven seemed to be diffused around them. It is not long after, that we see him in the garden of Gethsemane, in an agony, exceedingly sorrowful, even unto death, and offering up to his Father strong cries and tears; and then a little later we see him hung upon the cross, breathing out his soul in death. It was so with the chief of the Apostles. One day he was caught up into the third heavens, and there saw things and heard things which it was impossible for him to utter. His

happiness was such, that whether he was in the body or out of the body he could not tell: he was lost in ecstasy. And yet, almost as soon as he reached the earth again, a messenger of satan is sent to buffet him,—a thorn in the flesh, a most grievous and harrassing trial comes upon him to keep him in his proper place, lest he should be exalted above measure by the abundance of the revelations given to him, and thrice the suffering Apostle had to beseech the Lord to remove the trial from him.

And as it was then, it is now—the people of God are subject to those changes still. There is not a saint on earth, probably, but has felt those deep depressions: I do not believe there ever was one, or that there ever will be. And it is certain that the wisest, the best, the ablest, and the most useful of God's people have been greatly tried in this way. Luther was brought to the very gates of death on one occasion by a trial of this kind. So was Melancthon. Bunyan in his *Pilgrim's Progress* represents it as a kind of trial which Christians generally may expect to meet with. It is his Slough of Despond, his Valley of Humiliation, and his Valley of the Shadow of Death. You ought therefore to look for such trials: but you have no need to be dismayed. You will take no harm under such trials, if you still look up to God. They will not last long. Sorrow may endure for a night; but joy cometh in the morning. And your trials shall bring you greater good in the end. He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him. "These depressions are to prepare us for future and loftier elevations: and if we patiently endure, we shall have the happiness, at length,

"To take our last triumphant flight,
From Calvary's to Zion's height."

God will not allow your depressions to come too often, nor will he allow you to sink too deep. He will take care of you, and make all things work together for your good.

But you have not a full and a constant assurance of your acceptance with God. What then? You have no need to be alarmed. Your salvation does not depend on your as-

surance; it depends on the full surrender of your souls to God through Christ. Men may be accepted of God, and yet not be always assured of it. We are not saved by *assurance*, but by faith; and there are multitudes who have true faith, a faith that works by love, who yet have not a full and constant assurance of acceptance. John Wesley was several years before he found a full assurance of his acceptance with God. John Pawson, one of the earliest and one of the best of John Wesley's fellow-labourers, was ten years before he found a full assurance of his acceptance. It is best not to be anxious about assurance, but to study and do God's will, leaving all else in God's hands. God will give you such evidences of his love, and such inward consolations, as will be best for you, if you thoroughly give up yourselves to his will. People generally find the richest consolations, and the fullest assurances of God's favour, when they cease to seek after consolations and assurances, and content themselves with simply doing the will of God. Assurance is the privilege of all God's people, and you have not the least ground to doubt but that God will bestow it upon you, if you give up yourself entirely to God's will.

INTERVIEW
BETWEEN CHARLES II. AND
WILLIAM PENN., 1681.

When William Penn was about to sail from England for Pennsylvania, he went to take leave of the King, and the following conversation occurred:—

"Well, friend William," said Charles, "I have sold you a noble province in North America; but still I suppose you have no thoughts of going thither yourself."

"Yes, I have," replied William, "and am just come to bid thee farewell."

"What, venture yourself among the savages of North America! Why, man, what security have you that you will not be in their war kettle in two hours after setting foot on their shores?"

"The best security in the world," replied Penn,

"I doubt that, friend William; I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind, I tell you beforehand, that with all my goodwill for you and your family, to whom I am under obligation, I will not send a single soldier with you."

"I want none of thy soldiers; I depend on something better than thy soldiers." The King wished to know *what that was*.

"Why I depend on themselves—on their *moral sense*—even on that grace of God which bringeth salvation, and which hath appeared unto all men."

"I fear, friend William, that that grace has never appeared to the Indians of North America."

"Why not to them as well as to all others?"

"If it had appeared to them," said the King, "they would hardly have treated my subjects so barbarously as they have done."

"That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish, and venison, and corn, which was all that they had. In return for this hospitality of the *savages*, as we call them, thy subjects, termed *Christians*, seized on their country and rich hunting grounds, for farms for themselves! Now, is it to be wondered at, that these much-injured people should have been driven to desperation by such injustice, and that, burning with revenge, they should have committed some excesses?"

"Well then, I hope, friend William, you will not complain when they come to treat you in the same manner."

"I am not afraid of it," said Penn.

"Aye, how will you avoid it. You mean to get their hunting grounds, too, I suppose?"

"Yes, but not by driving these poor people away from them."

"No, indeed; how then will you get their lands?"

"I mean to buy their lands of them."

"Buy their lands of them! Why, man, you have already bought them of me."

"Yes, I know I have, and at a dear rate too; but I did it only to get thy goodwill, not that I thought thou hadst any right to their lands."

"Zounds, man! no right to their lands!"

"No, friend Charles, no right at all. What right hast thou to *their* lands?"

"Why, the right of discovery; the right which the Pope and all Christian kings have agreed to give one another."

"The right of *discovery*! A strange kind of right, indeed. Now, suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?"

"Why—why—why," replied Charles, "I must confess, I should think it a piece of great impudence in them."

"Well then, how canst thou, a CHRISTIAN, and a CHRISTIAN PRINCE too, do that which thou so utterly condemnest in these people whom thou callest *savages*? Yes, friend Charles, and suppose again that these Indians, on thy refusal to give up thy island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and to drive the rest away, wouldst thou not think it horribly cruel?"

The King assenting to this with strong marks of conviction, William proceeded,—"Well then, friend Charles, how can I, who call myself a *Christian*, do what I should abhor even in Heathens? No, I will not do it. But I will buy the right of the proper owners, even of the Indians themselves. By so doing, I shall imitate God himself in his justice and mercy, and thereby insure his blessing on my colony, if I should ever live to plant one in North America."--*Weems's Life of William Penn.*

THE PATRIARCH CLARKSON'S OPINION OF TEETOTALISM.

[The following interesting letter from the good and consistent friend of Negro Emancipation has been addressed to R. ALLEN, Esq., of Dublin, and is copied from the *Freeman's Journal*.]

MY FRIEND,

I received your letter, but have been kept from answering it on account of a resolution which my medical attendants some months ago recommended me to take. This resolution was, in consequence of old age, and declining health, and infirmities, to have no more to do with public concerns, and to give up all correspondence, being worn out both in body and mind by the continuous labour of fifty-seven years, in the cause of the abolition of slavery, &c. But considering that a very short letter might suffice to answer your wishes, I thought that I ought to gratify them, though I believe I could say nothing new on the subject. You wish to be acquainted with the view I take on the great question of teetotalism. Permit me then to say that I became a friend of that institution as soon as I came to the knowledge of the *beneficial effects* which it had produced. There is no doubt whatever with me, that it is in the first place promotive of the *great blessing of health* to those who adopt its rules. It *keeps* in health those who had a good constitution before, and to those who *have lost their health by intemperance*, which is our present case, it affords frequently the means of *recovery and new vigour*. And this effect it produces both on the *rich and the poor*: but to the poor man who loses his health teetotalism is an *inestimable treasure*, because such a man cannot *afford to lose his day's work*, nor to *pay for medical assistance*. I think this advantage has *never been valued* as it deserves to be.

Let us now look at the beneficial effect of teetotalism in another point of view, but particularly as it relates to the *condition of the poor*, for I consider these to be more the object of my solicitude than any others; and here I may say I have been made acquainted with the *reformation of many drunkards* at Ipswich (the nearest town to me in the neighbour-

hood), not only as it relates to their *abstinence* from fermented liquors, but as it relates to the *moral conduct of their lives*. Let me now take one case out of many to show the advantages of this new system—A man, for instance, has no other means of living than by his daily labour. Having spent a great portion of his earnings for the week in *fermented liquors*, can we wonder that he and his family should suffer during the week, and *suffer* often severely for *want of food*? Besides, the very same cause which prevents him getting a sufficiency of victuals, prevents him from *getting clothing* for his wife and family. Again, when he goes out into the streets he is a nuisance to those who see him there, not only on account of his squalid looks and filthy appearance, but often from his disorderly conduct. He is shunned as an outcast of society, and despised by all. At length he takes the pledge, and if he keeps to it faithfully, mark the difference in the man! He and his family no longer suffer from hunger. In a few months they are no longer in rags; nay, he is able, in process of time, to provide them with some of the comforts and conveniences of life. But the change does not stop here.

There is yet a more glorious change in him, and this as a *man*, or as a moral being, taking a station in society. He regains now the confidence of his employer. He walks in the streets, not now as a degraded outcast, shunned and despised, but carries with him the look and the air of independence. Add to this, he is no longer *dreaded* as a *disorderly man*, or as one likely to *disturb the peace of society*, or as one from whom *depredations may be expected to relieve his wants*; but is *respected* by all who know of the change he has undergone. It is, then, from knowing these and other advantages which this man derives to himself and his family from temperance, and which *hundreds of thousands* in the United Kingdom *may, and do, derive* from the same course, that I ground my patronage of teetotalism; for if it leads to the temporal comfort and welfare of the poor, and if it adds also to the security of the public, both in their property and persons, it affords a *sufficient argument of itself* for the encouragement of such an institution.

I have heard one, and only one argument against teetotalism, and this on the part of the clergy. They say it is *not the right way to reform men*, or that teaching men abstinence from fermented liquors can never teach them their duties. I grant this. I admit that nothing but the pure Word of God can lay a *solid and lasting* foundation for moral improvement. But I never took up the cause on *religious grounds*, but only upon the ground of *public utility*. If temperance produces sobriety, and peace, and order among men; and moreover, if it adds to the comforts of the poor, and guarantees public security, it affords a sufficient argument why it should be encouraged. *I leave the teaching of religion to those ministers or pastors in whose parishes the drunkards may happen to be*. But here I am bound to say, that though an abstinence from fermented liquors, on the plan of the society, be not a teacher of moral duties, *yet it has been found to be a great auxiliary to the promotion of Christianity, and to the conversion of sinners*. For it is a fact, that where drunkards have been brought into sober habits by the institution, *many thousands* of them have gone to *different places of worship* which they *never frequented before*. Thus teetotalism, though it be not a teacher of the doctrines of Christianity, is *constantly putting* its converts into a situation to *hear and to know them*, and to reap the spiritual advantages which such instructors may afford. Thousands are thus reformed, whom it is found that Christianity had not yet touched.

You must excuse the interlineations made in this letter, being now in the 82nd year of my age, and also much indisposed, and also lame, and very nearly blind, so that sometimes I can scarcely see where to direct my pen. It is very painful to me to write a letter; I am sometimes a whole day, or even two, in finishing it.

I am, my Friend, with great regard, though you are only known to me by name, yours truly,

THOMAS CLARKSON.

Playford Hall, near Ipswich,
Sept. 25, 1841.

FIDELITY TO CONSCIENCE.

I was conversing yesterday with a friend who entertains an uncommon respect for the Sabbath. He fills the office of steward to a rich man in this neighbourhood. One Sabbath evening, not long after he entered on that office, his master and he had just returned from church, when his master began to talk about some worldly concerns of a rather perplexing character, with which his mind was exercised at the time. "To-morrow, sir," was my friend's blunt, laconic reply. "Well, but I have nobody else that I can talk to about it," said the master. To-morrow, sir, if you please, "the steward replied again. The master once more endeavoured to introduce the subject; but his steward meekly, yet firmly, answered, "at any hour by night or by day, I will attend you, sir; I will come along in the morning, as early as you choose; but to-night, sir, I must be excused, if you please." The master yielded, and though my friend has been in his employment ever since, and though this occurred several years ago, he has never once attempted to introduce worldly conversation on the Sabbath day. W. T.

INTELLIGENCE.

Jan. 31st, 1841.

DEAR BROTHER,

The hand of the Lord is day by day more visibly exerted amongst the teeming population of the West Riding. We have held, or have invitations to hold, meetings, or to deliver lectures, in upwards of thirty towns and villages, within its limits.

Our Christian Brethren are now meeting regularly in at least twenty-five towns. And in at least ten others we have either already accepted invitations to lectures, &c., or are about to do so, without delay. The following places are among either the former or the latter of these two classes:—Leeds, Bramley, Armley, Pudsey, Low Town, Farsley, Bradford, Horton, Holme Lane, Shelf, Ambler Thorne, Halifax, and about six contiguous villages, Brighouse, High Town, Little Town, Heckmondwicke, Dewsbury, Batley, Huddersfield, and about eight other places near to it, and Sheffield.

Deep, decided spirituality, with thankfulness we witness it, is taking the place of cold and soulless indifference. This is a very strongly marked circumstance in almost every church. Covetousness and sectarian partisanship are tottering more and more. And sinners—even "gospel hardened," sinners, are yielding to the power of God. I have recently heard of some remarkable instances of this kind. I wish I could repeat the account of one of these instances, as related in one of the "fellowship meetings," a few days ago.

One of the brethren, who has recently joined one of the churches in this neighbourhood, stood up, and with a heart manifestly full of deep and thrilling emotion, spoke to the following effect. He was at one time a member of a religious society (and a local preacher), and for a season he ran well. But the leaven of worldliness was prevalent among his brethren, and his mind, instead of being edified, by connection with them, was pained and wounded. He "stumbled," he hearkened to temptation, and he fell. He reasoned thus with himself,—*"If it be right for others to strive and toil for wealth, is it not so for me? I'll not be singular, I'll seek it too. I'll have it!"* But the course he had shaped out was one that his conscience disapproved, and he saw that he must either cease his profession of religion or act the hypocrite. What was to be done? Again he paused, but again the spectacle of a cold and money-grasping church caused him to stumble, and he said, *"Let it cost me what it will, I'll have it!"* He gave up his profession, and then his brethren remonstrated. But he replied, *"It means not. It is no use talking. All are grasping after mammon, and I'll have it too!"* I've flung the bridle on the horse's neck, and—go where he will—he shall not be checked." He did so, but he found no rest, his soul was like the troubled sea. But still he went astray. At last, however, a lecture was to be delivered by W. T., and he went to hear it. The thoroughgoing doctrine reached his conscience, and his heart. He saw and felt the force of truth once more. He was convinced the lecturer was a messenger of God. He felt inclined to cast away his

idols, and once more to worship God. But then it was suggested to him, "count the cost," and he began to count. The sum, *per annum*, to be sacrificed, he saw almost as soon as he commenced his calculation, would be serious; he dared not pursue it further, and once more he staggered. But the preacher came once more also, and he could not stay away. He was irresistibly attracted to the very dart that already had so deeply wounded him. 'The truth was great. He said, "Well, this is the Gospel. There is something in religion after all." He relinquished his idolatrous career. He had now ceased to worship Mammon, he had joined the church of God, and his soul had entered into rest. Exclamations of thanksgiving, and many tears of joy followed this simple, unaffected tale of our Redeemer's mercy. Several other deeply interesting cases of restoration to the fold of the Saviour were related at the same meeting.

At Pudsey, the church increases weekly. In almost all the meetings I have attended lately, the power of genuine godliness is once more working wonders. The members in all places almost unanimously say, better days are coming. One hoary headed Christian, in one place, thanked God he had been spared to witness the dawn of them. Another, apparently a "Mother in Israel," a Wesleyan, exclaimed, "I am reminded of the days of Bramwell." And a third said, that after being a hardened wanderer from the fold for many years, he had once more been attracted back again, but he found the piety of the brethren so deep, and their zeal so burning, that he must altogether alter, or be forced to fly. In short, Evangelical Reform is already producing those delightful fruits which I have all along anticipated. And every passing week affords increasing evidence that only the iniquities of God's people have diminished the omnipotent energy and influence of true religion. It does appear to me, that NOTHING can withstand its progress in the world, if the whole be practised by those who already are professors. The work that is going on in the West

Riding, reminds me of a *thaw*. Cold, icy, frozen-hearted worldlings, both in the church and out of it, begin to speak of returning warmth and spiritual life. Prejudices, grown strong during half a century's contact with inconsistent, hypocritical profession, are being melted down. And men of all creeds and all persuasions, on seeing *the whole truth* enforced without respect of persons, exclaim, "Christianity is not to blame!"

I have recently visited our brethren in *Sheffield*. They now are about sixty in number. They have a quiet, lightsome, and convenient room for worship. Christians of other denominations come and worship with them. There are many labourers for Christ among them, and they increase weekly. I preached there on the morning and evening of the Sabbath, Jan. 23rd. In the evening the room was much crowded with persons of almost all persuasions. In the afternoon, we held a Love-feast, and the testimonies uttered called forth a continuous shower of joyous grateful tears. I found that the very same quickening, reanimating process was proceeding there, which I have previously said is taking place in other places. On the next four evenings, viz. Monday, Tuesday, Wednesday, and Thursday, I gave a course of lectures there. The first was on the Hindrance to Religion. The second and third on the Wealth Question. And the fourth on the Liberty and Unity of the Church of Christ. Discussions took place after each lecture, which, from all I could learn, resulted uniformly in the firmer establishment of the truths I had maintained. Many seemed quite astonished to find long-neglected passages of Scripture developing remedies for evils which had previously appeared to them irremoveable. Many say, "the Bible is a new book now! Christianity is a new religion now! We have hitherto been in the dark!" Great is the Truth, and all-sufficient is the Word of Inspiration. I am, Dear Brother, very affectionately, yours,

THOS. SMITH.

THE RIGHT OF PRIVATE JUDGMENT

(Continued.)

Obj. 3. Ought not a man quietly to withdraw from a church when he finds that he cannot agree in opinion with the majority of his brethren? And if he refuses to do so, is it not he, rather than his brethren, that interferes with the right of private judgment?

Ans. I have often heard this asserted, but I have never yet heard any thing more than assertion on the subject. My reasons for disapproving of such a plan are these.

1. It is directly contrary to the course pursued by the Saviour. He was a Jew according to the flesh, and, of course, a member of the Jewish church. That church was exceedingly corrupt at the time of his appearance on earth. The rulers of that church had long taught for commandments the traditions of men, and on all these and many other subjects he differed from the rulers, and the greater portion of the members of the Jewish church as widely as possible. Many parts of the Jewish institution that were divinely ordained, he came to supersede; and his object was to establish a dispensation as much superior to the Jewish economy, as noon-day is superior to the early dawn. But did he leave the Jewish church? Did he forsake its ordinances and cease to assemble with its members in the synagogues and in the temple? No; he remained amongst his brethren. He taught in the synagogue, preached in the temple, and observed all the solemn fasts established in the Jewish ritual. He did not forsake its members in order to convert them. No, he opposed their errors, he reprov'd their sins, he called them to repentance, and by unfolding to them the truths of his own spiritual dispensation, he sought to transform the Jewish into the Christian church. Paul and the other Apostles of Christ pursued exactly the same course. Notwithstanding the differences between them both in sentiment and practice, — differences as wide as the distinction between degenerate Judaism, and perfect Christianity, — he remained

a member of the Jewish church to the last; and it was in the act of purifying himself in the temple according to the directions of the Jewish law, that he was apprehended and given into custody. And it cannot be wrong to imitate the example of the Saviour and the Apostle Paul.

2. To leave a church with which we are connected because we cannot agree on all points with our brethren, is to oppose the will of Christ. He commands his followers to be of one heart and of one soul; and he prayed both for his disciples that then were, and for all who should afterwards believe on him through their word, that they all might be one in him, that the world might believe that the Father had sent him. But if every difference of opinion is to be made the ground of separation among the followers of Christ how is his prayer to be answered? how are his designs to be accomplished?

3. To separate from our Christian brethren as soon as we find that we cannot agree with them on all points, is to take the most effectual way to prevent the church from ever arriving at perfection. The church is composed of individuals, each of whom is liable to fall into error and sin, and one great object for which the church is instituted is, that the members of it may correct one another's views, and thus contribute to the growth and maturity of the whole. But how can this be done on the plan proposed in the objection? A certain member of a certain church is persuaded that on some points his brethren are in error. What is he to do in this case? Is he to leave his brethren, as he supposes, under the influence of mistaken views? How, then, are their errors to be rectified? Or if he be in error himself, how is he to be reclaimed, if he renounces the fellowship of those whose views on the point in question are correct? Or suppose that, in the course of time, a number of unscriptural usages creep into the church, and almost

universally prevail. Some few of the members are led to see and to lament the wide-spread evil that exists in the church. But how is it to be remedied, if, as soon as ever they discover its existence, they forsake the church itself? Is it not plain that on this plan error must go unrectified, and abuses untouched for ever? Had Luther acted on this plan, the Reformation from Popery would never have taken place. Had Wesley adopted this course, he would never have succeeded in giving such an impulse to the cause of truth and holiness as he did. In fact, on this principle, reformation and improvement are impossible; if a community be imperfect, it must be imperfect still!

4. How it can interfere with the right of private judgment, for a man who differs on some points from his brethren, quietly to remain in his place, and meekly and kindly to bear testimony to what he regards as truth, I confess I cannot see. If he attempted to curtail the liberties of his brethren; if he sought to obtain a majority in favour of his sentiments, and through the influence of that majority make his sentiments the authoritative standard to others; then he would unquestionably interfere with the right of private judgment. But as long as he only claims the liberty to hold his sentiments in peace, or peaceably to lay them before his brethren for their consideration, to be received or rejected by them as they may see best, when this is all the liberty he uses, and when he freely concedes to others the liberty he claims for himself, how can his conduct be any interference with the right of private judgment?

These are my reasons for thinking the objection to be without force; and until I see some equally conclusive reasons advanced in support of the objection, I must continue to believe that it is the duty of every man to remain in the religious community to which he is attached; kindly, yet firmly avoiding every thing that he believes his Maker has prohibited, and doing everything that he believes his Maker has enjoined, and peaceably bearing testi-

mony to every thing that he believes to be important truth.

Obj. 4. But is there no difference between a voluntary church and the churches of Christ? May not the terms of communion be stricter in the one than in the other? May not a man be excluded from a voluntary church without being excluded from the church of Christ?

Ans. 1. That a voluntary church *may* do this, we have abundant and melancholy proof; but whether *it be right* for a voluntary church to do this, is another question. 2. If it be right for one voluntary church to expel a good man for differing in sentiment from his brethren, then it is right for another to do the same, and if it be right for two, then it is right for all; and so the man may at length be excluded from all the visible churches of the Redeemer. A man agrees in some particulars with the Calvinists, and in some with the Methodists. The Methodists reject him because he agrees on some points with the Calvinists, and the Calvinists reject him because he agrees on some points with the Methodists. He applies to the Baptists; but in some respects he differs from them, and they cannot receive him. He next turns to the Friends or Quakers, but he does not agree in all points with them, and by them he is rejected also. And thus he may proceed, trying all the denominations that are in existence, and while they all admit that he is a good man, and ought not to be excluded from the church of Christ, they all by turns reject him from their communion, and thus they do in fact wholly exclude him from the visible church of the Redeemer. 3. Each denomination desires, and some *expect*, the arrival of the day, when there shall be but one denomination in the world; that denomination, of course, to be their own. Now suppose that day arrived, would it be right then to expel from that denomination a man who could not properly be excluded from the church of Christ? The question manifestly contains its own answer. And can that be right *now*, which would then be so obviously wrong? 4. The terms of communion in a voluntary church *may* be stricter than in the church of Christ;

that is, a connexion, a sect, or a particular church, may require something as a condition of membership that Christ does not require: but what then? As a certain writer observes, if any connexion, or sect, requires any thing as a condition of membership that Christ has not required, it must be either something good, and that is as much as to say that Christ does not require every thing that is good; or something bad, and that no church or connexion ought to require: or something indifferent, and things indifferent ought never to be made terms of communion. 5. There is a difference between a voluntary church and the church of Christ. Just such a difference as there is between a province and a kingdom, or between a part and the whole. A voluntary church is a number of Christians in any particular place, voluntarily assembling together for Divine worship and religious fellowship; the church of Christ is the whole body of the faithful, comprising all those voluntary churches assembling in particular places, throughout the world. 6. There may be a wider difference than this between a voluntary church and the church of Christ. A voluntary church may be an assembly of men united together to make laws of their own, admitting those who obey these laws, and rejecting all who decline to do so, whether they obey Christ's laws or not. But just as far as a voluntary church places itself in a position like this, it forfeits its title to the character of a Christian church. Just so far it usurps Christ's prerogative, and places itself in opposition to Christ's authority, and frustrates the very end for which Christ came into the world.

Obj. 5. And would you receive men of different persuasions into one church? Would you admit Calvinists and Arminians, Baptists and Quakers, all into one church?

Ans. 1. I would never ask a man whether he was a Calvinist or an Arminian, a Baptist or a Quaker; my one simple question would be, "Is he a Christian?" 2. That all Christians should be admitted into the Christian church, and that no man should be excluded from a Christian church for any thing that

leaves his personal christianity undestroyed, is so plain that one might be disposed to wonder how any one could believe the contrary. But as there are many who do dispute the truth of this proposition, I will lay before the reader a few of my reasons for believing it.

1. To exclude a Christian from the communion of his fellow-christians, is in direct opposition to the command of Christ. By the mouth of his Apostle Paul, he says, "Wherefore receive ye one another, as Christ also received us to the glory of God." Romans xv. 7. Who are they that Christ receives? Those who believe in him and obey his commands. Does he receive all such, whatever their differences of sentiment may be on minor points? Yes, undoubtedly. And are we to receive one another as Christ has received us? How, then, can we reject any that Christ receives, without setting ourselves in flat opposition to Christ's authority?

2. To reject from our communion any of Christ's disciples, is to violate the new commandment that Christ gave to his followers. How frequently is this command repeated, and in what solemn, affecting terms? Obedience to it is even represented as the great test of regeneration. "We know that we have passed from death unto life, because we love the brethren." 1 John iii. 14. And how much love do we manifest to the brethren, when we expel them from our fellowship; and refuse them a share in the privileges that we enjoy? We love them, but we avoid their company! We love them, but we refuse to have our names associated with theirs! And that not on account of any wickedness in their character, or immorality in their sentiments, for then they would cease to be brethren; but we disclaim all fellowship, and avoid all intercourse with them, because they hold opinions different from ours? Is this obedience to the Saviour's solemn command, THAT WE LOVE THE BRETHREN?

3. If it be right to reject any sincere Christians from communion with us, one half of the New Testament is utterly unintelligible. Christians are represented as branches in Christ, who is the true and living vine. And must it not deface the beauty,

and impair the fruitfulness of this heavenly tree, forcibly to tear away from it some of its living fruitful branches? Christians are represented as a house, the workmanship of God, a spiritual temple, a habitation of God through the spirit. And can it be right to rend out of their places the living stones of which this spiritual temple is composed? Does not that man act the part of the destroyer, who thus disjoins from each other the different parts of this glorious edifice? Christians are represented as brethren, the household of God, the family of faith? And can it be God's intention that two of his children should disown one another for differences of sentiment, which do not prevent *him* from receiving and acknowledging both? Can God be willing that his household should be broken up, and the members of it set up separate and rival establishments? Ought any to be excluded from the family of faith who do not either in word or in practice deny the faith? Is it not rather a good and pleasant thing for brethren to dwell together in unity? Christians are described in the New Testament as the body of Christ, and members in particular. And is it a seemly thing for the hand to say to the foot, I have no need of thee, or for the eye to say to the ear, I can dispense with thee? Can it be pleasing to God to see the body of Christ torn limb from limb, and the mutilated fragments scattered here and there over the whole face of the earth? What, I ask, can be the meaning of those figures and representations, if it be right for Christians to expel each other from visible communion?

4. The very name by which we are all called should teach us to receive into communion with us all who truly bear that name. I know that there are other names by which the sects and denominations distinguish themselves. Catholic and Protestant, Calvinist and Arminian, Churchman and Dissenter, Baptist and Pedit-baptist, are all names assumed by the several denominations, in addition to the name of Christian. But tell any of them that they are not Christians, and they will at once be offended. And yet, is Christ divided? Ought not his name to be

more powerful to unite than any sectarian name to separate? And is it not plain that those who reject a Christian from their fellowship, because he cannot subscribe to the peculiarities of their creed, attach more importance to the name of Calvin, Luther, Fox, or Wesley, than to the name of Christ? They may say they do not: but this fact arrays itself against them. *They do receive* all those who truly bear the name of Calvinist, Lutheran, Friend, or Methodist; but they *do not* deem the name of Christ a sufficient passport to church membership without the other; no, not even when they are satisfied that the Christian name is truly and deservedly borne by the individual who seeks admission into their body.

5. To expel a Christian from the fellowship of saints is to pretend to greater strictness than is exercised by God himself. The various denominations do practically say when they expel those who are admitted by them to be Christians from within their pale, "We admit that they are not rejected by the Almighty; that he who is of purer eyes than to look upon sin, and who cannot approve of iniquity, receives them into his favour and family; but we are stricter than he is; they may do for him; but they will not do for us; he may tolerate them but we cannot!" And why not? Is it because you are wiser than God, or holier, or more deeply-interested in the purity of his church and the interests of his kingdom? Why is it? Alas for the man that pretends to be stricter than God himself!

6. To exclude a real Christian from church-fellowship involves this strange absurdity; that a man may be fit for heaven, but not fit to be a member of the church on earth. "We do not imagine that your views are such as to exclude you from heaven," say sectarians; and yet they are sufficient to exclude us from fellowship with them on earth! In heaven nothing impure can find a place; but the church on earth is acknowledged to be imperfect; and yet those are not to be admitted into the imperfect church on earth, of whose admission into heaven, when they die, we cannot entertain a doubt! To what singular conclusions men come when

once they forsake God's order established in his word !

7. To expel a disciple of the Redeemer from church communion, is to throw down all distinctions between vice and virtue. Exclusion from its communion is the severest punishment that a church can inflict on the most flagrant offender against the laws of God. And when this punishment is inflicted on a *Christian* for honestly exercising his judgment in the fear of God, and in obedience to God's command, are not both placed on the same level, and represented to the world as alike deserving of censure and rebuke? And is there no difference between the act of adultery or murder, and the act of holding or avowing erroneous sentiments on the subject of baptism or predestination? Or, while there is such an universal, such an almost boundless difference between the two, ought there to be no difference in the treatment they receive? If the man, who in mistake gives a counterfeit shilling to a poor woman, were to be punished as severely as the man who extensively manufactures counterfeit coin for gain, would it not be manifestly unjust? And is there any more justice in the church of Christ punishing a mistaken Christian and a deliberate sinner!

I hope that it has now been proved, to the satisfaction of the reader, that if we ought to receive one another as Christ receives us; if we are bound by the command of Christ to love one another; if Christians be a brotherhood, a spiritual temple, the body of Christ; if Christ's name, in which all Christians agree, be more sacred and important than any of those names about which they differ; if man ought not to be stricter than God, and if he who is fit for the church of heaven be also fit for the church on earth; if there be any difference between vice and virtue; if an honest, sincere, but mistaken Christian ought not to be punished as severely as the man who deliberately perpetrates the most horrid crimes;—then no Christian ought to be excluded by his brethren from church membership.

Nor am I alone in holding these views. They have been maintained by some of the wisest, holiest, and most

useful men that ever lived. In substance they were held by John Wesley, the founder of Methodism. I am aware that he did not invariably carry them out to their full extent, and consequently there was sometimes the *appearance* of inconsistency in his conduct; but that his great leading principles were in harmony with the views just unfolded, will be obvious enough to any one who examines his writings. Let any man read his sermon on a Catholic Spirit, and his sermon entitled, A Caution against Bigotry, and say whether this be not true. The text of the latter sermon is Mark ix. 38-39. "And John answered him, saying, master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, forbid him not." In discoursing on this text, he shows, first, in what sense men may, and do now, cast out devils. This he explains to mean, converting a sinner from the error of his ways. He says, "But what is a sufficient, reasonable proof that a man does (in the sense above) cast out devils? The answer is easy. Is there full proof, 1, that the person before us was a gross, open sinner? 2. That he is not so now: that he has broke off his sins, and lives a Christian life? 3. That this change was wrought by his hearing this man preach? If these three points be plain and undeniable, then you have sufficient reasonable proof, such as you cannot resist without wilful sin, that this man casts out devils."

He next inquires what we may understand by the phrase "He followeth not us." This he shows may mean 1. That he has no outward connexion with us. 2. That he is not of our party. 3. That he differs from us, in our religious opinions. 4. That he differs from us in some points of practice. On this point he says, "Perhaps he may go farther from us yet: he may, from a principle of conscience, refrain from several of those which we believe to be the ordinances of Christ. Or, if we both agree that they are ordained of God, there may still remain a difference between us, either as to the manner of administering those ordinances, or the persons to whom they should be administered." 5. He

even explains the phrase as including those who are "of such a church—as we account to be in many respects anti-scriptural, and anti-christian. A church which we believe to be utterly false and erroneous in her doctrines, as well as very dangerously wrong in her practice, guilty of gross superstition, as well as of idolatry." Wide as these differences are, he still supposes that persons who thus differ may agree in this, that they all cast out devils, or in other words, convert sinners from the error of their ways.

He next explains and applies the direction "Forbid him not." Amongst other things he says, "You forbid him when you show any unkindness toward him, either in language or behaviour." And can anything be more unkind, than to reject a man from communion with us? He says still further, "Yea, if you would observe our Lord's direction in its full meaning and extent, then remember his word, He that is not for us is against us; and he that gathereth not with me, scattereth. Then you will not only not forbid any man that casts out devils, but you will labour to the uttermost of your power to forward him in the work. You will readily acknowledge the work of God, and confess the greatness it. You will remove all difficulties and objections as far as may be out of his way. You will strengthen his hands by speaking honourably of him before all men, and avowing the things which you have seen and heard. You will encourage others to attend upon his word, to hear him whom God hath sent. And you will omit no actual proof of tender love, which God gives you an opportunity of showing him." And how can all this be done if we renounce all fellowship with him?

"Search me," cries the venerable man, "Search me, O Lord, and prove me; Try out my reins and my heart! Look well if there be any way of *bigotry* in me, and lead me in the way everlasting. In order to examine ourselves thoroughly, let the case be proposed in the strongest manner. What if I were to see a Papist, an Arian, a Socinian, casting out devils? If I did, I could not forbid *even him*, without convicting myself of *bigotry*." These are John

Wesley's words. They deserve to be deeply pondered by all those who choose to call themselves by his name. They may be found in the eighth volume of his works, Conference Edition, 1828.

In his sermons on a Catholic spirit, he expresses sentiments equally generous, christian, and true. After speaking of the great variety of opinions, modes of worship, &c., that prevail in the christian world, he proceeds thus: "And how shall we choose among so much variety? No man can choose for or prescribe to another. But every one must follow the dictates of his own conscience, in simplicity and godly sincerity. He must be fully persuaded in his own mind, and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men, thus to lord it over the consciences of his brethren. But every man must judge for himself, as every man must give an account of himself to God." "I dare not, therefore," says he, "presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical. But my belief is no rule for another. I ask not, therefore, of him with whom I would unite in love, Are you of my church? Of my congregation? Do you receive the same form of church government; and allow the same church officers with me? Do you join in the same form of prayer, wherein I worship God? I inquire not, Do you receive the Supper of the Lord in the same posture and manner that I do? Nor, whether in the administration of baptism, you agree with me, in admitting sureties for the baptised? In the manner of administering it? Or the age of those to whom it should be administered? Nay, I ask not of you, (as clear as I am in my own mind,) Whether you allow baptism and the Lord's Supper at all? Let all these things stand by: we will talk of them, if need be, at a more convenient season. My only question at present is this, "Is thine heart right, as my heart is with thy heart?"

In his sermon on the "The Church," he avows similar principles

"Whoever they are," he says, "that have one spirit, one hope, one Lord, one faith, one God and Father of all, I can easily bear with their holding wrong opinions, yea and superstitious modes of worship. Nor would I, on these accounts, scruple still to include them within the pale of the Catholic church. Neither would I have any objection to receive them, if they desired it, as members of the church of England."

Such were the views of this distinguished man; and indeed it was on principles like these that the Methodist societies were formed. All were eligible for admission into those societies who had a desire to flee from the wrath to come, and who manifested this desire by a corresponding course of conduct. I remember hearing the late Valentine Ward, a highly-esteemed minister among the Methodists, say, when commenting on this feature of Methodism, that if a Roman Catholic were to request admission into one of their societies, he would not be required to renounce his peculiar views, nor embrace the views that prevail amongst the Methodists; all that would be required of him would be, a desire to flee from the wrath to come, proved to be genuine by abstaining from all known sin, doing good to the utmost of his power, and diligently attending the means of grace.

Such are the views advocated also by Chillingworth, the great champion of Protestantism; by Jeremy Taylor, who, in his *Liberty of Prophecy*, says, "Whoever deserves excommunication, deserves damnation;" by Robert Hall, who wrote a treatise to prove that nothing should be made a term of communion by the church, that has not been made a term of salvation by Christ; by Harris, who has written an excellent work to hasten the visible union of all the sincere followers of Christ; and, in short, by all the most distinguished friends and advocates of religious liberty in every age. If space should permit, the testimonies of some of these eminent men on this subject may be published in a future number of this work.

The sum of what has been urged in answer to the fourth objection is this,—that all real Christians should

be admitted into the church of Christ; and that none should be rejected from that church but those who are rejected by Christ himself.

Obj. 6. But I am not satisfied with this. I am afraid that on this principle it would be impossible to keep Unitarians out of the church.

Ans. Suppose the case of a church acting on these principles; a person holding Unitarian views offers himself as a candidate for membership. That church either regards this applicant as sincere, or it does not. If he be regarded by the church as sincere, then of course the principles for which I plead, and which were laid down by John Wesley, require his admission. But if the believers with whom he seeks to be united do not regard him as a Christian, as far as he has light and understanding; if they believe that the truths he rejects are so plainly revealed in Scripture, that no one, under any circumstances, can have any sufficient, reasonable excuse for dissenting from them; if they believe that it is not from circumstances, but some criminal defect in the man's character, that occasions his mistake; if they believe, in short, that he is not influenced by love to God, and love to truth, and a sincere determination to do God's will; but by some selfish, sinful consideration, and that he is, in consequence, a stranger to real religion, then, of course, they are bound to reject him; and, in doing so, they do not violate, but carry out, the principles for which I plead.

Obj. 7. But this does not satisfy me either. What would *you* do if a Socinian were to seek admission into the church? If the case were left to *your* decision, what decision would *you* come to?

Ans. What my views are on this or any other subject is a matter of little importance indeed; the question, as far as Unitarians and their admission into the church are concerned, is plainly this,—What course do the principles unfolded in these articles, and as laid down by John Wesley, require a church, *acting on those principles*, to take in the matter? This question has been fully answered in the preceding section; and I leave the matter here, merely adding,—

1. In the first place, I beg it to be distinctly understood that I have no sympathy myself with Unitarian sentiments, commonly so called. I believe in the proper Godhead both of Jesus Christ and of the Holy Spirit, as well as in the other great doctrines dependent on these; the doctrines of atonement by the Saviour's death, justification by faith in that atonement, and regeneration by the power of the Holy Spirit. And in declaring my belief in these doctrines, I use no disguise, equivocation, or mental reservation: I use the words in just that sense in which they will naturally be understood by my readers.

2. In the second place, I believe that the manner in which these doctrines have often been explained, has tended not a little to bring them into disrepute. Instead of confining themselves to what is plainly revealed in Scripture, men have sought to be wise above what is written; they have endeavoured to explain what God has left unexplained, and instead of simply stating facts as they are stated in the word of God, they have endeavoured to account for those facts, and have thus darkened counsel by a multitude of words without knowledge. The most absurd dogmas have been uttered and written on these points; uttered and written too with all the confidence, if not with all the authority, of inspiration. And I have no doubt whatever but that the statements and reasonings of many who hold these doctrines have done more to bring them into discredit than all the efforts of their opponents.

3. In the third place, it will not be denied, I should suppose, that there has been less disposition generally to tolerate differences of sentiment on these subjects than on others. Of all the questions that have agitated the Christian world, none have given rise to such warm disputes and bitter animosities as the questions at issue between Unitarians and those who differ from them in doctrine. On no subject has there been such a disposition to crush inquiry, and to proscribe all differences of sentiment as on this. Propositions the most contradictory to each other, and to the plainest dictates of common sense, have been placed on

a level with the testimony of Scripture, exalted into articles of faith, and used as tests of orthodoxy and ultimate standards of appeal. All who could not at once subscribe to these dogmas, some of which were repugnant to the convictions of their minds, have been proscribed, persecuted, hunted down, and treated as a man would treat some ravenous beast of prey. To this day the same spirit of unrelenting, prosecuting zeal, is cherished by multitudes.

It is to this substitution of mere human explanations for the plain testimony of God's word, and these unchristian attempts to bind such human explanations on the consciences of men, that the heterodoxy in question mainly owes its existence.

4. When I consider these things, when I think of the confessedly mysterious nature of the subjects, about which Unitarians and their opponents differ; the absurdity of many notions which have been embodied in human creeds and confessions of faith on these subjects; and the extent to which the real statements of the Bible on these points, are lost sight of, in idle, angry, controversy, about human additions to those statements; when I think of the spirit of unmitigated, unrelenting intolerance, which has been almost uniformly manifested towards persons holding certain opinions, by those who differ from them in their views: when I remember how much men's views depend on early prepossessions, and associations of thought and feelings; when I consider the power of educational prejudices over men who have been trained in particular sentiments, as well as of the repulsive, (I had almost said revolting) and disgusting aspect, in which orthodox evangelical doctrines have been presented to their minds; when I consider how much, in consequence of these things, may be said on both sides of the question, and how apt men are, on all sides, to interpret Scripture according to their views, instead of testing their views by the Scriptures; when I consider these things, I can easily conceive how a man who loves the truth, and is sincerely disposed to do God's will, may still be in error, at least for a time, as to some particular sentiments. And I, for

one, could not reject a man from church fellowship, simply on this account, if he gave me good reason to suppose that he believed the Gospel of Christ, that he embraced it heartily, as far as he understood it, and endeavoured to conform his life to its requirements.

5. It is not because I regard these points on which I differ from Unitarians with indifference that I thus speak. It is not because I consider it a light matter, whether or not men hold correct views of the person and work of Christ, that I am disposed to receive my mistaken brethren: No, I regard Unitarian errors as very serious in their character and tendency, and one reason why I would have all men to be treated with Christian kindness is, that I have no hopes of their errors being corrected in any other way. Stand at a distance from them, disclaim all fellowship or connection with them, treat their sentiments with contempt, and their persons with unkindness, and you strengthen them in error instead of reclaiming them from it. Pursue an opposite course, treat their views with candour, and their persons with respect and kindness; invite them to a mutual candid investigation of the Scriptures on the points at issue between them and you; lay aside every thing in your own sentiments and phraseology which is not manifestly sanctioned by the Gospel, and encourage them to do the same; give them to see that your object is truth, and let them feel that they have to do with a friend and brother, and not with a proud, intolerant persecutor, and then you may cherish hopes of their restoration to the truth. As for myself, I have confidence in the power of truth, in the power of love, and in the power of God.

6. It is my conviction, that if creeds and systems of human formation were to be laid aside, and Christians were to meet together to assist one another in ascertaining the mind of God, as it is revealed in the Scriptures, both Unitarian and every other form of error would yield to the power of truth, and truth and love would make all one.

7. I have now freely stated my views on this subject. In admitting a man into the church, my question would be, does he believe in the

truth of Christ's word, labour to ascertain its meaning, and fulfill its requirements as far as he has the opportunity? If he gives me reason to believe that he does, I cannot reject him: if he does not, I cannot hold fellowship with him, until he turns to God, embraces the Gospel, and begins to lead a Christian life. The sentiments I have expressed I do not expect to become general in the present generation; I anticipate little but unmixed suspicion and reproach from the publication of them. But amidst the whole, be this my consolation and support, that I have borne testimony to what I conscientiously believe to be the truth, and that as the light and power of simple Christianity spreads, the views which I have unfolded will more and more extensively prevail; and future generations will wonder how their progress could have been so long retarded. To the blessing of God and the judgment of the candid, I commend what I have written. "He that hath ears to hear, let him hear."

(To be continued.)

BE RELIGIOUS EVERYWHERE.

Be pious at home. Love your wives. Be kind and good-tempered towards them. Show them respect. Be kind to your children. Do not be passionate with them. Respect them. Try to bring them to God. Be as religious before your family, as you would be before your preacher, and before the whole church. Do not bawl and rave among your household. God sees and hears all your proceedings wherever you are; all heaven, in fact, may be looking on you.

Besides, your own family is as important a part of the human race as any other family. If you do not respect the members of your *own* family, you respect no one. If you are not respectful to the members of your own family, you are respectful to others only for the sake of your reputation. You know that your own family will not expose you, as others might do. Your family are dependent on you; you have them in your power, but not so the world, and the church; and hence arises the appearance of respect, which you

show to the church and the world. If you had the whole church, or the whole world, as dependent on you as your own family, you would be as ill-tempered with all, as you are now with them. Again,—when you treat with unkindness, or disrespect, your own family, you may be treating disrespectfully and unkindly the most important beings on earth. Your own children may become as great, as wise, as holy, as useful, as any of the human race ever were. You may, for aught you know, have among your little ones a young Abraham, a young Moses, or a young Elijah. You may have among your sons, a young Paul, a young Luther, or a young Wesley : and among your daughters, you may have a young Dorcas, a young Elizabeth Fry, or a young Susannah Wesley. Will you overlook the noble creatures entrusted to yourself, to gaze on those which are entrusted to your neighbours. Are gold and pearls worth nothing, unless they are in the possession of others? Will you admire the worth, the beauty, and sprightliness of any one's children but your own? Will you behave yourself respectfully and decently before all spectators, but those who are around you in your own dwelling? You are unnatural, if you cannot respect and love the members of your own family, as much as you love the members of other families ; and if you love your own, as well as others, and yet cannot conduct yourself as piously before them as before others, your religion is not sound ; you have something about you, that may well cause both your children and others to suspect you of hypocrisy. If you would prove your piety to be real, show piety at home.

If your families are *converted*, you should walk carefully before them. They *deserve* it. Unkindness to them, *then*, would be unkindness to Christ. And if your families are *unconverted*, you harden their hearts, fill them with prejudice, and render their conversion almost impossible, if you do not walk worthily before them *then*. How many, by their good conduct before their families, have been the means of their conversion. It is said of T. Scott, the commentator, I believe, that he never had a servant that lived with him long, without being brought under the in-

fluence of religion,—so consistent and godly was his behaviour before his family. There are numbers of such. A young man, says Jones, in his work on Domestic Religion, when about to be ordained as a Christian minister, stated, that at one period of his life he had nearly been betrayed into infidelity ; “But,” said he, “there was one argument in favour of Christianity that I could not refute,—the consistent conduct of my own father.” And there are many such instances on record. On the other hand, how often souls are ruined by the inconsistencies of professing relatives. If professing parents quarrel with each other, the children, as a natural consequence, despise their profession, and look on religion as no more than a mere name. A son or a daughter professes religion, but while they show signs of piety in the chapel, or the class meeting, they are quarrelsome and passionate at home ; and the unconverted parents, and their unconverted brothers and sisters, are disgusted and stumble. My dear friends, these things ought not so to be. If we would honour religion, we must carry it about with us, everywhere, and at all times. We must not be saints on the Sabbath, and sinners on the week-days ; we must not sing and pray in the chapel, and be indolent, passionate, or unkind at home ; we must be always, and everywhere, the same. We must walk before our household with a perfect heart.

I know that this perfection is not easily obtained ; but it may be obtained : through Christ strengthening us we can do all things.

If you are parents, read the Scriptures to your families, and pray with them. But especially let the lessons you read from the Scriptures be exemplified in your tempers and behaviour. Do not let your children have to say, our father reads one book to us, and practises another himself. Let your Bible and your behaviour teach one lesson. Be determined to be consistent, whatever it may cost you. Consistency cannot cost you more than it is worth. It will be your eternal comfort, and your eternal honour, and it may be the means of securing the eternal salvation of your children as well. God grant it.

PUTTING MEN TO DEATH.

T. Do you think it is not consistent with the Christian profession, then, to hang men for crime?

B. How can it be? It seems impossible to me that a Christian, an enlightened and truly devoted follower of Jesus Christ, should be a hangman. I could not be a hangman, and how any other person, who understands and believes the Gospel, and who feels its influence on his soul, can be a hangman, I cannot conceive. A Christian would have to go in opposition to every better feeling of soul to strangle a fellow-man. It is horrible to think of such a thing.

T. But might not others, who are not Christians, be hangmen?

B. Of course they may; they may be any thing; but what has that to do with the question? A man that is not a Christian may be a fornicator, a drunkard, or a thief; but he cannot be so innocently. The very neglect of a man to become a Christian, when the Gospel is made known to him, is a sin; and all that he does,—his whole course of life,—so long as he continues to fight against God, is one continued piece of sin. If a man is not a Christian, his duty is to become one, if he be favoured with a knowledge of Gospel truth; and when he *has* become a Christian, to think of him being a hangman, is out of all character. What! a meek, a loving, a compassionate follower of Jesus Christ, put a rope round a man's neck, and strangle him to death! It is impossible.

T. But if it be wrong for a man to hang a man, it must be wrong for a man to sentence a man to be hung.

B. Certainly. The judge that sentences a man to be hung, is, in reality, as much an executioner as the hangman himself. I can see no difference, except that the judge has the *easiest* part of the work. But if it be right for a judge to sentence a man to be put to death, it is right for others to put him to death. If it be wrong for a man to strangle, or poison, or behead a man, it is wrong for a judge to sentence a man to be strangled, or poisoned, or beheaded.

T. But what must judges do? The law requires them to sentence

persons that have committed treason or murder to be hung.

B. They must give up their office of judge, if they be Christians.

T. But if they are not Christians?

B. Well, then, they must become Christians.

T. But if they are obliged to be judges?

B. They *cannot* be obliged to do evil.

T. The law of the land may oblige them?

B. The law of the land is of no force, when it crosses the law of God, as given by Christ.

T. But there have been many judges that were good men, and Christian men too, who sentenced people to be hung?

B. They might be sincere believers in Christ, and yet not well understand Christ's doctrine. There is frequently a great deal of darkness and earthliness mixed with a measure of Gospel light and influence in men's hearts. Some are sincere believers in Christ, who are very superstitious; but that is no proof that superstition is a point of Christianity, or that superstition is right. God may accept a man, when the man is sincere,—when his motives are good,—though his actions themselves should be very imperfect or faulty. It does not follow that because God accepted Abraham, that God was pleased with the conduct of Abraham, when he took Hagar for a wife. Abraham did the best he knew, and God accepted him: but while God was pleased with the motive of Abraham, he knew well enough that for men to have more wives than one was not right. I have no doubt but Judge Hale was a good man,—I have no doubt but he believed in Christ, and obeyed God according to his light, and that he was accordingly accepted of God,—but Judge Hale did many things which he would not have done, if he had enjoyed clearer and fuller light: he did many things which would subject a man that had fuller and correcter views of Christian duty to eternal destruction.

T. Well, it would make a strange change in society, if the views you advocate were to be generally received and acted on.

B. Does there not want a change?

Is it not time we had a change, and a great change too? Is the state of society so good that it cannot be changed for the better? Almost every thing wants changing, in my judgment.

B. But to return to the point, the man that is sentenced to be hung is either a good man or a bad man. Suppose him to be a good man, you surely will not say it would be right for me to hang a good man?

T. I should think nobody would ever think of hanging a good man.

B. There have been thousands of good men hanged, I have no doubt; and thousands more who have been put to death in other ways. I was reading an account of the execution of six men this morning; and two of them went to the gallows praying all the way, and when on the scaffold, they seemed to be at the very gates of heaven; their hearts were full of joy. Oh how I felt while I read the story. Men hanged when they had not a feeling in their soul but love to God and man. But suppose men to be bad men, to hang them in that state would be to shut them out of heaven, and out of all hope of heaven, for ever and ever. Would you think that right?

T. But let them have time to repent and turn to the Lord.

B. So say I; but when they have truly repented and turned to the Lord, they have become good men, and would you hang them then?

T. Why, no; I cannot see what can be said against you.

B. The whole system of hanging is wrong altogether, that is the simple truth; and Christians should set themselves against it as one man. It is very much to be lamented that Christians do not look more into these things, and use their influence to illuminate others. We ought to be the lights of the world, but we shine very dimly,—we are more like smoking flax, than burning and shining lights. Christians ought not even to go to witness an execution; they ought no more to go to witness a legal execution, than they would go to witness a murder on the highway. What sort of souls must professors of religion have, to seek gratification in seeing the horrible, deliberate destruction of a brother man. I believe the early Christians

used to expel persons, if they went to witness public executions after they had been properly admonished.

T. Well, I shall not forget what you have said; I shall think on the subject.

B. Do, I pray you; and read attentively the New Testament, and consider well the spirit and character of Jesus Christ, and see if you can find any thing like the hangman in him. The Christian,—the true, the perfect Christian,—is one who believes Christ's doctrines, and obeys Christ's precepts; who drinks in Christ's spirit, and imitates Christ's example. And as you get clearer and fuller light on the subject, communicate your light to others. Farewell.

FOOLISH TALKING AND JESTING.

THE Apostle Paul, in his Epistle to the Ephesians, chap. v. 4., forbids "foolish talking and jesting," as inconsistent with the Christian profession. What the Apostle means by "*foolish talking*," will be such talking as is not calculated to instruct and benefit the hearers; and what he means by "*jesting*," will be that kind of talking which is intended to raise laughter, such talk as is still called jesting, as well as that which is called humour, wit, or fun. Some are unwilling to believe that the Apostle forbids what, in our day, goes under the name of "*jesting*;" nor do they like to believe that he forbids all foolish or useless talking of other descriptions, but I am not aware that they have any reason to assign for their unbelief on this subject, except their unwillingness to be forbidden all "foolish talking and jesting."

But this is a reason which would justify every kind of sin in existence; for there is no kind of sin perhaps in which some would not like to indulge.

We ought not to interpret the Scriptures according to our likings, but according to the general drift and spirit of the Gospel. The precepts of Christianity must not be brought down to our practice; our practice must be brought up to the precepts of Christianity. And if we have a doubt as to the meaning of a

word, it is best to lean to the safest side; to that side which is most in accordance with the general drift and spirit of the Gospel, and on which there is the least danger of excess. In the case under consideration, the safest interpretation appears to me to be that which makes the Apostle to forbid all foolish talking whatever, and that which goes under the name of jesting in the present day.

I know of nothing that can be said in favour of a Christian indulging in "foolish talking and jesting;" but many considerations present themselves to lead me to believe that "foolish talking and jesting," are not consistent with a Christian profession.

With respect to jesting, I know no good jesting does. It makes people no wiser. It strengthens no grace; it weakens no evil principle. It benefits no one. It neither benefits those who jest, nor those who hear the jesting. It does not fit us for prayer. It gives no real joy. And while it excites momentary mirth, it causes often depression. Solomon tried this kind of mirth, but he found it vanity. "I said of laughter, It is mad: and of mirth, What doeth it?" Eccles. ii. 2. And again he says, "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool." Eccles. vii. 3—6. Whatever experience I have had in this way, is in perfect agreement with the author of Ecclesiastes. I never found much real pleasure while the jest was going round, and I felt abundance of pain when the jests were ended.

Again, the worst persons often excel in jesting. The wisest and the best of men cannot cultivate the art of jesting: a heart well seasoned with wisdom and piety, is not the proper soil for the growth of such a plant.

A light and trifling spirit, or in other words, "foolish talking and jesting," are generally considered out of place in a minister of the Gos-

pel; and if they be wrong in a minister, I cannot conceive how they can be right in common Christians.

A minister is to be sober, grave, prudent, not to make up for the levity and folly of his flock, but as an *example* to the flock, that they may learn gravity, sobriety, and prudence of him. The tendency of foolish talking and jesting in a minister, would be very mischievous. It would not do for him to jest and talk foolishly in the pulpit; and if a minister be one thing in the pulpit and another out, it is soon observed, and generally regarded as fault.

A minister would do no good by foolish talking and jesting in private families; he would be likely to do much harm. He would do no good by foolish talking and jesting to the *pious* members of the family, he would be likely rather to draw them from God; and he would do no good to the unconverted members of the family; he would be likelier to be a stumbling block in their way.

"Foolish talking and jesting" are things that grow with indulgence, and run to greater excess. A man may say that there is no harm in these things, provided people do not go too far; but there is, in my judgment, something evil in the things themselves, and it is certain that it is difficult for those who indulge in them to keep within bounds. Perhaps the man is not to be found who indulges in them, who does not, even in his own judgment, go beyond bounds.

"Foolish talking and jesting" are not seemly in the *old*; and it is certain that the young cannot indulge in them without danger. The old should be examples of gravity, and the young have so much to learn and so much to do, that they have no time to waste in folly.

I have known people, who were qualified for considerable usefulness, whose usefulness has been completely destroyed by foolish talking and jesting. It was indulgence in these things that brought into suspicion the character of *—*, and obliged him to relinquish his place in the ministry. And *—*—*— and *—*—*— men of very considerable talents, lost all their influence as Christians in consequence of the

same kind of misconduct, and became an injury to the churches where they lived instead of a blessing. But I know of none who have lost their influence as Christians in consequence of avoiding foolish talking and jesting.

In some cases the habit of foolish talking and jesting becomes very disagreeable, and renders a man's company intolerable.

The habit frequently becomes dangerous also. It often runs into sarcasm, evil speaking, and slander, and produces mischiefs and miseries without end.

Some go from jesting with common things to jesting with religious things, and turn the Sacred Scriptures themselves into an instrument of wit.

Some go to such an extent, that you can hardly ever tell what they mean. You cannot tell when you hear them speak, whether they are in jest or in earnest. They may mean what they say, or they may mean just the opposite.

I never knew a Christian's conscience smitten for being grave and sober in conversation. I have known Christians frequently have their conscience smitten for being light and trifling.

Foolish talking and jesting often prepare the mind for worse things; they are a natural introduction, in many cases, to evils of a most serious nature. Supposing them to be harmless in themselves, they have been so greatly abused that a Christian that indulges in them can hardly fail to bring his religion into question.

Jesters are never truly respected,—the feeling which those have for them who are fond of their jestings is not true respect or esteem.

Foolish talking and jesting are certainly not encouraged in the Scriptures. What is said respecting them in the Old Testament, we have already seen in Eccles. ii, and vii,—and there is certainly nothing in their favour in the New.

The Redeemer tells us that at the day of judgment we shall be justified or condemned according to our words, and that for every idle word that men shall speak they shall give in account in the day of judgment; and I cannot conceive how "idle

words, foolish talking and jesting" should be brought forward at that solemn day to receive a reward, they must be brought forward for condemnation.

The Saints whose lives are recorded in Scripture, whether in the Old Testament or the New, appear to have been remarkable for gravity.

The New Testament has not a jest or a witticism in it, from beginning to end, that I remember.

Christ and his Apostles were no jesters; their characters were made up of elements directly opposite to those of levity, trifling, and jestings.

People generally do not jest when they are sick and dying, nor do they then take pleasure in hearing the jests and foolish conversations of others. David Hume, it is said, spent his last hours in jesting, and I have heard or read of one or two others that did something very like it; but they were infidels.

Jesting is not a recreation,—it does not recruit peoples' strength, nor fit people for useful labours,—I have myself had experience of this.

Jesting soon exhausts a man, and it soon tires those who hear it. It cannot always please.

Useful conversation grows sweeter as it flows around, and neither exhausts the speaker's soul, nor the souls of the hearers.

There is nothing in our situation to encourage foolish talking and jesting. We are always in the presence of God,—we are on our way to an eternal world,—we are on the brink of eternal blessedness, or of eternal ruin, and it does not seem reasonable for men in such a situation as this to jest and trifle.

Foolish talking and jesting do not seem to be in accordance with the end for which we were placed on earth. We are placed here to prepare for eternal blessedness; and we are commanded to serve God with reverence and godly fear, and to work out our own salvation with fear and trembling. We are placed here to do good; our business here is to make happy our fellow-men; and what endless calls there are upon our sympathy. Only to think of the miseries prevailing among men; of the millions on millions who are living in ignorance, and misery! We have something more important to do

than to spend our breath and time in foolish talking and jesting. The prophets of old watered their couches with tears, when they beheld the corruption of society, and the miseries of their fellow-creatures. Look which way I will, I can see nothing to justify the common practice of foolish talking and jesting. Every thing appears to me to lead us to be sober, and to speak with wisdom and gravity. If any one can justify foolish talking and jesting, let them do so ; if they cannot, let them give them up. I cannot justify them ; my reason and my conscience condemn them ; I must therefore avoid them, or be self-condemned.

ADVICES.

1. **LABOUR** to know the whole will of God. This is your duty. It is positively commanded. Be ye not unwise, but understanding what the will of the Lord is. Our welfare both in time and eternity depends on our doing the will of God, and to remain wilfully ignorant of His will is the highest folly. We ought to seek a knowledge of God's will before all knowledge. If a person be not anxious to know the will of God, it is a sign that he is not truly pious. Every person who is truly converted to God, must be desirous to have a knowledge of all God's will.

That you may attain this knowledge, search the sacred Scriptures : study them constantly, and study them closely, and prayerfully. The sacred writings contain a record of all God's dispensations from the beginning of the world. They contain a record of the establishment of the Christian dispensation, and of the law of God as inculcated by Christ, and as recorded in the New Testament, by which we are required to regulate our lives. This is the law which we ought to study. The New Testament should be our daily companion. We ought to read it constantly, till we understand clearly and fully what is required of us. We should endeavour to learn what is forbidden and what is commanded. We should endeavour to learn by what motives and affections we ought to act, both towards ourselves and towards our God ; towards our fellow-Christians, and towards all

mankind. When you are in doubt as to the meaning of the Scriptures, consult your fellow-Christians, consult your leaders and pastors, consult your books, and especially consult that great expounder of the laws of God, the spirit by which the Sacred Writings were written. If you use these means faithfully and prayerfully, practising God's will so far as it is made plain to you, you cannot fail to obtain clearer and fuller views of Christian duty day by day.

2. Be careful to exemplify the principles of the Gospel in your tempers and behaviour. It is no use having knowledge, unless we reduce it to practice. Knowledge only adds to our guilt, and prepares us for severer punishment. That servant who knew his master's will and did it not, was beaten with many stripes. If you wish to have peace in mind and soul, if you wish to please God, if you wish to honour your Christian profession, if you wish to be of use to your fellow-Christians and to your fellow-men, labour daily to exemplify the Christian character in all your tempers and in all your behaviour. Inconsistent, careless, and hypocritical professors are the greatest hindrances to the spread of religion that there are. It is the inconsistency, the carelessness, the worldliness of the church that is hindering the general prevalence of the religion of Christ at this hour. And shall we be of the number of those who hold back the conversion of the world? Shall we talk of reforming others, and not be consistent ourselves. It must not be. Let us carry out the principles of the Gospel in all things. Let our tempers, our conversation, and our whole behaviour be a living commentary on the whole Gospel, an explanation of the Christian system, which all may be able to understand.

3. Do not depend on man. If God make men a blessing to you, be thankful ; but do not depend on man. Learn to depend only on God. Look on men simply as channels through which God chooses to communicate his blessings. But do not imagine that God cannot convey light and power and consolation to your souls without these channels. He can ; learn to look directly through to God in all things. If God sends you an

able minister, receive him gratefully ; but if you are not favoured with a minister, expect the more directly from God. There is a general disposition among professors of the present day to depend almost altogether upon leaders and ministers. If they have not persons to take them by the hand and lead them along, they cannot move. They scarce ever think of waiting only on God : of turning inward, and listening to the will that speaks in their own souls. They look continually outward ; their eyes are still towards man. Even the Scriptures themselves are almost nothing to them, unless they have a minister as a living expounder of them present. They are like children that have been so long carried, that they cannot walk : they have so long neglected to cultivate their own faculties, and to stir up the gift that is within them, that they are almost utterly strengthless, spiritless, helpless. This is exceedingly to be deplored. It is a state of things that should not be encouraged or borne with for an hour. It is time that professors of religion began to think, to determine, and to act for themselves. It is time that they should cease to hang at the breast like babes, and sit down to the table and help themselves. If professors do not learn to depend less on leaders and preachers and similar helps, the church will not be reformed while the world stands. We ought all to be leaders and preachers. We ought to study, and read, and pray, and converse and exercise ourselves in doing good, until we are able both to help each other, and to help in various ways the conversion of our fellow men. I see no prospect whatever of the conversion of the world, if it is not to be converted until every company of believers can have the services of a regular minister, supported entirely by the funds of the church. If every little church could support a minister, or if every little church could join with others in supporting such a minister, suitable persons for the work could not be found. There is a great scarcity of suitable ministers. The harvest is plenteous, but the labourers are few. There are plenty of adventurers: plenty of persons ready to live on the church, and to give the church

in return so much stale, flat, and unprofitable talk ; but as for men of sound piety, of sterling well-proved characters, of clear and enlarged views of Gospel truth, and of ability rightly to preach the word of life ; such characters are very rare indeed. I know God can raise up more, but I do not believe he will do it, until his people learn to think and judge, to determine and act for themselves. Christians must learn more to help themselves, or rather to draw their help more directly from God himself, and then God will raise up teachers, and preachers, and writers from among themselves, that shall not only edify the churches, but carry the Gospel to the ends of the earth. If we are eager for regular, customary, ministerial help, we shall not get it, or if we get it it will do us little or no good ; but if we will break loose from our leading strings, trust more in God, and, like men, begin to act freely for ourselves, we should both be supplied with ministers in course of time, and with ministers of a new order : with ministers that would both lead us upward to a higher standard of knowledge, of piety, and of enjoyment, and conduct us to the conquest of the world to God. Do not then depend on men ; depend on God. Try what you can do for yourselves and for each other as you are ; or rather, wait, in the diligent use of the means you have, to see what God will do for you ; and see if he will not open the windows of heaven, and pour you out such a blessing that there shall scarce be room to receive it.

5. Do not dispute much. Declare the truth, and urge it on men's consciences ; but do not contend for mastery. Such disputation as consists in a calm and candid statement and defence of truth, in a plain and honest exposure of error, with a view to enlighten, and convert, and perfect the minds of men, is perfectly right ; but cavilling, impatient disputing, or contending for the mastery, while the interests of truth, of piety, and of immortal souls are almost forgotten, is both sinful and miserable. Declare the truth, and endeavour to help on its spread, and to hasten its universal triumph at all times, and in all places, as you may have opportunity ; but

shun all cavilling, captious disputations as you would shun the plagues of hell. If you meet with persons of such a disposition, be very wary how you deal with them. Be careful that they do not infect you with their complaint. When you find them begin their unfair, uncandid, unchristian cavilling, draw back immediately; restrain yourself; allow them to have their own way a little; answer them with silence, or with a short but kind expression of your concern to find that they do not seem to be so pure in their intentions, so undivided in their pursuit of truth as you could wish. Don't assume proud airs, don't be insulting; but go deep, and place yourself firmly on the rock of truth, and fortify yourself in calmness, meekness, love, and in patience possess your souls. In this way you will become invulnerable. A single expression uttered prudently, or even a moment's silence maintained in the right spirit, will frequently do more towards subduing your assailant, and towards preparing his heart for the reception of the truth, than a thousand arguments, and a world of noise. Your calmness and kindness, and your deliberate, well-weighed observations will arouse his conscience, and enlist it in your favour, and not unlikely bring him into subjection to the truth.

MR. BARKER,

DEAR SIR,

In the *Christian Investigator* for Nov. 26, 1841, page 313, you make a memoriter quotation from Mr. Wesley, which is substantially correct, but not literally so; and as I am anxious you should not be charged with perversion, I wish you could find a corner in your magazine for the entire quotation in the precise words quoted from the minutes of the first Conference. They are as follow:—

Q. 3. "How far does each of us agree to submit to the judgment of the majority?"

A. "In speculative things, each can only submit so far as his judgment shall be convinced; in every practical point, each will submit so far as he can without wounding his conscience.

Q. 4. "Can a Christian submit any farther than this to any man, or number of men, upon earth?"

A. "It is plain, he cannot; either to Bishop, convocation, or general council. And this is that grand principle of private judgment, on which all the reformers proceeded. Every man must judge for himself; because every man must give an account of himself to God."—Henry

Moore's Life of John Wesley, vol. ii., latest edition, page 42.

Feeling great personal respect for you having known your manner of life almost from your youth upwards, and believing your whole energies are engaged in trying to spread pure and undefiled religion among mankind, I wish you success in the name of the Lord.

May you prosper more and more in every good work. I am, Dear Sir, yours respectfully,

J. H.

January 20, 1841.

RESPECTED FRIEND,

I have heard a complaint to the effect that some of those who profess to be evangelical reformers, so far from consecrating their all to God, are more sparing both of money and of labour in the cause of Christ, than when the name of Evangelical Reform was seldom heard. I think if you could give a hint on this subject in your *Investigator*, it might do good. There are some local preachers, if I am not misinformed, who are thought to be less attentive to their appointments than they used to be.

A WELLWISHER.

Ans. I am sorry that the reports referred to by A Wellwisher, should have any existence, and I should be especially sorry to learn that such reports were founded in fact. I believe that in this neighbourhood there has been a real improvement in the character of the friends, and it is my belief that the improvement is still going forward; and I do hope that an improvement will be found to take place elsewhere. If any are found to slight the authority of God, and to use the liberty of Christ otherwise than as Christ intended it should be used, such characters ought to be faithfully admonished; and if they are not reformed, they ought to be removed from the church.

As for preachers, if they are not faithful, the remedy is in the hands of each church. If a preacher engages to visit a place, and breaks his engagement, without giving a satisfactory explanation to the church that he has disappointed, that church may easily refuse to have the unworthy preacher appointed to them again. Nothing can be more simple than such an arrangement, and nothing could be more effectual.

Let the friends who are themselves sound in their principles, and faithful in their conduct, advise, exhort, and reprove, as occasion may require, and let them do all in the spirit of their Master, and they will either correct the evils complained of, or they will drive the faithless professors from among them. And this is the course the friends must pursue. They must take Christ's winnowing machine, and winnow well. They must not be anxious about numbers; they had better reduce their *tens* to *twos*, and their *hundreds* to *tens*, than be mixed up with a multitude of selfish, hollow-hearted, corrupt pretenders.

EXPLANATION.

A correspondent who signs himself "A well-wisher to truth," says, that he believes that a statement on page 146 of the first volume of this work, in which it is said that "some require such as would be members or ministers among them to believe Priestley's views," is altogether unfounded.

We reply, that in that sentence we refer to Unitarian churches, some of which we have been informed, require such as would be preachers among them, to disbelieve the common doctrine of the Trinity. If a well-wisher to the truth knows that this is not the case, we will insert his statement.

TO REFORMERS.

The Christian is not called to calculate his resources, and count the means of success. His only concern is to know that his cause is the cause of God;—and that himself has no aim but his Master's glory. He has an enquiry to make, but it has reference only to his motives. The Christian looks in upon his *heart*,—not upon his *arm*: he regards *right*, not strength; and having ascertained what is right, his path is clear. It is for him to go boldly forward, though the world and all its armies should withstand his progress; in the firm persuasion that God himself will fight against the opposers. This is the strength of a reformer, to do simply what is right, and to leave events with God.

We are not to seek light from the Fathers to interpret Scripture, but to use Scripture to interpret the writings of the Fathers.—*D'Aubigne*.

THE SPIRIT OF CASTE AND THE SPIRIT OF PERSECUTION:

WHERE TO BE FOUND, AND HOW TO BE CAST OUT.

THE spirit of *caste* is not confined to India, nor the spirit of persecution to the Popedom: they pervade the world. When I first heard of *castes*, and of the cruel laws by which persons of a higher *caste* were forbidden to mingle with persons of a lower *caste*, I was amazed, and indignant; little thinking that we had the very same thing in the country in which I was living. Yet so it is. What are the different *ranks* but *castes*? And though there may be no written laws passed by parliament, forbidding those of one rank from mingling with those of the ranks below them, we have the law of custom and the law of feeling, which are as peremptory, as powerful, and as cruel as the laws of the Hindoos. If a woman of *high* rank marry a man of *low* rank, she is deserted both by her family and her friends; she is regarded as an unpardonable criminal, and is treated as a miserable outcast. It would be considered a crime for one of higher rank to notice her. If she were to be bidden to a party by one of her former rank, the party would be spoiled or broken up, and all would think themselves insulted.

And so it is through all gradations of society. A man that has four thousand pounds, casts out his daughter from his affections because she marries a working man; and he treats his son as a being of another order because he marries a girl who had been a servant. Except so far as the religion of Christ has changed men's souls, we have the very same follies, and crimes, and cruelties in England, as they have in India. And even among the professors of Christianity, the follies, and crimes, and cruelties of *caste* prevail to a great extent.

And so with persecution. Persecution is neither confined to this system nor to that. When I was a child I understood that persecution was confined to the Papists. I had no idea whatever that Protestants could be persecutors. I afterwards found that the Church of England had frequently been guilty of persecution, of the very same

cruelties for which they had formerly reproached the Papists. But I had no idea at that time that persecution had disgraced any but the State Church. I found afterwards, to my astonishment, that even the Puritans, who had been driven into America by the persecutors of the Established Church, had become persecutors in their turn, and actually gone so far as to put some of the innocent Quakers, who paid them a Christian visit or two, to death. After this I found instances of persecution among the Methodists, but I supposed them to be confined to the Old Connexion, and to be the result of the Conference being made up entirely of preachers. Since then we have seen the spirit of persecution raging elsewhere, and exhibiting a fierceness and cruelty which we once supposed could have no place in a civilized country. And now, at length, the truth presents itself, that persecution is confined to no system : it belongs to human nature. The spirit of persecution is born with man, and there is nothing but the religion of Christ that can cast it out. Men will be persecutors under all systems, so long as they are under the influence of worldliness and selfishness. The love of power, the love of wealth, and the love of pleasure will always prompt those who cherish them, to persecute the followers of Christ. No man can have power or dominion without abusing them. The use and the abuse of them are inseparable. Whoever receives power, whoever allows himself to be made a lord over his fellow-men, is a persecutor in his measure, though he may not know it, and there is nothing but a certain set of circumstances wanted to make him a persecutor in action. All power, all authority, all lordship, except the power, the authority and the Lordship of Christ, are out of place in the Church, and that Church in which they exist is a persecuting Church. Every body of men that has power, authority, and lordship over others, and that is resolved to maintain its power, is obliged to persecute, if those who are under their authority and power think and act freely, as the servants of Christ. It does not matter whether it be a Conference or a Corporation, whether it consist of preachers or laymen, or of both united,

it is still the same, it cannot help but persecute, if the people who are placed under it think and act freely as Christians. If we would have done with *caste* we must keep low, live according to reason and religion, and not according to custom or fashion. However wealthy we may be, we must still be content with what is simply needful to health and activity, and employ all the rest in doing good. If a man will live in high style, or hoard up wealth like the miser, he becomes a man of *caste* inevitably. The only cure for the evil of *caste* is the lowliness, the self-denial, and the benevolence of Jesus. And the cure for persecution is much the same, there is nothing else can make us truly tolerant, but such a change of heart as will make us like little children, lowly, loving, unassuming, and forgiving. If *churches* or *communities* are to be tolerant, the *individual members* must be tolerant, and that can only be the case, in proportion as they get clear, correct, and comprehensive views of Gospel truth, and drink in the lowly, loving, disinterested spirit of the Redeemer. The moment we feel a disposition to bind others by our own judgment, to restrain men by creeds or regulations of our formation,—the moment we attempt to take a man from under the care and government of Christ and his Gospel, and to have him brought under our government, that moment we may safely reckon ourselves so far, carnal, persecuting men.

REFORMS.

Reforms are never all pure. Evil elements always mix with the elements of truth and piety, and tend to frustrate the kind purposes of providence, and bring to nought the labours of God's people. It is vain to expect the present movement in favour of Evangelical Reform to be an exception. What shall we do? What can we do, but faithfully discharge our duty, and leave all else with God? God alone can accomplish what he pleases. We have no power but in him.

The obligation to observe God's laws compels us to throw aside the traditions of men.—*One of Luther's fellow-labourers.*

ADVICE TO ELDER MEMBERS OF THE CHURCH.

I. Always be going forward. Don't think that you have gone far enough either in knowledge or in religion. You may always be learning something new, and you may always be obtaining increasing measures of true piety. There are no bounds to religion; it has neither end nor side. There have been persons who have gone a great way in religion; but no one ever went so far that he could get no farther. There may be those among you who have gone a great way, but there is still room for you to go farther. There are lengths, and breadths, and depths, and heights in the religion of Christ, which no one living has explored, and which never were explored by any mortal man, from the days of its first revelation to this hour. The apostles themselves never went so far but there were regions still beyond them; and if they had lived to this hour they would still have been making fresh discoveries, and gathering fresh stores of holy love and joy. Even the angels in heaven have not reached the boundaries of improvement: there are matters in connexion with the religion of Christ, which they are studying still, and which may continue to exercise their minds for many ages. Truth is infinite, and the mind of man is capable of infinite expansion, and we may be receiving clearer and fuller views of the things of God world without end. For a professor of religion to suppose that he has nothing more to learn, or no further progress to make in holy love or holy enjoyment, is great folly. We may be learning daily, and we may be daily growing more like God in holiness.

And continual progress in knowledge and holiness is not only possible, it is our duty. The man that stands still in religion, sins, and, unless he repent and start afresh, he will be undone. The command to "grow in grace and in the knowledge of Jesus Christ," is binding on us as long as we live. There must be a ceaseless pressing forward, if we would be approved of God. Every step we take must be regarded only as a preparation for taking another step. Our desire for more must increase with all we get, and we must

covet to be filled with all the fulness of God. There are limits fixed to the growth of a tree and to the growth of the human frame; but to the growth of the immortal mind no limits are fixed, either in this world or in the world to come. Press forward then for ever, and every year run faster in the way of heavenly improvement than you did the year before.

II. Be very tender of the souls of young disciples. Love them, respect them, consult their welfare in all things. Do not slight them or despise them in any way. Don't be above talking with them, or associating with them. Be as fathers to them, or as nurses. 1. They need your kind attention, and your utmost care. On your conduct towards them depends, in a great measure, their stability. What would become of a new-born babe, if it had no one to nurse it and care for it? It would perish, unless preserved by miracle. And it is much the same with the young convert: he is a new-born babe, and if he have not the attendance of a tender and careful nurse, and a supply of the sincere milk of the word, he, too, will be likely to perish. The moment a soul is brought into the household of faith, the elder children of God should take it under their care, and do for it all in their power. For want of such attention many a new-born soul has suffered grievously. When I was first converted to God, which was about the close of my thirteenth year, a number of the elder members of the church stood by to look on me and on a number of other young converts, and instead of kindly taking us under their care, they stood on one side as heartless spectators, amusing themselves with our failings. "They are too hot to hold out," said one of those old professors; "They will find out their error in a few months," observed another; while a third exclaimed, "What can such children as these understand about religion; it is all excitement; nothing but animal feeling." And thus they went on, foretelling our failures, and by their cruel neglect, bringing their hard-hearted prophecies to pass. Many of us did fall away, but I blame, in a great measure, the misconduct of those unfeeling

ing old professors for our fall. It is not at all unlikely, if the elder professors had acted as they ought, but that both I and numbers more might have been preserved in the ways of God from those early days. There are multitudes of young disciples that fall away for want of proper attention from their elders.

2. Christ has *commanded* us to pay attention to his young disciples. If we would prove ourselves the friends of Christ, we must attend to the interests of his flock generally, and to the interests of the *lambs* of his flock especially. When Peter declared that he loved the Saviour, the Saviour required him, as a proof of his love, to feed his lambs. And he requires the same proof of affection from his disciples still. If the elder members of the church do not pay attention to the younger members, and use their endeavours to promote their welfare, their professions of love to the Saviour are vain. "If ye love me, keep my commandments:" "If ye love me, feed my lambs."

3. You owe this attention to the lambs of Christ's flock, to the happy spirits of those holy men who once cared for you when you were lambs. Most of you, if not all, received kind attention and help from some one in the days of your spiritual infancy and helplessness. It was so with me. Though at my first beginning many stood carelessly by, yet at another period there were some of a better spirit that came near to help me, and that kindly took me by the hand and led me on. There were those, who, at my second entrance into spiritual life, were tender nurses to me, and spared no pains to feed my new-born soul with heavenly truth, and to direct and lead me in the ways of God. Some that were kind and helpful to me are now in heaven, and others are still on earth. And how shall I repay their love? By showing a similar love myself to the new-born souls around me. Nothing, I am persuaded, can please them better, than to see their kindness multiply- ing and extending itself, and communicating its blessings to fresh multitudes from generation to generation. And so with all of you who are elders in the church of Christ. You cannot make any returns either to Christ or to the loving souls that

once were useful to you, which can be more pleasing to them, than your endeavours to be useful to the young ones of Christ's flock that are around you.

4. We cannot tell what good we may be doing when we are attending to the souls of young converts; and we cannot tell what mischief we are doing when we neglect them. We do not know what we have among these little ones. There may be in them the seeds, the germs of all that is great and excellent. There may be among them a young Wesley, or a young Whitfield, a young Luther, or a young Melancthon, a young Peter, or a young Paul, a young Howard, or a young Penn. These great and useful men were once young children, and they were once young converts. They were once no wiser, nor better, than the young ones in our own church. If they were here among us now, in their former state, you would not be able to distinguish them from those which are now amongst us. There was no peculiar beauty or comeliness about them, no outward or visible marks of their after greatness. They were poor young men, poor inexperienced boys. If you had seen them once, you would have seen nothing attracting about them; you would probably have seen something, even in the best of them, rather repulsive than otherwise. You would have seen nothing more about them than you may see about the young ones in your own congregation. Perhaps not so much. You would have seen nothing in Peter, perhaps, but a rough, round-faced, bare-headed fishing boy; and you would have seen nothing in Paul, perhaps, but a little, deformed, or slenderly-formed youth, somewhat violent and unmanageable, sitting on the ground folding and stitching pieces of coarse canvass, to cover a tent, or carelessly fixing the poles in the ground over which the canvass of the tent was to be thrown. In Luther you would have seen nothing but a poor bare-headed and barefooted boy, singing at people's doors for his bread one part of the day, and during the rest of the day sitting with a number of other boys, puzzled with his lesson. You would have seen nothing in Whitfield, perhaps, but a careless

boy in an inn, carrying spirits, or ale, or wine, to his father's customers. And yet these youths became the greatest men of their days, and conferred benefits on the human family which shall lay under obligation every future generation. And among the young followers of Christ which have been lately received into the church, there may be the elements, the germs of all that greatness and excellency which we so admire in Peter and Paul, in Luther or Whitfield, in Wesley or Penn. And these germs of greatness and of excellence are waiting for your kind care to call them forth and to bring them to maturity. By careful culture these young ones may become the honour of humanity, and the benefactors of their kind; and by your negligence or hard-heartedness they may be discouraged, or driven into the ranks of sin and hell. Could you bear the thought of having marred such noble creatures? Could you bear the thought of having destroyed the promise of so glorious a harvest? Would you not wish to have the recollection, when your days are ending, to think, I gave to the world a Peter or a Paul; I had a hand in training for the church a Luther or a Wesley, a Baxter or a Penn?

5. The Redeemer puts the claims of his young ones in the most solemn light conceivable. That which is done to them, is said to be done to Christ. Any disrespect or neglect shown to them, is taken by Christ as shown to himself. The words which he shall utter at the last day will be these:—"Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me."—Math. xxv. In Math. x. 42, the Saviour says:—"Whosoever shall give to drink unto one of these my little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." To lay a stumbling block in the way of one of his little ones, or to be an occasion of offence or stumbling to one of them, is, in the Saviour's judgment, one of the most terrible of all crimes, and to be followed with the most terrible of all punishments. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he

were drowned in the depths of the sea."—Math. xviii. 6. If you would secure the approbation of God, if you would make manifest your love to Christ, if you would bless the Church, if you would help on the salvation of the world, and if you would yourself be permitted to enter the worlds of future blessedness, be tender of the young ones of the flock.

REMARKABLE PRESERVATION.

WHEN Oliver Cromwell entered upon the command of the Parliament's army against Charles I., he ordered all his soldiers to carry a Bible in their pockets. Among the rest there was a wild, wicked, young fellow, who ran away from his apprenticeship, in London, for the sake of plunder and dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, he returned back to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole into the Bible; he found a bullet was gone as far as Ecclesiastes xi. 9. He read the verse, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." The words were sent home to his heart by the Divine Spirit, so that he became a sound believer in the Lord Jesus Christ, and lived in London many years after the civil wars were over. He used pleasantly to observe to Dr. Evans, author of the "Christian Temper," that the Bible was the means of saving both his soul and body.

FILIAL AFFECTION REWARDED.

FREDERIC, the late king of Prussia, having rung his bell one day, and no body answering, opened the door, and found the page asleep on a sofa. He was going to awake him, when he perceived the end of a billet out of his pocket. Having the curiosity to know the contents, he took and read it, and found it was a letter from

his mother, thanking him for having sent her a part of his wages to assist her in her distress, and she concluded with beseeching God to bless him for his filial goodness.

The king returned softly to his room, took a roller of ducats, and slid them with the letter into the page's pocket. Returning to his apartment he rang so violently that the page awoke, opened the door and entered. "You have slept well," said the king. The page made an apology, and in his embarrassment, happened to put his hand into his pocket, and felt with astonishment the roller. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter," said the king, "what ails you?" "Ah! sire," said the young man, throwing himself at his feet, "somebody wishes to ruin me: I know not how I came by this money in my pocket." "My friend," said Frederic, "God often sends us good in our sleep: send the money to your mother; salute her in my name, and assure her I shall take care of her and you."

RAFFLES AND LOTTERIES.

1. Ques. WHAT is your opinion about raffles and lotteries?

Ans. About the same as about all other sorts of gambling; I think them altogether anti-christian. In a raffle or a lottery, men give a shilling for the chance of a pound; and in tossing up, or throwing dice, or betting wagers, they do just the same. I see no difference between tossing up for money, and putting into a raffle or a lottery.

2. Raffles and lotteries call into exercise all the same bad passions which are called into exercise by other kinds of gambling. All that put in, hope to gain the prize; that is, all hope to gain what they have not fully paid for, and what, therefore, is not theirs. All wish to have the prize; that is, all wish to have that which is their brethren's, that which their brethren have given as much to obtain as themselves: and this is covetousness.

3. In proportion to a person's wish to gain the prize, will be his wish that others should not gain it. If he wishes to win, he wishes that others

may lose. And this is not a spirit for a Christian to cherish. The Gospel says, "Thou shalt love thy neighbour as thyself."

4. In proportion to a man's desire to obtain the prize, will be his grief that another should gain it; and it cannot be right to cherish a feeling that would lead us to grieve at what is called another's good fortune.

5. I could not have any thing to do with a raffle or a lottery myself. I could not dispose of any thing by lottery or raffle; for I should not feel easy to take part of the price of my goods from ten or twenty persons, and yet give the goods to only one or two. I could not take a man's money for goods, unless I took care to let him have the worth of his money in return. And I am sure I could not feel comfortable to let a man take a pound's worth of goods when he had only given me a shilling or two.

6. And I could not put into a raffle or a lottery. If I have any money to spare, I must use it in honest and useful trade, or else spend it in charity. If I use it in trade, I must have a shilling's *worth* for my shilling, and not a mere uncertainty,—a chance of a pound, and twenty chances of nothing. Such trading as that, trading in chances, would tend to fill me with anxiety, and to eat out of my soul every particle of piety. And if I must spend my money in *charity*, I must give it *freely*, looking for nothing again. I must give it in such a way, if the gift be public at all, that it may be *seen* to be charity, and so operate as an example of disinterested charity on others, and not dispose of it in such a way as to give people occasion to say, "His object is not so much to help the needy, as to help himself at other people's expense."

7. If I am a *poor* man, it is a sin to risk the money which God has given me to procure food and other needful things; and if I am a *rich* man, it is my duty to help the needy freely, and not to do it by purchasing shares in a raffle or a lottery.

8. Raffles and lotteries present great temptations to deceit and dishonesty. The person who offers an article by raffle or lottery, may easily impose upon those who purchase shares. Perhaps the article to be disposed of is worth twenty pounds,

and he sells eight hundred shares at a shilling a share, or perhaps two hundred shares at five shillings a share. If the man sells all the shares at this rate, he gets forty or fifty pounds for twenty pounds worth of goods; in other words, he defrauds or robs his brethren of twenty or twenty-five pounds. This *may* be done; it often is done in lotteries and raffles; and for a Christian to offer temptations, or furnish occasions for such fraud and dishonesty is wrong.

9. As for pretending to institute raffles or lotteries for charity, and attempting to justify the disposing of articles for more than their worth on *that* ground, it is worse than nothing. If a Christian is in want, he ought to make known his want to his Christian brethren, and seek help from them; and not to resort to a raffle or lottery: and if a man is wishful to *show* charity, he may find many better ways of doing it than buying shares in lotteries or raffles. I give it as my judgment, therefore, that raffles and lotteries are bad things altogether, and that a Christian should have nothing to do with them whatever, but, in a mild and loving spirit, constantly and steadily to oppose them.

INTELLIGENCE.

We have received some very interesting intelligence from the West of England. George Muller and — Craik, two Germans, have been labouring in Bristol, as ministers of Jesus Christ, for some years. What is the early history of those two friends, and when and how they commenced their pious labours at Bristol we do not exactly know, as the account we have received goes no farther back than the year 1837. At that time they had already two places of worship, and two congregations, besides two orphan houses, in which were no less than sixty-six orphans. They had also an institution called the "Christian Knowledge Institution," the object of which appears to be, by the establishment of schools of various kinds, and by visiting and the circulation of tracts and books, to spread the knowledge of the Gospel through the world. They have also a missionary institution, but what are its operations we

do not know. The missionary operations do, however, appear to be specially directed to Germany. The great principles on which these friends act, are, in our judgment, the principles of the Gospel of Christ; and it is on this account that we refer to them. They have no human creed, nor any human laws: their creed and their law book is the New Testament. The terms of membership are faith in Christ, such a faith as works by one. Every one who is considered a sincere Christian, is considered entitled to a place among them. At one time they were rather inclined to insist on water Baptism as a condition of membership, but they were led at length to adopt correcter views. Perhaps the following passage from a narrative of their proceedings published by G. Muller, will give our readers the best view of their principles and proceedings on this subject:—

"Aug. 28, 1837. When Brother Craik and I began to labour in Bristol, and consequently some believers united with us in fellowship, assembling together at Bethesda, we began meeting together on the basis of the written word only, without having any church rules whatever. From the commencement it was understood that, as the Lord should help us, we would try every thing by the word of God, and introduce and hold fast that only which could be proved by Scripture. When we came to this determination on Aug. 13, 1832, it was indeed in weakness, but it was in uprightness of heart.—On account of this it was, that, as we ourselves were not fully settled as to whether only those who had been baptized after they had believed, or whether all who believed in the Lord Jesus, irrespective of baptism, should be received into fellowship, nothing was determined about this point. We felt free to break bread and be in communion with those who were not baptized, and therefore could with a good conscience labour at Gideon, where the greater part of the saints, at least at first, were unbaptized; but at the same time we had a secret wish that none but believers who were baptized might be united with us at Bethesda. Our reason for this was, that we had witnessed in Devonshire much painful

disunion, resulting from baptized and unbaptized believers being in fellowship. Without, then, making it a rule that Bethesda Church was to be one of close communion, we nevertheless took care that those who applied for fellowship should be instructed about baptism. For many months there occurred no difficulty, as none applied for communion but such who either had been already baptized, or wished to be, or who became convinced of the scriptural character of believers' baptism after we had conversed with them. After this time, however, three sisters applied for fellowship, none of whom had been baptized, nor were their views altered, after we had conversed with them. As, nevertheless, Brother Craik and I considered them true believers, and we ourselves were not fully convinced what was the mind of the Lord in such a case, we thought it right that these sisters should be received, yet so that it might be unanimously, as all our church acts *then* were done; for we knew *by that time*, that there were several in fellowship with us, who could not conscientiously receive unbaptized believers. We mentioned, therefore, the names of these three sisters to the church, stating that they did not see believers' baptism to be scriptural, and that, if any brother saw, on that account, a reason why they should not be received, he should let us know. The result was, that several objected, and that two or three meetings were held, at which we heard the objections of the brethren, and sought for ourselves to obtain acquaintance with the mind of God on the point. Whilst thus several days passed away before the matter was decided, one of those three sisters came to us and thanked us, that we had not received her before being baptized, for she now saw that it was only the fear of man and shame which had kept her back, and that the Lord had now made her willing to be baptized. By this circumstance those brethren, who considered it scriptural, that all ought to be baptized before being received into fellowship, were confirmed in their views; and as to Brother Craik and me, it made us, at least, still more question, whether those brethren might not be right, and we felt

therefore, that in such a state of mind we could not oppose them. The one sister, therefore, who wished to be baptized, was received into fellowship, but the two others not. Our consciences were the less affected by this, as all, though not baptized, might take the Lord's Supper with us, at Bethesda, though not be received into full fellowship; and that at Gideon, where there were baptized and unbaptized believers, they might be even received into full fellowship: for we had not then clearly seen that there is *no scriptural* distinction between being in fellowship with individuals and breaking bread with them. Thus matters stood for many months *i. e.* believers were received for the breaking of bread even at Bethesda, though not baptized, but they were not received to all the privileges of fellowship. In August of 1836 I had a conversation with Brother R. Chapman, of Barnstable, on the subject of receiving the unbaptized into communion, a subject about which, for years, my mind had been more or less exercised. This brother put the matter thus before me: Either unbaptized believers come under the class of persons who walk disorderly, and, in that case, we have to withdraw from them (2 Thess. iii. 6), or they do not walk disorderly. If a believer be walking disorderly, we are not merely to withdraw from him at the Lord's table, but our behaviour towards him ought to be decidedly different from what it would be were he not walking disorderly, on all occasions when we have intercourse with him, or come in any way into contact with him. Now this is evidently not the case in the conduct of baptized believers towards their unbaptized fellow believers. The Spirit does not suffer it to be so, but he witnesses that their not having been baptized does not necessarily imply that they are walking disorderly, and hence there may be the most precious communion between baptized and unbaptized believers. The Spirit does not suffer us to refuse fellowship with them in prayer, in reading and searching the scriptures, in social and intimate intercourse, and in the Lord's work; and yet this ought to be the case were they walking disorderly.—This passage 2 Thess. iii. 6, to which Brother

R. Chapman referred, was the means of shewing me, what I had desired to know, even the mind of the Lord on the subject, which is that *we ought to receive all whom Christ has received* (Rom. xv. 7), *irrespective of the measure of grace or knowledge which they have*—Some time after this conversation in May, 1837, an opportunity occurred, when we (for Brother Craik had seen the same truth) were called upon to put into practice the light which the Lord had been pleased to give us. A sister, who neither *had been baptized*, nor considered herself under any obligation to be baptized, applied for fellowship. We conversed with her on this as on other subjects, and proposed her for fellowship, though our conversation had not convinced her that she ought to be baptized. This led the church again to the consideration of the point. We gave our reasons, from Scripture, for considering it right to receive this unbaptized sister to all the privileges of the children of God; but a considerable number, one-third perhaps, expressed conscientious difficulty in receiving her. The example of the Apostles, in baptizing the first believers upon a profession of faith, was especially urged, which indeed would be an insurmountable difficulty had not the truth been mingled with error for so long a time, so that it does not prove wilful disobedience, if any one in our day should refuse to be baptized after believing. The Lord, however, gave us much help in the pointing out the truth to the brethren, so that almost daily the number of those, who considered that only baptized believers should be in communion, decreased. At last, *only* fourteen brethren and sisters out of above 180, after we had had much intercourse with them, thought it right this Aug. 28, 1837, to separate from us [I am glad to be able to add that even of these 14 several afterwards saw their error, and came back again to us, and that the receiving all who love our Lord Jesus into full communion, irrespective of baptism, has never been the source of disunion among us.]—*Muller's Narrative*, 1-3-5.

The number of members in the churches are at present upwards of eight hundred, and, if I recollect right, the number of orphans up-

wards of a hundred; the number of day-schools for adults, &c., eight; and their other concerns are in a similar state of prosperity. The two ministers are both supported as ministers, but they have no fixed salary: they labour freely, and what they receive in return they receive freely: and their wants are well supplied. They have no collections, and they ask no one for subscriptions: if the funds are exhausted, they meet together to pray for supplies, but they make application to none but God, and they have never yet applied to God in vain. One year, in consequence of G. Muller's sickness and travels, from three to four hundred pounds were necessary, and yet it was supplied as it was needed. Sometimes *five pounds* were sent, sometimes *fifty pounds*, and sometimes *five shillings*. Sometimes cloth came, sometimes blankets, and sometimes food: but there was always something, and always enough.

The following extract from G. Muller's narrative may show how God has helped these Christian friends in reference to their orphan houses, &c.:—

"Dec. 9, 1837. Two years ago this day, I stated my intention of establishing an Orphan-House, if God should permit. What has God wrought since! 75 orphans are now under our care, and 21 more we can receive. Several more are daily expected. During the last twelvemonth the expenses have been about £740., and the income about £840. In addition to this about £400. have been expended upon the Schools, the circulation of the Scriptures, and in aiding Missionary purposes. More than £1,100 therefore we have needed, during the past year, and all our good Lord has supplied, without one single person having been asked for any thing."

The following extracts may show how God has provided for them in other respects:—

"Dec. 12. To-day the hundred pairs of blankets arrived. How kind of the Lord to give to us the privilege of being instrumental in providing, in this respect, for some of the poor, both among the saints and in the world! This donation came in most seasonably, as, on inquiring into the circumstances of some of the poor,

most affecting cases of distress were discovered, on account of the want of blankets. May the Lord give me grace to deny myself, in order to provide for the necessities of the poor. How much may be done even by a little self-denial! Lord, help me!—The blankets were of very good quality. It is a Christlike spirit, in supplying the necessities of the poor, not to ask *how little* will do for them, but *how richly* may I possibly supply their need.”

“Dec. 14. To-day, a sister, who a short time since had given me £5., gave me another £5. How very kind is the Lord in providing so abundantly for us, and giving us far more than we need.”

“Dec. 26. To-day the same brother who sent me the hundred pairs of blankets, sent me £100., to purchase as many more blankets as I can satisfactorily distribute.”

The following are G. Muller's remarks at the end of the year 1837:—

“REVIEW OF THE YEAR 1837.

“I. There are now eighty-one children in the three Orphan-Houses, and nine brethren and sisters who have the care of them. Ninety, therefore, daily sit down to table. Lord, look on the necessities of thy servant!

“II. The Schools require as much help as before; nay, more, particularly the Sunday School, in which there are at present about three hundred and twenty children, and in the Day Schools about three hundred and fifty.—Lord, thy servant is a poor man; but he has trusted in Thee, and made his boast in Thee, before the sons of men: therefore let him not be confounded! Let it not be said, all this was enthusiasm, and therefore it is come to nought!

“III. My temporal supplies have been—

1. By the Freewill Offerings	£.	s.	d.
through the boxes	149	18	6½
2. By presents in money from believers in and out of Bristol	77	4	0
3. By presents in clothes, pro- visions, &c., which were worth to us <i>at least</i>	25	0	0
4. By money through family connection	45	0	0
5. We have been living half free of rent, whereby we have saved <i>at least</i>	10	0	0

£307 2 6½

“I have purposely given here again, as at the close of former years, a statement of the supplies which the Lord has been pleased to send me during the past year, because I delight in shewing, both to the world and to the church, how kind a master I have served even as to temporal blessings, and how the Lord has shewn so plainly in my experience, not merely by providing the means for his work in my hands, but also by providing for the necessities of myself and family, the truth of that word, ‘Whosoever believeth on Him shall not be confounded.’”

In 1838 there were *three* orphan-houses, still supplies were furnished. *How* they were furnished the following extracts from G. Muller's account will show:—

“1838.—Nov. 17. Saturday. To-day above three pounds was needed, and as only fifteen shillings and sixpence had come in, we found it needful to determine to dispose of a few articles of furniture which we conveniently could do without. One of the labourers gave a good watch to be sold, which she had bought some months since, there being then no time-piece in one of the houses. In consideration of these articles to be sold, I took, for the present necessities of the Orphans, two pounds ten shillings of the money which had been put by for rent, to be replaced when these articles could be sold at a suitable opportunity. Thus we were helped to the close of one more week.

“Nov. 19. To-day we were again in great need. There had come in only seven shillings and sixpence for needle-work. The Lord had, however, given to one of the labourers a little money, of which he gave fifteen shillings, by means of which we were helped through this day also.

“Nov. 20. To-day our need was exceedingly great, but the Lord's help was great also. I went to meet with the brethren and sisters as usual. I found that twenty shillings would be needed to supply the necessities of to-day, but three shillings only had come in. Just when we were going to pray, one of the labourers came in, who, after prayer, gave ten shillings. Whilst we were praying, another labourer came in, who had received one pound. Thus we had thirty-three shillings, even more,

therefore, than was absolutely needed.

"Nov. 21. Never were we so reduced in funds as to-day. There was not a single halfpenny in hand between the matrons of the three houses. Nevertheless there was a good dinner, and, by managing so as to help one another with bread, etc., there was the prospect of getting over this day also; but for none of the houses we had the prospect of being able to take in bread. When I left the brethren and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us this time. I was sure of help, but we were indeed straitened. When I came on Kingsdown, I felt that I needed more exercise, being very cold, wherefore I went not the nearest way home, but round by Clarence Place. About twenty yards from my house I met a brother who walked back with me, and after a little conversation gave me ten pounds to be handed over to the brethren, the deacons, towards providing the poor saints with coats, blankets, and warm clothing; also five pounds for the Orphans, and five pounds for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan-Houses, and had I now been *one half minute* later, I should have missed him. But the Lord knew our need, and therefore allowed me to meet him. I sent off the five pounds immediately to the matrons.

"Nov. 23. The above mentioned five pounds helped us through the expenses of yesterday, and, with an addition of eleven shillings and sixpence which had come in through this day also.

"Nov. 24. This again has been a very remarkable day. We had as little in hand this morning as at any time, and yet several pounds were needed. But God, who is rich in mercy, and whose word so positively declares, that none who trust in Him shall be confounded, helped us through this day also. While I was in prayer, about ten in the morning, respecting the funds, I was informed that a gentleman had called to see me. He came to inform me that a lady had ordered three sacks of potatoes to be sent to the Orphan-Houses. Never could they have come more

seasonably. This was an encouragement to me, to continue to expect help. When I came to the prayer meeting about twelve o'clock, I heard that two shillings had come in, also one pound for a guitar, which had been given for sale. Many weeks this money had been expected. It had been mentioned among us repeatedly, that it might come just at a time, when we most needed it: and oh! how true. Also the watch which had been given was sold for two pounds ten shillings. But with all this we could not have put by the rents for this week, amounting to thirty shillings. One of the labourers therefore gave his watch to the Orphan-fund under this condition, that should the Lord not enable us before Dec. 21 to make up this deficiency, it should be sold, but not otherwise, as he needs it in the Lord's service.—[A few days after the Lord gave the means to put by the thirty shillings, and thirty shillings besides for the next week's rents.] Thus the Lord helped us through this day, and with it brought us to the close of one week more.

"Nov. 25. Lord's day. The Lord kindly remembers us, before there is absolute need. A sister who is going to leave Bristol, called on me to bid me farewell, and gave me, in parting, thirty shillings for the Orphans. How remarkable it is that almost every donation within the last four months and thirteen days, since our funds have been low, has come from unexpected quarters, to make the hand of God so much the more manifest.

"Nov. 26. Though there had come in yesterday thirty shillings, yet that was scarcely the half of what was needed this day. But the Lord knew our circumstances, and, as He is wont to do, most unworthy as we are of it, remembered our need. There was given one pound this morning, and one shilling had been put anonymously into the box at Gideon Chapel, and a lamp, which had been given some time since, had been sold for ten shillings. Also one shilling and twopence came in for needlework. By means of these several little sums we could meet all the demands of this day.

"Nov. 27. Yesterday afternoon came in ten shillings, and this morn-

ing, by the disposal of some articles which had been given for sale, twelve shillings. This furnished us with means to procure, for this day also, the necessary supplies.

“Nov. 28. This day is, perhaps, of all days the most remarkable as yet, so far as it respects the funds. When I was in prayer this morning respecting them, I was enabled firmly to believe that the Lord would send help, though all seemed dark as it regards natural appearances. At twelve o'clock I met as usual with the brethren and sisters for prayer. There had come in only one shilling, which had been left last night anonymously at the Infant Orphan-House, and which, except twopence, had been spent already, on account of the great need. I heard also that an individual had last night cleaned gratuitously the time-piece in the Infant Orphan-House, and had offered to keep the time-pieces in the three houses in repair. Thus the Lord gave even in this a little encouragement, and a proof that He still is mindful of us. On enquiry I found that there was every thing needful for the dinner in all the three houses; but neither in the Infant nor Boys' Orphan Houses was there bread enough for tea, nor money to buy milk. Lower we had never been, and, perhaps, never so low. We gave ourselves now unitedly to prayer, laying in simplicity the case before the Lord. Whilst in prayer there was a knock at the door, and one of the sisters went out. After the two brethren and I had prayed aloud, we continued for a while silently in prayer. As to myself, I was lifting up my heart to the Lord to make a way for our escape, and to know, if there were any other thing which I could do with a good conscience, besides waiting on Him, in order that we might have food for the children. At last we rose from our knees. I said, ‘God will surely send help.’ The words had not quite passed over my lips, when I perceived a letter lying on the table which had been brought whilst we were in prayer. It was from my wife, containing another letter from a brother with ten pounds for the Orphans. The night before last I was asked by a brother whether the balance in hand for the Orphans would be as great this time,

when the accounts would be made up, as the last time. My answer was, that it would be as great as the Lord pleased; [for we had not a penny in hand except the few pounds which had been put by for the rent]. The next morning this brother was moved to remember the Orphans, and to send to-day ten pounds, which arrived after I had left my house, and which on account of our need was forwarded immediately to me. Thus I was enabled to give six pounds ten shillings for housekeeping, and to put by three pounds ten shillings for rent.

“The brother who sent me the ten pounds for the Orphans, sent likewise ten pounds to be divided between Brother Craik and me, with the object of purchasing new clothes for ourselves. My clothes are very old. Fourteen months I have worn the same suit with scarcely any intermission. But now, as the Lord has sent this money for that *especial* object, I feel quite comfortable in ordering new ones, which, on account of the great need on every side around me, I had hesitated to do.

“Nov. 29. The Lord has greatly blessed our meetings for prayer. They have been instrumental in leading us to much prayer for the children in the Orphan Houses, in the Day Schools, and in the Sunday School. They have led us to prayer for ourselves, for the Day School Teachers, and for the Sunday School Teachers, that grace may be given to us to walk before the children, and so to deal with them, that the Lord may be glorified by us. We have also often been led to intercede for the saints with whom we are in fellowship, and for the Church at large. We have especially prayed, that our work may lead the Church generally to a more simple confidence and trust in the Lord. That these meetings have not been in vain, as it regards the procuring of funds, has been already sufficiently seen by the many instances which have been recorded in the foregoing pages. To-day, however, we have had another particular proof of this. When we met I found that ten shillings had come in yesterday afternoon. When I returned home I found one pound had come in, and shortly after I received another pound. In the evening I received

fifty pounds which was sent from Suffolk from a sister who had often expressed how gladly she would contribute more largely to the work which is in our hands, had she the means, and who just now, in this our time of need, has obtained the means to carry out the desire of her heart, as to this point. This donation also proves, that the Lord is willing even now, as formerly, to send large sums. But I expect still larger. The same sister who sent the fifty pounds for the Orphans, sent, at the same time, thirty pounds to be divided between Brother Craik and me for our personal expenses. How abundantly does the Lord care for us! Truly, we serve a kind master!

"Dec. 5. To-day there were again a few shillings needed in the Boys' Orphan-House. That which remained of the fifty pounds had been divided for housekeeping in the three houses, and was now all spent in the Boys' Orphan-House, and nearly also in the other two houses. The few shillings which were needed in the Boys' Orphan-House, the Lord, however, had previously provided by the little which had come in on December 3 and 4.

"Dec. 6. This day our need was again as great as ever, but the deliverance of the Lord was also as manifest as ever. No money had come in, and I knew there would be some needed this morning in all the three houses. That which was required to buy provisions for to-day was about one pound; but there were also coals needed in two houses, and two of the treacle casks were empty. We gave ourselves, as usual, to prayer. After prayer one of the labourers gave one pound of the salary she had received a few days ago; another of the labourers gave six shillings, and four shillings and sixpence was taken out of the boxes. Thus we had one pound ten shillings and sixpence to divide, and therefore more than was absolutely needed; also one of the labourers had ordered half a ton of coals to be sent to the Boys' Orphan-House, which he paid for himself.

"This afternoon I received one hundred pounds from a sister, fifty pounds for the Orphans, and fifty pounds for the School—Bible—and Missionary Fund. This same sister, who earns her bread with her own

hands, had given in October 5, 1837, fifty pounds towards the Boys' Orphan-House, and gave for other purposes August, 1838, one hundred pounds more, having been made willing to act out those precious exhortations: 'Having food and raiment, let us be therewith content.' 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.' Respecting the fifty pounds which has been given of this sum for the School—Bible—and Missionary Fund, it is worthy of remark, that we would not order Reference Bibles till we had the means. We had repeatedly prayed respecting this want of Bibles, and particularly again this morning. It had been also much laid on our hearts to-day, to request that the Lord would enable us to have the report printed, which we could not do, unless he first sent the means. Lastly, we had also repeatedly asked Him to supply us so largely, if it were His will, that at the time of the public meetings we might have to speak again of abundance. For though for some months past the time has been fixed for the public meetings, without any reference to the state of the funds, nevertheless, it might have had the appearance, that we had convened the brethren for the sake of telling them about our poverty, and thus to induce them to give.

"Dec. 8, 1838. The Lord closes the third year of this part of the work with blessings. Yesterday were sent twenty-four yards of flannel, and to-day were taken out of the box in the Boys' Orphan House a five-pound note, and threepence. Also two shillings was given and one pound besides.

"Dec. 11, 12, and 13. On the evenings of these three days there were public meetings, at which I gave an account of the Lord's dealings with us in reference to the Orphan-Houses and the other objects of the Scriptural Knowledge Institution. As the work, particularly the Orphan-Houses, was begun for the benefit of the church at large, it appeared well to us, that from time to time it should be publicly stated how the Lord hath dealt with us in reference to it; and as on Dec. 9th, the

third year had been completed, since the commencement of the Orphan work, this seemed to be a suitable time for having these meetings.

"Should any one suppose, in reading the plain details of the trials through which we have passed for the last four months, respecting the Orphan-Houses, that I have been disappointed as it regards my expectations, so far as the funds are concerned: my answer is, that the reverse is the case. For straits were expected. Long before the trials came, I had more than once stated publicly, that answers to prayer, in the time of need—the manifestation of the hand of God stretched out for our help,—was just the very end for which the institution was established.

"I further state, that the Orphans never have lacked any thing. Had I had thousands of pounds in hand, they would have fared no better than they have; for they have had always good nourishing food, and the necessary articles of clothing, &c.

"It is now four years and nine months since Brother Craik and I established the Scriptural Knowledge Institution. The reasons which we had for doing so were, that thus a testimony might be borne that the children of God need not go to unbelievers to ask them for money; nor require the patronage of the great men of this world in the Lord's work; and that, further, believers generally might be stirred up, to renounce their alliance with the world in the management and promotion of religious objects; and that, lastly, it might be seen that, without contracting debt, such objects can be carried on.

"Painful as it was, and as it still is, to us, to be obliged to differ from so many of our brethren, in these particulars, nevertheless we were called upon to work without them, if we could not conscientiously work with them. May the Lord grant that the eyes of many of His children may be opened, so that they may seek, in all spiritual things, to be separated from unbelievers, (2 Cor. vi. 14—18), and to do *God's work according to God's mind!*"

And so the narrative goes on. We would gladly give further extracts, but we have not room. The above may suffice to show our readers how

wonderfully the cause of true Evangelical reform is prospering in various places, and what folly it is to imagine that they who trust in God and do his will have need of any security for a supply of their wants but the promise of God. The above extracts may also set forth to our readers an example of liberality for their imitation.

A number of congregations have been gathered together in Hull, in connexion with J. Stamp, late a travelling preacher, in connexion with the Primitive Methodists. He was expelled in a very strange way last Conference. We have read the account of J. Stamp's expulsion, and his reply to various attacks made upon him by his opponents, and though we cannot altogether approve of the style of his defence, yet the story gives additional proof that all authority or power lodged in the hands of any part of the Church to make laws or frame creeds for the rest of the Church must inevitably be abused. Men cannot accept and hold power to rule over their brethren, without becoming persecutors and oppressors. If men are so wise and good that they cannot *abuse* authority, they will also be so wise and good as to relinquish their authority, and set their brethren free. We hope J. Stamp and his friends will study the pure Gospel of Christ, and not only keep from under the authority of all men, but be especially careful to submit in all things to the authority of Christ. There is a danger lest persons should think, that because they have no master *on earth*, that they have no master *at all*. There are some, that when they break loose from the authority of men, forget or neglect the authority of God, and become quite wild and licentious. This was the case with some in the days of Luther: it is the case, we fear, with some that have thrown off Sectarian yokes of late years. Let the friends at Hull and elsewhere be on their guard against this evil. True liberty is full subjection and constant obedience to the will of God, as revealed by Christ Jesus our Lord. "The law of liberty" is very strict, though perfectly reasonable. It requires more than sectarian laws, though it requires nothing but what is reasonable, just, and good. It is

liberty that is our right, not licentiousness; liberty to believe whatever Christ has taught, to do whatever Christ has commanded,—liberty to have in us the same mind that was in Christ, and to walk as he also walked,—liberty to be Christians, full-grown, thorough-going Christians.

On the evenings of the 8th, 9th, and 10th of last month, J. Barker lectured at Bolton, on Evangelical Reform. The lectures were delivered in the Temperance Hall. The body of the hall was tolerably filled the first evening, and on the second and third evening the audiences were still larger. After the lectures there was an interesting and profitable conversation took place between the lecturer and some of his hearers, respecting the principles advocated in the lectures. Answers were also given to a number of questions which had been proposed to the lecturer in writing. A good part of the last lecture was on peace and war. The meeting altogether appeared to have a truly and gracious influence, and we believe considerable good was done. David Nimmo, independent minister, and J. B. Sheppard, minister of the Wesleyan Association, opened the meetings by prayer.

On Sunday, the 13th last month, J. Barker preached thrice in the Independent Chapel, Brierley Hill, near Dudley; the congregations were large, and in the evening the chapel was exceedingly crowded, and a happy influence appeared to pervade the meetings.

On Monday evening, the 14th last, J. Barker delivered a lecture on the Christian Doctrine of Peace, in the Friends' Meeting House, Dudley. The place was very much crowded, and a great part of the audience had to stand all the time, yet the order and attention of the meeting were quite cheering. After the lecture a little discussion took place, which rendered the meeting still more interesting and profitable. Several questions were proposed to the lecturer by Amos Dyson, chiefly bearing on the subject of Civil Government, which led to important observations on that subject. The meeting generally appeared to drink in the sentiments advanced by the lecturer. Amos Dyson observed

that he did not propose questions or state objections because he differed in opinion from the lecturer; he agreed with him on that subject; but he was wishful to call forth fuller statements of truth for his own benefit, and for the benefit of the audience.

On Tuesday evening, the 15th last, J. Barker preached in the new preaching room at Pennsnett, near Dudley, built by the friends of A. Dyson, and of Evangelical Reform in that neighbourhood. The place was very much crowded, and a good feeling pervaded the meeting.

On Wednesday evening, the 16th, J. Barker lectured in the same room, on Revivals. A conversation took place after the lecture between A. Dyson and the lecturer, and after that another conversation between J. Barker and a person, who, according to his statements, seemed to think that the Gospel, as taught by Christ, was all heresy, and that the *true* Gospel was quite another kind of thing. The people generally did not seem disposed to accept the new Gospel; they seemed to think the old was better.

At Titus Fellows', a number of Christian friends, of various names, sat down to eat and drink at the same table. Some were members of the Wesleyan body; some were members of the New Connexion; some were Independents; and some were Friends; and some were of that class that acknowledges no other name but that of Christian; yet all seemed happy in each others company, and all seemed able to mingle their joys and sympathies in one. The sight was truly beautiful, and the meeting was one of the most cheering and delightful that we ever attended.

We have received encouraging intelligence from Pendleton, from Dukinfield, from Bolton, and from other places, but we cannot give detailed accounts.

ERRATA.

On page 107, col 2, lines 23 and 24, for *mind and soul*, read *your own soul*.

On page 108, col. 1, line 12, for *will*, read *voice*.

MAKE HASTE! MAKE HASTE!

CHRISTIAN BRETHREN,—you who are seeking to detect and remove the hindrances to the spread of Christianity, make haste! make haste! Use all possible dispatch in the prosecution both of your inquiries and your labours. “*Whatsoever thine hand findeth to do, do it with thy might.*”

Allow me very earnestly to urge this course upon you, by a few considerations of manifest, paramount, overwhelming importance.

1. You should *make haste*, for life is exceeding short, and with it ends the period of your earthly desires and labours. “There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” How short is the day of life!—How speedily “the night cometh, when no man can work!”

“What is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away.” “Man that is born of a woman is of few days.” “As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.” “Thou turnest man to destruction; and sayest, Return ye children of men. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.” And *this*, my brethren, is the period, the whole period, during which you can assist in the reformation of the church and the conversion of the world!—And is this a time for hesitation—delay—procrastination? Brethren! if you would leave the world better than you found it, you must lose no time. Now!—“now or never.” *Make haste, make haste.*

2. But, short as is the whole of life’s duration, even that is now no longer yours. Some—perhaps *much* of it is gone already. Nay, you know not, but that the *whole* is even now, at this solemn moment, so far as *you* are concerned, to be numbered with the past. While you read these

words, your heart may cease to beat, your blood, perhaps, will cease to flow, your cheeks turn pale, and your eyes close on this earthly scene for ever. But should your life be spared till “three-score years and ten,” how much of it is gone already? Reader, how old are you? twenty? forty? or sixty? Consider now. Life is called a journey. Suppose you contemplate reaching the end of your life’s journey, after travelling sixty years—and the journey cannot be much longer, the grave lies closely thereupon. If then you are now *forty* years of age, remember this most solemn fact—the road you have yet before you is only one-third the length of that which you have traversed already—two-thirds of your life’s journey are gone over already. And, if you are only *twenty* years of age, one-third is already traversed. Now the remaining two-thirds of your journey must each be accomplished as quickly as the one already passed. Indeed, they will appear to you much shorter. Does not every passing year seem to you shorter than the preceding one? Do not the seven last years seem to have passed much more rapidly than the previous seven? And as it appears with the past, so it will appear with the future. If blessed with health and strength, so as to continue to act amidst the busy scenes of life, your remaining years will appear to glide away with increasing, and still increasing rapidity. Now, in this light, view the progress of the past, and then compare the future with it. How short a time it seems since you were only fifty, forty, thirty, twenty, ten, yea five years old! ’Twas only as yesterday you left your cradle, and then how long a journey seemed to stretch itself before you. But see! one-third, perhaps two-thirds, of that journey are accomplished.—How soon will the rest be gone! Call this journey, one of *three steps*. The first step is taken! the second is taken!—*another step*, and you are—in the cold, the dark, the silent grave. Brethren! is this a time for hesitation,—delay,—procrastination? Oh no, oh no. Let the time past

more than suffice for these fell plunderers to have impoverished you. Up and be doing. *Make haste, make haste.*

3. Consider the present state of your (so-called) Christian country. Imagine yourselves passing along the streets of one of its populous cities or towns. Remember—you are in a Christian land. The inhabitants say that they believe in the existence of an infinitely merciful, and yet almighty, all-seeing, righteous, sin-avenging God. What are the sounds now, which strike most forcibly upon your ear? Are they sounds echoing the breath of adoration, gratitude, and praise? Is it so? No! they are sounds of anger, blasphemy, and imprecation. You can scarcely pass along a single street, but you will hear the dread name of the Lord of heaven and earth profaned. "Because of swearing, the land mourneth." Throughout its whole extent—from every city, town, and village, there ascends to heaven, from day to day, a loud, impassioned prayer for blasting, hell-fire, damnation! Thousands on thousands of rational, accountable, immortal beings invoke eternal ruin on themselves, or on their neighbours, or on both. On passing from one town to a contiguous village, a few days ago, I heard about *twelve* persons swear. On passing through a little village, my ears were struck, and my heart sickened, by *seven* similar sounds. And a friend of mine, has mentioned to me a case that recently occurred, and which he witnessed. A mother of two children at one birth, had sworn so constantly, that her lisping babes were cursing and "blasting" each other, even whilst sucking at her breasts! And what is more common than for men to confess, that they have sworn so frequently, that they have no knowledge when the horrid words escape their lips!—they *breathe damnation*, and they know it not! Oh! it is a wonder, that the swearers' prayers have not, ere this, been answered,—that the vengeance of an insulted, blasphemed, derided God, has not hurled our guilty nation down to hell. If there is a God in heaven, and if he hath not altogether ceased to take knowledge of the doings of the creatures of his hands, it is a miracle of mercy

that "Christian England," so called, still exists. Brethren, if you would avert the doom our nation merits, there is no room for trifling and delay. If you would withstand the evil, by extending the only remedy, *make haste, make haste.*

Look around you, brethren, as you pursue your way. What are those houses that appear so prominently in every direction? Consider the parties that frequent them,—the traffic that is carried on in them---those sounds that issue from them---the gains of those that keep them,---and their influence upon society at large. They are the refreshing rooms of thieves, of burglars, of gamblers, of prostitutes, of murderers. The vilest of the vile assemble there. Here the sober man learns inebriety; the industrious man, idleness; the loyal, treason and rebellion; the contented, discontent and misery. Here the pure, untainted mind, learns lewdness and obscenity. There the tender-hearted husband is transformed into a demon, and from thence he issues to blast the hopes, and break the heart, and take the life of an affectionate, obedient wife. The sounds you hear, are those of wild, uproarious, discordant revelry; or now, of fury, frenzy, and desperation. The gains of those who grow rich by administering to these horrible transactions is, what? A wise man has termed it "blood"---"*the blood of souls!*" And the consequences of all this is, the temporal and eternal ruin of thirty thousand of your fellow-countrymen year after year. And the system fills your land with paupers, your "Gazettes" with bankrupts, your prisons with criminals, your asylums with lunatics, your hospitals with patients, your church-yards with dead bodies, and the regions of despair with ruined souls. And *this* is Christian England! We cry again, to all who seek the universal extension of religion, *make haste, make haste.*

Look again around you, brethren, as you pass along. Glance at the advertisements that are posted up; and tell me, are not loathing and disgust excited at the sight. What are the most prominent of all those varied announcements? You need not stop to read them: he that runs may read. What are they? CASES

of ———. We need say no more. Alas! Alas! how are the secret sins of Christian England proclaimed as on the house-tops! And how appalling prevalent those sins must be. Those almost numberless indecent advertisements are a demonstration of this fearful fact. Oh ye, who seek to be the agents of the Great Physician,—ye, who seek to extend to dying men the whole and only all-efficacious remedy, the “Balm in Gilead,” how needful are your efforts! *Make haste, make haste.*

Pursue your journey, brethren. Enter now the places of commerce. Enter into conversation with the merchants, and the tradesmen. Make inquiry as to the character of those who resort to them from hour to hour; and what is the reply? It will be to this effect, that there are vast numbers, among all classes of the community, who are utterly unworthy of credit. That there is reason to believe that in every city, town, village, yea in almost every street, there are persons who make no scruple whatever in taking up goods, without any intention whatever of paying for them. In other words, that we dwell among almost countless hosts of swindlers, defrauders, *thieves!*—That confidence is almost annihilated, and that healthy and satisfactory commercial transactions are almost impossible. Brethren! can you contemplate this scene, and be inactive? Oh, no! we hope for better things, and we therefore cry so earnestly, *Make haste, make haste.*

Consider next the temporal condition of the people—of your fellow-countrymen. There are hundreds of them rolling through our streets in pomp and splendour; who wallow in luxury—who are “clothed in purple, and fine linen, and who fare sumptuously every day.” And there are ten times ten thousand others, who, as far as possible, imitate their example; who expend the whole of their pecuniary resources upon their persons—ministering fuel to all earthly lusts. Thus the revenue of the land is raised, to a great extent, from the excess of its inhabitants. £8,267,639 is the duty on one year's consumption of ardent spirits! £5,234,986 is the duty on malt and hops! £3,561,812 is the duty on tobacco and snuff! On carriages,

£442,757! On dogs, £156,200!! These amounts are for the *duty* only. And all this while there are tens of thousands, who are flesh of our flesh, bone of our bone, who are children of the same common parent, who are endowed with sensibilities as keen as ours, and capabilities of pain and anguish as great as ours, who, from week to week, and month to month, are groaning under a continual sense of hunger and starvation; who have neither sufficient food nor covering, not even of the very coarsest kind. And all this, whilst the God of Heaven and “Judge of all the earth” is heard by all those devotees of extravagance and excess, enjoining, “Thou shalt love thy neighbour as thyself.” “If any hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.” Oh, how is it that the voice of Heaven is unheeded, and that this appalling inequality exists? Brethren, as you love your countrymen, both high and low, as you commiserate the pampered, debased, enervated, guilty condition of the rich, and the wretched, perishing condition of the poor, many of whom are almost in a state of desperation, *lose no time.* Seek the immediate advancement of that religion which teaches high and low their duty. Seek the speedy purification of the Christian church; and the consequent effectual exhibition, to your guilty countrymen, of all the righteous and benevolent precepts, and glorious privileges and consolations of the gospel of your Saviour. *Make haste, make haste!*

4. Consider the state of the Church itself. It is entrusted with this gospel: these “glad tidings of great joy to all people!” The Church has in its hands (or might have) an agency which, when faithfully employed, shall “turn the world upside down:” shall lay prostrate in the dust the dominion of sin and worldliness, and shall erect upon its ruins the dominion of the Prince of Peace—“the kingdom of heaven!” The Church has in its hands the oracles of God; a complete and sufficient rule both of faith and practice. In those oracles is presented all necessary truth—a system which, when universally adopted, will produce universal peace

and plenty on earth, removing the effects of the prevailing evils ;—wealth and poverty ; and which will lead securely to the joys of heaven. And the Church has the promise of the Holy Spirit, in copious and efficient measures, to explain the Scriptures unto men, and to enable them to attain to all the privileges, and to practice all the duties that are exhibited and enjoined therein. Where the Church faithfully and fully avails itself of this twofold agency, the word of God, explained and enforced by the assistance of the Holy Ghost, it shall once more become efficient to renew and bless the world. Then once more shall the truth mightily increase and prevail. Consider, now, brethren, the present position of the church. It is surrounded by a host of bold blasphemers ; by a multitude of temples dedicated to the idol, Bacchus ; and by hundreds of thousands of his drunken, dying votaries, and by a consequent accumulation of every species of vice, and wretchedness, and horror—it is surrounded by abounding lewdness and brutality ; by men who violate the plainest obligations of good faith twixt man and man ; by thieves and swindlers ; and by unbridled extravagance, excess, and sensuality on the one hand, and fearfully increasing poverty, starvation, and discontent on the other. And what is the impression which all this produces on the church ? Just this. You may see the great majority of its members fast asleep in unconcern, and apologising for their conduct, thus, “*Am I my brother’s keeper?*” There are hundreds of thousands of professing Christians whose eyes never weep, whose closets never witness a single solitary hour of agonizing supplication ; and who never yet made any decided, active effort on behalf of their wicked, guilty, wretched, dying fellow-men. The great mass of our Christian brethren can meet each other around a social table, and smile, and trifle, and devise most skilfully how to *murder* time ; and can talk of politics, and trade, and fleeting vanities ; and fawn and flatter, and utter lying compliments, and part again, without one serious, solemn mention of their Saviour’s love, or of their country’s ripening transgressions and calamities,—they can meet thus, and

part again thus, whilst generation after generation of their countrymen, their friends, their own immediate relatives, go down midst pain, perplexity, and anguish, quick to hell !

Consider the church’s conduct a little more minutely, with reference to two particulars,—the duty of a Christian to his neighbour’s *soul*, and towards his neighbour’s *body*. A Christian loving his neighbour’s soul as his own soul, will use means for his neighbour’s salvation. He will instruct, reprove, invite, encourage him. But there are thousands of professing Christians now, who do not sedulously instruct one single neighbour, who do not faithfully reprove one single sin, who do not affectionately and earnestly invite one single sinner to the Saviour, during the whole period of a year’s revolution. There are many, it is to be feared, who never yet did any one of these necessary acts of genuine affection, and who have now no purpose of doing one in future. There are thousands who exist amidst profanity, intemperance, lewdness, excess, starvation, and the thrice ten thousand sins and ills of fallen human nature, but who have never yet been heard to raise one single faithful warning voice. Again, a Christian loving his neighbour’s *body* as his own body, will minister according to his ability to his neighbour’s temporal necessities. But how do professing Christians act in this particular ? Are they liberal, or are they covetous ? They are *covetous* ; the universal cry is, “Covetousness is the sin of the Christian church ?” Now covetousness “is idolatry.” In exact proportion as a man is covetous, he is an *idolator*,—not a Christian. The covetous man worships not the living God : not he ! He worships a god of gold, of silver, of stone, of wood, of dust ! And a Christian is not to keep company, “no not to eat,” with a man that is “called a brother,” if he be covetous. And a Christian church is to put away the covetous from its communion. But, though confessedly the sin abounds, where is the exercise of discipline by the church ? Where is the Christian that will not eat with a covetous professor ? Which of all the individual members of the church is covetous ? Who, that

should give an answer to this last question, would be acquitted by his brethren? He would be censured as guilty of rash judging. But *what is covetousness?* "It is inordinate desire of worldly good." But what is *inordinate desire?* Who can tell? If it be right to use all lawful means of indefinitely increasing property; and if it be right to acquire an "independency," and to extend one's expenditure according to one's rank or sphere in society; and to step up from one sphere to a higher, and to a higher still, as "God enables us"(!) and if it be also right and necessary to make provision against the "contingencies"(!) of the future—if all this be right; if a man may do all this and not be covetous—where is there on earth a covetous man? We ask, again, where are the covetous? Who is the subject of inordinate desire? What a consummation of ignorance, delusion, and of guilt is here! We are surrounded by idolators, but we cannot discern or detect them. Our churches swarm with idolators, but we cannot "put away" from us a single one of them. They eat with us, they join with us in worship, and "with their mouth they show much love, but their heart goeth after their covetousness." Yea, they assemble with us at the table of the Lord, and make a false profession of union with the Saviour, they "eat and drink damnation to themselves," and such are our companions!

Such is the church, the chosen instrument of blessing to the world. And the world must perish until these evils are detected and destroyed. And our country must remain the scene of desperate wickedness and desolation until the church awakes, repents, returns to God and duty. Brethren in the Lord, *make haste, make haste!*

5. Consider, in conclusion, the cheering evidence of the Almighty's blessing, which already has been vouchsafed unto us. What hath God wrought! How speedily has a way been opened for the faithful, unflinching declaration of the whole, long-neglected truth of the Gospel. What an alteration in the sentiments of thousands; and what an alteration in the conduct of great numbers. How much of sincere

inquiry has been awakened; and how rapidly is that inquiry extending from town to town. And if the Lord hath done so much for us in the first year, what may we not expect in the second! What may we not hope for should we be spared a few years longer. Brethren be decided, be zealous, be firm. Be decided for God; for him to live, and for him to die. Give him all you are, and all you have. This is your reasonable service. Seek to glorify him with your bodies and spirits which are his. *Make haste* to do this. Do not lose time in hesitation. So far as you see your duty, at once perform it. Use the light and grace you have without one moment's delay. And in this way, wait for more light and greater grace. *Make haste, make haste.*

Remember, brethren, then, the brevity of life, the important portion of it which is past already, the sad condition of your country, the fearful indifference and inefficiency of the church, the auspicious *movement* which already has commenced, and henceforth let all these motives be continually sounding in your ears, **MAKE HASTE, MAKE HASTE.**

T. S.

AN AWFUL INSTANCE OF DIVINE JUDGMENT.

MAJOR Robinson, a justice in Cornwall, was noted for his fury against all non-conformists. He used to call his feats in disturbing their meetings "Fanatic hunting." Mr. Sherwood, one of the ejected ministers, was brought to a meeting of justices, at which Major Robinson presided, on the charge of having preached after his expulsion. The fact was that Mr. Sherwood went to the church, and finding that there was no minister to preach a sermon, went up into the pulpit, and prayed, and preached from these words, "I will avenge the quarrel of my covenant." The report of his having preached soon spread abroad, and he was cited to appear before the justices to give an account of his conduct, when he calmly replied, "That as he was a minister of the Gospel, and at the church, where there was such a large assembly, he could not but have

compassion on the multitude, and give them a word of exhortation." Robinson said, "But did ever man preach from such a rebellious text?" "Sir," replied Mr. Sherwood, "I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." Robinson immediately ordered him to be committed to Launceston jail, and turning to Mr. Sherwood, said, "I say, Sir, it was a rebellious text." Mr. Sherwood looked at him with great earnestness, and said, "Sir, if you die the common death of all men, God never spake by me." He was then sent to prison, where he remained till Robinson died in the following remarkable manner.

He sent one day to a neighbouring justice to go with him a "Fanatic hunting;" and while his man was making ready his horse, he went into a field, where he sometimes used to divert himself in a playful manner, with a bull which grazed there. According to his custom, he was fencing at him with a quarter-staff, when the bull ran fiercely upon him, and tore him in a dreadful manner with his horn, throwing him over his back, and by the fall one of Robinson's legs was broken. The bull then gored him a second time, roared, and licked his blood. Some workmen, who were not far off, ran to his assistance, but could not drive the bull away till they brought dogs for the purpose. The major's sister, hearing of the disaster, came, and said, "Alas, brother, what a heavy judgment is this!" He replied, "It is a heavy judgment indeed." He was carried home, and soon died.

This awful event was much noticed in the country; and leave was given to Mr. Sherwood to return home.

At the next sessions he was sent for by the justices, and went, under the persuasion that they were about to remand him to prison. But when he came, Mr. Godolphin, one of the justices, took him aside, and said, "I sent for you to know how you came to express yourself in such a manner, when we committed you. You know, Sir, what has since befallen Mr. Robinson." Mr. Sherwood replied, "Sir, I was far from bearing any malice against Mr. Robinson, and can give no other answer

than this, that when we are called before rulers for His name's sake, whom we serve, it shall be given us in that very hour, what we shall speak." To which Mr. Godolphin replied, "Well, Sir, for your sake, I will never more have a hand in persecuting dissenters."

DIVINE PROTECTION.

DURING the time that the cruel and unscriptural law was in force, which was styled "the act of uniformity," by which about two thousand pious Christian ministers were ejected from their livings in the church, and driven from their public ministry, there was one of the name of Thoroughgood, who was a bold reprove of sin. While he officiated as a minister of Christ, at Monkton, in Kent, he preached so pointedly against the vice of swearing, that, on one occasion, one of his hearers addicted to it, thought himself to be particularly intended, and was so exasperated that he resolved to kill the minister. He accordingly hid himself behind a hedge in the way which Mr. Thoroughgood usually took in going to preach his weekly lecture. When he came up to the place, the man who intended to shoot him, levelled his gun, and attempted to fire at him; but it only flashed in the pan. The next week he went to the same place to renew his attempt; but the very same event happened. The man's conscience immediately smote him: he went after Mr. Thoroughgood, fell on his knees, and with tears in his eyes related his design to him, and asked his forgiveness. This remarkable interposition was rendered the means of this man's conversion.

BOOKS.

When some one complained to Lord Bacon of the many books that were published of an infidel and wicked tendency, and asked, what shall we do? the great philosopher answered, We must publish plenty of good books; that the good books may eat up the bad books.

Jonathan Edwards, of America, said that he often found such glory in one single passage of the Scriptures, that he could not read any more.

ADVICE TO THE ELDER MEMBERS OF THE CHURCH.

IV. Be examples to your Fellow-Christians of all goodness. All Christians are to be examples to the world, but you who are elders should be examples to the Church. 1. This is urged by the Apostles. "The elders which are among you, I exhort, who am also an elder, Feed the flock of God which is among you ; taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but as being *ensamples to the flock*."—1 Pet. vi. 1-3. Timothy and Titus were exhorted to be examples to believers in all things, in word, in behaviour, in charity, in spirit, in faith, in purity. And the Apostle Paul himself could say, "Brethren, be ye followers together of me, and mark them which walk so as ye have us for an example."

2. It is absolutely necessary that we should be examples of all goodness, if we would ever see the Church what it ought to be. We may cherish hopes of the rising generation, that they will prove a wiser and a holier race than the present generation ; but our hopes will be all vain, unless we who are at present *elders* in the Church, take care to be examples of intelligence and piety. The characters of old professors are the moulds in which the young ones are fashioned ; our characters are the seals by which theirs are stamped. If the old professors are serious, thoughtful, intelligent, upright, loving, laborious, self-denying, zealous, persevering men, the young ones, as they come into the church, and begin to mingle with them, may be expected to take the same character, and carry out these excellencies still further. But if the old professors are ignorant, conceited, light-headed, unprincipled, self-indulgent men, the young converts will be corrupted, and either go back into the world, or hang like millstones round the neck of the church, and drown it in earthliness and sin. When children are very young, almost their whole work is imitation. They watch their parents and try to imitate them in almost every thing. And it is much the same with new-born Christians,

They look on elder Christians, and especially on those who have been the means of their conversion, as their spiritual parents, and they have a natural inclination to imitate them in all their movements. When children are young, they generally have a very high opinion of their parents ; they regard them as the wisest and cleverest beings in the world ; they are, with them, the standards of what is right and true, and they judge others to be what they should be, according as they approach to the likeness of their parents. And so it is in a great measure with young converts ; they have generally very high notions of the goodness of elder Christians,—they imagine them to be something like angels : they expect to find them free from all stains of sin and folly, and full of unmingled goodness. They never dream of counterfeits ; they do not even dream of *mixtures* : they look for nothing but gold, fine, pure gold. When children are young, they have great confidence in what their parents teach them ; they never imagine that any thing can be false that they receive from them ; and they consider they have proved the truth of what they say beyond reasonable doubt, when they can say, "My father said so." And there is a similar respect in new-born Christians for the testimony of their spiritual elders. They are ready to drink in as true all that they teach. These things cause a tremendous responsibility to rest on old professors, and the consideration of them ought to make us use our utmost endeavours to be every thing that is wise and good. If on a closer acquaintance with us, the young disciples should discover that we are not the characters they supposed us to be ; if they should find that instead of being full of all wisdom and all goodness, we are an idle, unthinking, earthly, lukewarm, half-hearted, unloving set of men, they are almost sure to be stumbled ; and if they are not stumbled, they will be in danger of settling down into the same low, miserable and guilty state with ourselves, and of spending the remainder of their lives to no purpose. If we wish the friends who are uniting with us to be men and women who shall raise the church from its present fallen degraded condition, and re-

deem the religion of Christ from its present state of humiliation and bondage, we must ourselves be Christians of an elevated character, examples of that intellectual and moral worth which we are wishful to behold in them. In a word, if the church is to be reformed, it must be reformed in *us*; if we want others to be thorough-going Christians, we must be thorough-going Christians ourselves. If the new converts do not become what we would wish them, we shall have, in a great measure, to blame ourselves.

3. Besides, we ought to be exemplary for the sake of the world, as well as for the sake of the young disciples. The world look at us, and they judge of religion from what they see in us. We know they do wrong in so judging, but so it is, and we cannot help it; and what we have to do is to try to turn the evil to advantage. Let us take care that they see in us nothing but what is good. Let us so speak and act before them, that if they will judge of religion by what we are, they shall be led to judge it something very excellent.

4. A good example will give us a right to speak to the world, and to our younger brethren too. The man that has got a beam in his own eye has no right to attempt to pull the mote out of his brother's eye. Let him first put things right at home, and then let him try to put things right abroad. If we wish to be able to advise or reprove another to good purpose, we must ourselves be blameless. If a man has a bad conscience, he cannot muster courage to reprove another; or if he does muster courage, he only brings down rebuke and shame upon himself, if his faultiness be known.

And if we who are older professors, are not examples to the younger, we have no excuse. We have had more time and experience to teach us what is right, and more opportunities of getting the mastery over what is evil, and of getting free from what is imperfect. And if we are not examples both to the church and to the world, I see not how we can escape the greatest condemnation.

IV. Seek for much wisdom as well as much grace, that you may be able to manage to advantage the affairs of the church. The affairs of the church

will naturally fall into your hands. It is the appointment of God that the church should be guided by the elders. And it is of the greatest importance that the elders should be very wise, prudent, holy, exemplary, in order that they may be able to guide the church aright. We ought to be free from all selfishness. We ought to be free from all love of praise, of honour, of pre-eminence, of power, of lordship. We ought to be very lowly and loving, ready to wash each others feet. We ought to be very calm, mild, meek, patient, gentle. There should be nothing boisterous, violent, harsh, impatient, short-tempered, rough, uncourteous. Read the Epistles of Paul to Timothy and Titus, and seek to have the advice, which the Apostle gives in these epistles, written on your hearts. We have complained of the antichristian way in which some have managed the affairs of the church, and we have complained justly. The abuses which have crept into the church under the name of church discipline and church government, are truly frightful, both in number and enormity; but we shall run into the same evils, unless we keep close to the sacred oracles, and drink in the mind that was in Christ. Nothing can preserve us from laxity on the one hand, and from tyranny on the other, but a fulness of holy light and love, the rich in-dwelling of the spirit of Christ.

V. And lastly, when those who are younger than yourselves have become full members of the church, and have begun to take part in the proceedings of the church, do not slight their suggestions, their plans of labour, or their views of truth. Do not think it impossible for you to learn any thing from them. Wisdom is not always confined to the aged. Revelations of truth are frequently granted to youthful minds, which are not presented to elder ones. And it is wisely ordered that it should be so. They have more time to trace the relations of truths, and they have more time, as well as more activity, more ardour and more vigour, for carrying out new revelations of truth into practice. It is right that the young should pay respect to the elders, but it would be wrong in the elders to attempt to bind down the

younger to a strict conformity with themselves. It is right for the elders to advise the younger, but it would be wrong for the elders to attempt to enslave them. Great reforms have generally been begun and carried on by persons in the freshness and vigour of their days. John the Baptizer, the Apostle Peter, the Apostle Paul, Luther, George Fox, and John Wesley, all received those clearer manifestations of truth, and commenced those reforming movements with which their names are associated while they were yet in their youthful vigour. It is very dangerous to resist the movements of a member of the church, or to reject or slight his proposals merely because he is young ; in so doing we might be found fighting against God. Let us learn to believe it possible, that those who come after us, may learn something which we have not learned, and be called and qualified to do something greater and better than we have been able to do. The human mind is progressive, and we should be prepared to hear truths which we have not heard before, and we should be looking for a kind of benevolent undertakings which we have not yet seen. Christianity itself is not fully unfolded yet ; it contains in itself views of truth of which the majority of its disciples have not the least conception. Christianity is perfect, we know, but it is but very imperfectly understood, even by its friends. Who would have thought that George Fox's views, which, when he first declared them, seemed so wild and monstrous, should in our days appear to such multitudes so rational, so lovely, and so true. And to George Fox only a part of the scroll was unrolled. The Friends will have to receive additions to their present sentiments and singularities, or else be left behind, as once others were left behind by them. On wealth, on law-suits, on civil governments, on terms of Christian fellowship, on trade, and on a multitude of other subjects, no Christian community with which we are acquainted have gone so far as the Gospel would lead them. And there are views of truth and duty to be unfolded by the spirit of God, through the instrumentality of the New Testament, of which none of us

have as yet a correct idea. Let us not entertain the thought for a moment then, that we have reached the end of what is true and good ; we have done no such thing. The religion of Christ is only beginning to be understood. The light we have as yet is but the dim dawn, a grey mixture of light and darkness, of indirect and feeble rays with mists and clouds and shadows. And the persons who are to separate the light from the darkness, and to bring in the full bright light of day, may be sitting among those younger members of the church, which we are so prone to undervalue, so prone to listen to, when they speak in our meetings, with impatience. Let us be careful, that while we advise and caution, and endeavour to lead and guide the young, that we do not, like Herod, by our severities, drive from amongst us, into Egypt, the very persons whom God has commissioned to diffuse a new light and a better spirit through the church and through the world.

STRIKING ANECDOTE.

In a sea-port town on the west coast of England, some years ago, there was notice given of a sermon to be preached one Sunday evening. The preacher was a man of great fame ; and that circumstance, along with others, attracted an overflowing audience. After the usual prayer and hymn, the preacher gave out the text, and was about to proceed with his sermon, when he suddenly paused, leaned his head on the pulpit, and remained silent for a few moments ; it was imagined that he had become indisposed ; but he soon recovered himself, and addressing the congregation, said, that before entering on his discourse, he begged to narrate to them a short anecdote. "It is now exactly 15 years," said he, "since I was last within this place of worship ; and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those who came hither that evening, were three dissolute young men, who came not only with the intent of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pul-

pit. Accordingly, they had not long listened to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead—throw!' but the second stopped him, saying, 'Let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he, too, said—'Ay, confound him, it is only as I expected—throw now!' But here the third interposed,³ and said it would be better altogether to give up the design which had brought them there. At this remark his two friends took offence, and left the church, while he himself remained to the end. Now, mark, my brethren," continued the preacher, with much emotion, "what were afterwards the several fates of these young men? The first was hanged, many years ago, at Tyburn, for the crime of forgery; the second is now lying under sentence of death, for murder, in the gaol of this city; the third, my brethren,"—and the speaker's agitation here became excessive, while he paused and wiped the large drops from his brow—"the third, my brethren, is he who is now about to address you—listen to him!"

CHRISTIAN ZEAL.

IN the year 1665, when the great plague in London was raging with extraordinary violence, Mr. Thomas Vincent, who had been driven from his situation as a Christian minister for nonconformity, was employed as a tutor in an academy at Islington. But when he saw the lack of spiritual instruction, his spirit was stirred within him, and he formed the determination, whatever might be the consequence, to preach the gospel of Jesus Christ. His friends endeavoured to dissuade him from the dangerous enterprise; but in vain. He assured them that his resolution was the result of much serious thought. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it absolutely necessary, that the vast numbers of people then dying should have some spiritual assistance; and that he never could have such a prospect of usefulness as a minister as now presented itself. During all the time of the plague, he preached every Sunday in some of the parish churches.

He chose the most moving and important subjects, and treated them in the most pathetic and searching manner. The awfulness of the judgment, then before the eyes of all, gave great force to his addresses, and several were awakened under every sermon. He visited all that sent for him; and it pleased God to take peculiar care of him: for though, in London, there died of the plague that very year no less than 68,596 individuals, and 7 persons died in the family where he lived, he continued in perfect health all the time, and was a useful minister for upwards of twelve years.

THE PUNISHMENT OF A PROFANE SWEARER.

Mr. Pawson, one of the old Methodist preachers, has furnished us with an account of an awful manifestation of Divine judgment, which occurred when he was stationed in the London circuit, in the year 1770. This account is as follows:—"Just behind our house, there was a very small square; a very retired place, but inhabited by very wicked people. It happened one day, that two of these poor ungodly creatures quarrelled to a high degree. In the conclusion, one of them solemnly swore by his Maker, that, if he did not procure a warrant for the other man the next day before ten o'clock, he prayed God would strike him dead. He was standing at his own door, just as St. Paul's clock struck ten, and at that moment the Lord took him at his word, and he fell down dead in an instant." Verily, there is a God that judgeth in the earth.

A PROMPT REPLY.

ALEXANDER demanded of a pirate, whom he had taken, by what right he infested the seas? By the same right, replied he boldly, that you enslave the world. But I am called a robber, because I have only one small vessel; and you are styled a conqueror, because you command fleets and armies.

I am a monk, and yet no monk: I am a new creature, not of the Pope, but of Jesus Christ. Christ alone is my bishop, my abbot, my prior, my lord, my master,—and I acknowledge no other.—*Luther.*

DEBTS, PUBLIC COLLECTIONS,
AND EVANGELICAL REFORM,
IN TWO LETTERS.

N—ey, 3rd March, 1842.

ESTEEMED FRIEND,

I AM instructed by the friends at N—ey to write, to request you to come and preach our anniversary sermons this year, if possible. Several of the friends are readers of the *Investigator*, and a few have made a little progress in the way of self-denial, while all appear to believe the doctrines and duties therein taught to be in accordance with the oracles of Divine truth: and though not ready all at once to give up customs that have been handed down through many generations, and taught as duties even from the pulpit, yet are they anxious that "those men that have turned the world upside down should come hither also." For really it appears astonishing (to worldly minds at least) that the heaven-born principles of Evangelical Reform should make such rapid progress through the length and breadth of the land. May they speedily extend from the rivers unto the ends of the earth. Oh! Sir, visit us if possible to give the cause a little impetus in the Village of N—ey. We have not fixed any time, as we thought it best to leave that with you, as we are not particular to two or three months. We have had our sermons for several years on Whitsunday, and our temperance festival the day following; but many of the friends are so anxious to hear you, that I believe they would rather have you without a collection, (should you be opposed to making one) than to raise six or seven pounds with any other minister whatever. If you think it probable that you can come, please to inform us a few weeks before the time. We are aware that the distance is great, and N—ey but a small village, yet we have some faint hopes, that if you cannot visit us direct from Gateshead, that some time when you visit Mossley or Manchester you will be prevailed on to pay us a visit, as we trust you are not seeking any party interest, but the spread of pure and undefiled religion through the world. Hoping that you may be long spared for this great and glorious work,

I remain, your's affectionately,

T. H.

Newcastle-on-Tyne, 3 Mo. 15, '42.

DEAR FRIEND,

So far from seeking any party interests, I am utterly weary of all parties, except the party scattered up and down through all parties,—the people who make the study, the practice, and the spread of the simple religion of Christ, the great business of their life. I can neither form a sect, nor belong to a sect, except the ancient sect of mere Christians, founded by Christ himself on the principles of simple faith and love. If men believe in Christ with such a faith as works by love, I regard them as brethren in the Lord, wherever they may dwell, or by whatever name they may be called.

I would not belong to any denomination that would not admit any sincere Christian to its fellowship, or that would not allow every sincere Christian freely to exercise his gifts for the edification of his brethren. I will be free myself, and I must leave others free. I am glad the principles of Evangelical Reform are spreading in your neighbourhood. I hope you and your Christian brethren will do all you can to exhibit a holy and prudent example. Let it be seen by all that you are yourselves better for the principles which you hold. Nothing so powerfully pleads the cause of truth, as a life and conversation in accordance with the principles of truth.

I shall be glad to see you at my earliest opportunity; but do not expect me to preach anniversary sermons, and make public collections: I believe I shall make no more engagements to preach what are called "*occasional sermons*." I think it is high time for us to lay public collections aside, and begin to raise the money we want among ourselves. And as for debts, we ought, in my judgment, never to incur them. I believe the proper plan is, to incur no responsibility, till we have the money in hand or at our command. I believe chapel debts, school debts, society debts, circuit debts, and private debts are all bad things, and I feel resolved for myself, by God's help, to have nothing more at all to do with them. I believe that God does not require us to do that which we cannot do without going into debt, I will never be a party to the

building of any chapel, or school, until the funds are obtained, nor will I ever publish a tract or a book, unless either I have the money to pay for it, or the printer will print it on his own responsibility.

If all be well, I will endeavour to visit you this coming summer, though I see little prospect of being likely to spend a Sabbath with you: and do you, in the meanwhile, raise the money you want for the school by private contributions from pious friends around you. If you should all adopt and fairly carry out the principles of Evangelical Reform, you would probably be able to raise the necessary supplies among yourselves, without asking for a contribution from any one. Oh the endless waste which is made of God's money by many that profess to be Christ's disciples! I met with a friend last week who told me that till lately he had been accustomed to spend a shilling a week in tobacco alone. Some time ago he gave up tobacco altogether, and now he employs his money in doing good. I heard a short time ago of a poor working man who spent nine shillings a fortnight for himself and family in tea and coffee, and who was, in consequence, unable to keep free from debt. He however gave up those luxuries, paid off his debts, and is now enjoying the advantages of his self-denial. I heard of a couple lately, man and wife, who spent three and sixpence a week in tobacco alone, and yet they were poor people, and professors of religion also. It is quite distressing to think of the money that is thus wasted by professors of religion. Perhaps you have a little of this kind of wastefulness among you. If you have, reform at once, and use your blessings henceforth in such a way "*that nothing may be lost.*"

Praying that God may lead you into all truth, and make you fruitful in every good work,

I remain,

Your's affectionately,

JOSEPH BARKER.

P.S. Perhaps I may spend two week nights with you some time in summer.

My address is now Newcastle-on-Tyne, not Gateshead.

THE BIBLE.

THE late eminent James Hervey, minister of the gospel, on his death-bed, wrote to a friend as follows:—"My health is on the decline, and the springs of life are all failing. My age is removing and departing from me as a shepherd's tent. Medicine is baffled; and my physician, Dr. Stonehouse, who is a dear friend to his patient, and loves the Lord Jesus, pities, but cannot succour, me.

"Now I apprehend myself near the close of life, and stand, as it were, on the brink of the grave, with eternity full in my view, perhaps my dear friend would be willing to know my sentiments on this awful occasion. At such a time the mind is most unprejudiced, and the judgment not so liable to be dazzled by the glitter of earthly objects.

"I have been too fond of reading every thing valuable and elegant that has been penned in our own language, and been charmed with the historians, orators, and poets of antiquity; but were I to renew my studies, I would take leave of those accomplished triflers; I would resign the delights of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but Jesus Christ and him crucified."

"O sir," says Romaine, in a letter to a young man before his ordination, "what are you doing, that other books are so much read, and the Bible so neglected?" Will you learn from a poor penitent? Indeed, I repent, and God forgive my time misspent in sciences and classics. I saw my folly two and twenty years ago, and have since studied nothing but the Bible, and I assure you, sir, I am got but a little way, I see such things before me, which I know but in part, that I am pressing on, and wish for some of my lost time, that I may spend it in this blessed study."

You talk of heresy, but who is the heretic? Luther, who would have men believe the Scriptures only? or you, who would claim belief for the dreams of men rather than for the word of God?—*D'Aubigne.*

THE RIGHT OF PRIVATE JUDGMENT CONCLUDED.

Obj. 8. You could never keep a church together on such principles as these ; any church that should attempt to act upon them would be like a rope of sand, and it would be impossible for such a church to avoid being utterly broken up.

Ans. This is a serious objection, if true ; but where is the evidence of its truth ? Where are the facts that will bear it out ? When did any church attempt to act on these principles and fail ? Where did such church arise ? What was its history ? When was it broken up ? What were the sources of its failure ? Let these questions be fairly and intelligibly answered ; let facts be produced in support of the objection, and the objection will deserve to be considered. But until then, the objection rests on mere conjecture, and deserves but little attention.

"No church could be kept together on principles like these." Indeed ! But why not ? What is there to hinder a number of persons, who believe the gospel, love God, and love one another, and who agree on no other points than these, from uniting together in church-fellowship, with the understanding that they tolerate one another in all differences of sentiment on other points ? Are not the points in which they agree of infinitely greater importance than any on which they differ ? And is not the bond that unites them a more sacred and powerful bond, than any agreement in sectarian opinions ? There are differences of sentiment among the followers of John Wesley : What is it that prevents their separation from each other, on account of such differences ? Simply the fact, that they are agreed in receiving the doctrines that were taught, and in conforming to the discipline that was established, by their venerated founder. Well, now, put Jesus Christ in the place of John Wesley, and suppose a number of persons differing on many points, but all agreeing in this,—that they cordially believe the doctrines that Christ has taught, and sincerely endeavour to conform to the discipline that *Christ* has established—Is the bond of union weakened by the change of name, or is the latter more like a rope of sand

than the former ? Oh the strange infatuation that has taken possession of the minds of men ! As though the names and opinions of fallible, erring mortals, were more sacred, and more powerful to unite men together, than the name of Christ, love to his people, and submission to his will !

Obj. 9. Yes, it is plain enough that a church might be *kept together* on those principles ; but then it would soon be overspread with pernicious, fatal errors.

Ans. This objection also is serious, *if true* ; but where is the evidence of its truth ? Where are the churches that have acted on the principles for which I plead, and have, in consequence, been overspread with fatal errors ? If no such cases can be produced, this objection also has no better foundation than mere conjecture ; and the conjecture itself will appear improbable when we find that facts, as far as we are acquainted with them, are all against it. If the principles contended for in these pages would be likely to promote the prevalence of error, it must be because of their influence on the minds of men : and there are facts in abundance to determine whether these principles do exert a hurtful influence on men's minds or not. There are two kinds of influence that we may exercise over the minds of men. The one is the influence of authority ; the other, the influence of reasoning and persuasion. Let us just for a moment compare the results of these different influences in an individual case ; and see whether those results are favourable or unfavourable to the principles advocated in these articles.

An individual with whom you are acquainted proposes to you some such inquiry as this ;—"Have you heard of this strange doctrine that is spreading so rapidly now a days ?"

"Yes, I have heard of it," you reply ; "and I have seen reason to embrace it, too."

"Embrace it ! did you say ? You surely have not embraced such an awful doctrine as that !"

"Yes I have," you firmly but meekly reply : "whether you regard it as awful or not, I believe that it is true, and as long as that conviction remains, I am like to avow it. But what makes you think it an awful doctrine ?"

"Awful! why it is a most pestilent, dangerous, fatal heresy; and if you are an abettor of such a doctrine as that, I must tell you plainly, *I can have no further connection with you!*"

Having thus addressed you, in a tone as dictatorial, as the sentiments expressed by him are intolerant, he leaves you without ceremony, and walks away!

Now what is the effect on your mind? Does the man convince you? Does he convert you? Does he make the least approaches towards convincing or converting you? No, he leaves you with reflections like the following passing through your mind: "That is an intelligent man. If he had had any arguments to advance in favour of his views, and in opposition to mine, he would have brought them forward; but his treating me thus, proves that he has no better way of convincing me that I was in error. I believe I am right! I thought I was right before; but now I am thoroughly satisfied that I am." Nine hundred and ninety-nine out of every thousand, I believe, would come, under such circumstances, to just such a conclusion as this.

And now look for a moment at the operations of the other principle in a similar case. "What are your views on such or such a subject?" you say to a friend of yours.

"My views are so and so," your friend replies.

"Well, I do not exactly agree with you on that point; but how could I expect to do so? Your training, and associations, and course of reading have all been different from mine, and there is a difference besides in our mental constitutions; and it is not to be wondered at that on some subjects we should differ from each other in sentiment. If you have no objections, however, we will exchange thoughts on this matter; we will compare our views with each other and with the word of God, and we will thus endeavour to assist one another to ascertain the truth on this subject. At the same time, we must distinctly understand before we begin, that if we should not be able to come to an agreement on this point, we shall not think any worse of each other, nor cherish towards each other any feelings of unkindness. The

points on which we differ are nothing compared with those in which we agree; and we must not allow any difference of sentiment to cool or diminish our affection for each other."

Who that knows anything of human nature can doubt that a course like this is more favourable to the ascertainment of truth, and the promotion of its interests, than a course of magisterial, authoritative dictation, like that before described? What is the result in this case? Why, you and your friends commence your mutual, friendly investigation. You have not proceeded far, before you find that you did not correctly understand one another's views, and that the real difference between you is very small. There is a difference, however, and you bring that difference to the word of God. Comparing your sentiments with that standard, you most likely find that one has gone a little too far on one side, and the other a little too far on the other. Or rather, that one has looked principally at one side of the question, and the other has looked chiefly at the other side: and now that you both look at both sides, your difference of sentiment vanishes, and you come to a speedy agreement on the subject. But suppose that it were otherwise; suppose that your friend is really more or less in error on the subject; have you not adopted a more likely method of reclaiming him, than if by unkind treatment, and attempted compulsion, you had awakened all his most powerful prejudices against both your sentiments and yourself? Authority may awe the slave, and terrify the child; but if *men* are to be reclaimed from error, and made acquainted with the truth, it must be by an appeal to their higher powers, their understandings, their judgments, and their hearts.

We have now witnessed the operation of these contrary principles in individual cases; but we may trace their operation on a larger scale in churches. Consider the case of the Reformers from Popery, and the churches that they planted. As far as they acted on the principle for which I plead, they were freed from error themselves, and rendered instrumental in delivering others from dangerous errors too: while in proportion as the right of private

judgment was withheld from the churches that they planted, these churches received into their constitution seeds of corruption and of error, that have since produced a most melancholy harvest. Those who oppose the right of private judgment in its full, unlimited sense, profess to be influenced by a dread of Socinian errors. But let them look at the Lutheran churches on the continent of Europe, and at the established churches of England and Scotland. These churches are plentifully supplied with creeds, and articles, and catechisms, and confessions of faith; all made binding on the consciences of their members and ministers, with the view of preserving the purity of their doctrinal sentiments. But how have they succeeded? Why, the reformed churches on the continent need reforming now as much as ever: not from the errors of Popery indeed; but from a species of infidel philosophy, which robs Christianity of nearly all that is divine and glorious, and leaves its disciples at liberty to indulge in the grossest licentiousness. Have their creeds and confessions of faith preserved these churches from Unitarianism? Would to God that they had sunk no lower than Unitarianism? No, it ought to be known to all, that these creeds and confessions have not even been sufficient to preserve the churches that are bound by them from being cursed with pastors, half of whom are downright infidels! And who does not know that, with all their strictness, the Presbyterians have had to witness a number of their ministers embracing Unitarian sentiments, so that many Unitarian places of worship are called Presbyterian chapels to this day? Church of England divines have written in favour of Unitarian sentiments, and it is a matter generally understood, I believe, that some of the present dignitaries of that church are, more or less, tinctured with those views. Had the Reformers of the sixteenth century gone through with their work; had they been consistent with themselves, and, when they displaced the authority of the Romish church, set up no other human authority in its stead,—had they not only referred to the Scriptures in their controversies with the Church of Rome, but al-

so made them their standard in every other controversy, and encouraged their successors, as well as their contemporaries, to search the Scriptures for themselves, and form their own judgment as to what doctrines they teach, and what duties they enjoin,—had they thus thoroughly acknowledged the supremacy of God's word, and the right of every man to inquire into its meaning for himself,—had they pursued such a course as this, and had their successors followed in their steps, we should not now have had to mourn over such facts as those that are stated above. Had they thoroughly carried out the principles for which I plead, and on which they did proceed to a very great extent, there is every reason to believe that complete and permanent success would have crowned their endeavours. As far as they did act on those principles, they did succeed: and their partial success was followed by disappointment only, in consequence of their attempting to impose their own imperfect views on the churches, instead of leaving them free to explore for themselves the whole field of divine and heavenly truth.

I trust that the reader may perceive, by this time, that the principle of human authority over conscience, is, in reality, the great source of error in the churches, and if he will turn back to page 357, vol. 1, he will see that the principles contended for in these articles, so far from contributing to the spread of error, constitute the only security against its spread, that the church can possibly possess.

Obj. 10. How can you reconcile your views with such a passage as this, "Obey them that have the rule over you, and submit yourselves." Heb. xiii. 17.

Ans. Just as I reconcile those views with the directions given to children to obey their parents, or to wives to obey their husbands, or to subjects to obey the government of the country in which they live. In fact, they need no reconciling, they are in perfect harmony with each other. We are required to render submission and obedience to civil magistrates and powers, but when the magistrate requires one thing and God requires another directly

opposite, which are we to obey? If a father should be so wicked as to command his child to steal, ought the child to obey his father in such a case as this? And if a superintendent, a bishop, or a conference, should require any of those, over whom they are placed, to violate any of God's commands, ought they to be obeyed in such a case? Peter's reply to the magistrates should be a sufficient answer in any such case as this—"We ought to obey God rather than man." As far as we can comply with the wishes of magistrates, parents, husbands, or pastors, without wounding our consciences, we should do so; but whenever we are required, by a sense of duty, to pursue one course, and, by some earthly authority, to pursue another, we are bound, by our allegiance to God, to follow the dictates of our conscience, and act according to a sense of duty in God's fear. Nor am I alone in thus limiting the duty of obedience to pastors and others, by the previous and superior obligations under which we are laid to obey God in every thing. John Wesley, in his Sermon on Obedience to Pastors, says "It may be of use yet again to consider in what instances it is the duty of Christians to obey and submit themselves to those that watch over their souls. Now the things which they enjoin, must be either enjoined of God, or forbidden by him, or indifferent. In things forbidden by God, we dare not obey them, for we are to obey God rather than man. In things enjoined of God, we do not properly obey *them*, but our common Father. Therefore, if we are to obey them at all, it must be in things indifferent. The sum is, it is the duty of every private Christian to obey his spiritual Pastor, by either doing or leaving undone any thing of an indifferent nature; anything that is in no way determined in the Word of God." *Wesley's Works, Conference edition, 1821, Vol. 10, page 238.*

These were Wesley's views; and indeed it appears impossible to put any other interpretation on the passage quoted in the objection, without censuring the conduct of the best and holiest men that ever lived. Daniel and the three Hebrew youths, Christ and his Apostles, as well as

the Reformers and Martyrs of later ages, have all had to refuse obedience to the authorities under which they were placed; and the ground of justification in every case was this, Those authorities required one thing, and God required another. And shall we interpret Scripture in such a way as to represent those distinguished worthies as transgressors? Transgressors too in the very instances in which they evinced the loftiest, firmest, and most unconquerable virtue?

Obj. 11. But does not Peter say "Likewise, ye younger, submit yourselves unto the elder?" 1 Peter v. 5.

Ans. Yes, and he immediately adds, "Yea, all of you be subject one to another, and be clothed with humility." But what does he mean? That one class of persons in the church should rule, and all the rest implicitly submit? Nay, for a verse or two before, in giving directions to the elders, he says, "Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Verses 2 and 3. The meaning of the Apostle is now obvious enough; that each should esteem others more highly than themselves; that each should be disposed to give way to others as far as he possibly can with a good conscience, submitting to any amount of *mere personal inconvenience* for the sake of accommodating others. And while the Apostle represents this course as obligatory on all, and requires all to be subject one to another, he enjoined this line of conduct on the young as especially suited to their circumstances. As they have much to learn from those who are more advanced in years and in grace than themselves, he specially enjoins them to cultivate that humble, teachable, submissive spirit, which is amiable and attractive in all, but peculiarly so in the young. To imagine that the Apostle Peter requires the young to act contrary to the dictates of their consciences in submission to their elder brethren, is to suppose that he had himself repented of his noble declaration before quoted—"We ought to obey God rather than men."

Obj. 12. But you surely would not allow as much liberty to preachers as to people? There ought to be something like uniformity of sentiment amongst the ministers of a community.

Ans. I am not aware of any difference that the Gospel makes between preachers and other people in this matter, and the Gospel should be our only rule. But suppose, for a moment, that uniformity of sentiment among ministers was desirable, there are but two ways in which it can be secured. You must either leave them to the result of their own independent investigation of the word of God, accompanied by free, mutual, brotherly intercourse with each other; or else you must establish a human creed, and make it binding on the consciences of all. Now the former of these is the plan advocated throughout these articles; and I believe that universal experience and observation will prove that just in proportion as men's minds are left free and independent in their individual enquiries, and in their mutual intercourse with one another, the more nearly do they approach to a complete uniformity of sentiment and practice. Truth is one; error is multiform: and the more free we are to inquire after truth, and to assist one another in acquiring it, the more likely we are to agree in sentiment with each other. But take the other course—establish a human creed—connect certain advantages with subscription to it, and certain penalties and inconveniences with a refusal to subscribe—adopt this plan, I say—and then there are but three ways in which it can possibly succeed. Either it will promote that free investigation and kind brotherly intercourse which we have just seen to be so favourable to the attainment of correct views; or it will discourage a spirit of inquiry, and secure a blind and unhesitating assent; or it will induce men to conceal their sentiments, subscribing to the creed in profession, when in reality they dissent from the propositions it contains. The first of these suppositions is about as probable as the idea that chains and manacles assist people to use their hands and feet; the second and third are probable enough, and I believe the his-

tory of all churches, in which human creeds have been established, would show that this is just the influence they exert. But what would you give for uniformity of sentiment thus obtained? All the advantages accruing from independent inquiry and mutual intercourse are best secured by throwing aside all human restrictions and restraints; and a uniformity obtained in any other way—obtained by crushing inquiry, and tempting men to dissemble and deceive, is not only useless, but worse than useless. It tends to rob the christian ministry of all its legitimate, salutary influence, and to transform the church from a company of free, intelligent, godly, brotherly beings, into a medley mixture of domineering masters, and crouching slaves; of dissembling hypocrites, and weak deluded souls.

Obj. 13. What you say seems plausible enough; but still I cannot see how your principles could be brought comfortably into operation. I am afraid it would lead to great unpleasantness, and to many bickerings and heart-burnings, for one doctrine to be preached one week, and another doctrine in the same place the week after. I am afraid it would never work well.

Ans. 1. I have no idea that the principles advocated in these articles could be brought into operation without difficulty, and there is little doubt but the difficulty would be greatest at the beginning. But if we are never to do any thing that cannot be done without difficulty, we shall never do good while the world stands. We cannot be humble and patient, forbearing and kind, without difficulty; and this is the precise difficulty we should meet with in attempting, as churches, to act on the principles unfolded in these pages. We should, doubtless, meet with a great deal to try our patience, and exercise our humility and love; and we have been so little accustomed to cultivate those heavenly dispositions, that we should feel it very difficult at first to act on principles requiring their full and vigorous exercise. But difficulties would diminish as we advanced; and we should, in the end, be astonished that we ever found so much difficulty in the case. 2. It is very possible that

some unpleasantness might occur at first, when conflicting sentiments were broached in the same place and amongst the same people. But this unpleasantness would arise, not from the principles for which I plead, but from the circumstance of those principles not being thoroughly interwoven into men's souls. There is the intolerance of the heart to be avoided, as well as the intolerance of the head: it is possible enough for intolerant feelings to exist in the heart, after intolerant principles have been discarded from the mind. It is not enough for the churches to embrace mild and tolerating views; they must be baptized with the spirit of heavenly love, if those principles are to be carried out in practice. There are numbers who assent to the truth of those principles now; and yet there remains about them so much of the old leaven,—so much pride, and self-conceit, and impatience, that they would be very much disturbed by any considerable difference of opinion between them and others. We cannot shake off the influence of half a lifetime's training in a moment; and the principles for which I plead should be in operation at least for half a century before mankind could have any thing like a fair specimen of their unmingled influence. 3. But there are differences of sentiment amongst members of the same churches now, and those differences are expressed as well. The objection speaks of one doctrine being preached to a congregation one week, and another, a different one, the next. But this is what actually takes place at present. I have known three different doctrines, on the same subject, preached in one chapel, in the denomination of which I was recently a minister. I have known one man preach this doctrine, that people may be sanctified wholly in a moment when they believe; another, the same day, in the same place of worship, maintain that men may be sanctified wholly in the present life, but that it could not be done in a moment; that it must be effected gradually, if at all: and on the following Sabbath, in the same chapel, a third has declared that it is altogether impossible for men to be sanctified wholly in the present life. Now, here were three different doctrines, taught by three

different men, to the same people, in the same place of worship. You could not suppose a stronger case than this. But no serious unpleasantness followed. Why? Because each was left at liberty to hold and to teach his own peculiar views; and no attempt was made to persecute any of them. Had the Conference interfered, and passed a law of uniformity in the case, sanctioning one of those peculiar views, and expelling all those who adhered to either of the others, *then* there would have been unpleasantness enough: parties would have been formed,—divisions would have taken place,—angry controversies would have been held, and most likely the society would have been broken up. Only let us lay aside all pride, and envy, and uncharitableness; let us seek a full conformity to the spirit of our master in meekness, and gentleness, and forbearance, and love, and we shall then find it easy enough to tolerate the differences of opinion that may still exist amongst us. The points in which we agree will seem unspeakably more sacred and important than those in which we differ, and, baptized by one spirit into one body, we shall keep the unity of the spirit in the bond of peace.

Obj. 14. But would it not be dangerous for young persons to hear so many different opinions expressed on religious subjects? Would it not be likely to bewilder them, and lead them astray?

Ans. There are many different opinions on religious matters expressed at present. Nor is that the worst; for those different opinions are almost invariably made into grounds of division and dispute, and the church of Christ is split into opposing parties, each contending more earnestly for their peculiar opinions, than any of them contend for the truth as it is in Jesus. And whether is it better for young persons to behold a spectacle like this, or to see all Christians cordially united together in affection, expressing various opinions, indeed, on some subjects of minor importance, but doing even this with Christian kindness and hearty goodwill? Whether of these spectacles, I ask, is the most likely to bewilder and mislead young people's minds? The question is not whether differ-

ences of opinion are to exist, nor whether these differences of opinion are to be expressed. Differ in opinion we must on many points, and as long as we do differ, we may expect our differences of sentiment to be made known; but the question is, are we to be kind and charitable in our differences? or are we to make every variation of sentiment a reason for setting up a different communion? And which course is likely to have the most salutary influence on the minds of men?

And, then, there are other dangers to which young people may be exposed, besides the danger of hearing different opinions on religious things expressed by religious teachers. Young people may be kept in ignorance of all religious opinions, save those in which their elders would train them up. Or if they do come to know that different opinions from those are entertained by some, efforts may be made to inspire them with a dread of such sentiments, and a deep aversion to those who hold them. Young people may be taught that it is their duty implicitly to believe all that their teachers tell them, that it is dangerous to think for themselves, or to read any but such books as their teachers approve. And young people, trained under the influence of notions like these, *may be* kept in leading strings a while; but let them come to man's estate,—let them become acquainted with men of infidel sentiments, and hear their objections to all religion, and they will be staggered. Never having been accustomed to examine or to think for themselves, they cannot answer the infidel's objections, and the idea instantly flashes across their minds, that their preceptors discouraged and forbade inquiry, because they had no faith themselves in the truth or divinity of religion. Thus assailed, it is a mercy, indeed, if they do not abandon Christianity altogether, and become its most inveterate opposers.

I believe that the history of infidelity will abundantly prove, that the transition is easy from blind faith to daring unbelief. The boldest and most determined champions of infidelity are those who have been taught in early life that it was wrong to judge for themselves in reli-

gious matters; that they must unhesitatingly and implicitly receive what their teachers might think proper to inculcate. Let young people be encouraged to think; let them be taught freely to exercise, and diligently to cultivate, their mental powers; let them be taught their responsibility to God, and be encouraged to look for his direction and assistance, and there is not much reason to fear respecting them. Christianity is so lovely in its character, and the evidences on which it rests are so simple and satisfactory, that its friends have every thing to hope and nothing to fear from the fullest and strictest investigation. The glory of our holy religion is obscured, and its influence impaired, not by the freedom but by the bondage of men's minds; and never will it achieve a universal triumph, nor spread its influence throughout the nations of the earth, till it has taught its disciples to leave men's minds as free to enquire, deliberate, and choose, without trammels or restraints, as God himself has left them.

So far from anticipating danger and evil from the kind and free expression of various opinions in the Church of Christ, I anticipate little besides advantage. It would lead men to exercise their minds, and scarcely any thing seems to me more important than this. It is because they will not *think* that the mass of mankind continue regardless of religious obligations. If men would but consider the heavenly origin, the glorious doctrines, the lovely precepts, and the beneficent influence of Christianity, they could scarcely resist its claims, or refuse submission to its requirements. Now the principles for which I plead, would lead men—nay, they would almost *force* men, to think: and if their guilty slumbers can but be disturbed—if they can but be brought to serious reflection on religious subjects, there is hope of their salvation. Let but the rising generation be taught and encouraged to search the Scriptures for themselves, and test every thing by the Word of God, and the world shall behold a generation which, for deep, and solid, and substantial piety, shall be such as it has not beheld before.

And now I have done. I have shown by a variety of arguments

that it is the inalienable right of every man to judge for himself what it is that God requires, and to act on his own convictions in God's fear. I have answered a number of objections to this great principle—objections of various kinds, and urged by various classes of persons. I have shown that *it is* an infringement on the right of private judgment, to exclude a man from Church fellowship for the exercise of this right,—that while the Church is not only authorized, but required to exclude heretics from its communion, no real Christian can be a heretic, and that none of those passages of Scripture commonly urged by the advocates of human authority in matters of religion, prove any thing in favour of their views, or against the principles for which I plead. I have shown that there is no reason for supposing that a man ought to withdraw from a Church, simply because he cannot agree in opinion on all points, with a majority of his brethren—that there is no such difference between a voluntary Church and the Church of Christ, as to render it proper for the terms of admission into the former, to differ from the terms of admission into the latter—that as long as real Christians differ in opinion from one another, it is right that men of different opinions should be united together in the same Church; that all true Christians should be united together, whatever their opinions may be. I have shown that the fear of Unitarians being introduced into the Church is without foundation; that if any Church should regard a Unitarian as a sincere, though mistaken follower of Christ, it can have no good reason for wishing to exclude him; and that if it does not thus regard him, there is nothing in the principles for which I plead, requiring his admission. I have at the same time expressed my own opinion that as some men are situated at present, they may be led, for a time at least, to embrace Unitarian sentiments without any wilful unfaithfulness to the truth, and that therefore, while I regard Unitarian errors as very serious in their character and tendency, I could not, for one, simply on that account, exclude a man from Church-fellowship. I have proved that there is nothing to pre-

vent the followers of Christ from uniting together, with no other bond of union than the reception of his Gospel, and submission to his will, and that to suppose that an association like this would be a rope of sand, is a mere idle conjecture, without any foundation in fact.—I have shown that, so far from the principles I advocate, favouring the spread of error, they constitute the only security against error that the Church of Christ can possess, and I have likewise proved by an appeal to facts, with which any may be acquainted, that it is to the influence of the opposite principles that the rise and spread of error must be traced. I have shown that the command to obey them that have the rule over us, &c., the injunction to the younger to submit themselves to the elder, and others similar commands, are not in anywise at variance with the right of private judgment, as I have explained and advocated it. I have shown that the Gospel makes no difference between preacher and people in this matter;—that the difficulties which might attend the introduction of such principles into the Church, are only such as attend submission to Gospel requirements in any case; that they arise from our own deficiencies, not from any defects in the principles themselves, and that they can therefore constitute no argument against those principles. And in the last place, I have proved that no danger need be anticipated from the operation of those principles, a thousand part so formidable as the dangers which attend principles of an opposite character; that the more free men's minds become from all human restraints, the more likely they are heartily to embrace the Gospel, thoroughly to understand it, and faithfully to reduce its principles to practice. I cannot, at present, call to mind any other objection to those views, of any weight or importance; and here, for the present, my task terminates. I wish it had been better fulfilled. The rights of the human mind, and the unbounded liberality of the Gospel of Christ, deserve a more powerful advocacy than any that I feel myself competent to offer. But I have done what I could. I shall be glad to return to the subject, if any of the positions I

have maintained should be assailed by sober argument, drawn from the Volume of Inspiration. If any of those positions should be overturned, I shall be glad to renounce my error, and publish my recantation to the world, as well as to thank the friend who may be made instrumental in leading me to correcter views. If I should still remain in my present mind, and any thing should be advanced on the other side, requiring explanation or defence from me, I shall be happy either to elucidate, or vindicate, what appears to me to be the truth, to the utmost of the power that a gracious God may supply. I want to see the world made happy. I have no hope of this, unless the Church can be brought to understand, receive and practise the whole Gospel of Christ, and that seems to me a thing impossible, while so many barriers to honest enquiry, and the free expression of sentiment exist in the Church.

I seek therefore the removal of an intolerant spirit, and of intolerant usages and institutions from the church of Christ, as a step towards the perfection of that Church in knowledge and in holiness, and as a step towards the salvation of an ungodly and miserable world. But I hope for nothing from legislation; I hope for nothing from the decisions of majorities. If a majority in each existing denomination could be obtained in favour of those principles at once, and resolutions passed by such majorities abolishing human creeds, setting up the Scriptures as the only standard, and throwing open the doors of Church communion to all who love the Saviour, I should not rejoice as many might expect I should. On a smaller scale this has been done again and again; but in consequence of a want of light in people's minds, and a want of love in people's hearts, those steps have soon been retraced, the resolutions affirming such noble principles have become of no effect, and the communities that have commenced by passing such resolutions, and taking such steps, have become, in process of time, as intolerant and exclusive as their neighbours. The object at which I wish to aim is the reception of those principles by *thoroughly enlightened individual minds*, accompanied, as in

most instances it will be, by such an enlargement of heart as will render the practical working of those principles easy and delightful. Let men be so thoroughly persuaded of the truth of those principles, as firmly to act on the convictions of their own minds, whatever may be the requirements of any earthly authority, or whatever may be the consequences of such a course; and let men's hearts, at the same time, be so completely filled with humble love, as to dispose them freely and cheerfully to concede to all others the liberty which they claim and use themselves: and then shall the truth prevail; then shall the heaven silently exert its influence till it has leavened the whole mass; then shall the world behold, what it has never beheld since the Apostles's days, a free, a loving, a united Church; and then shall the world itself be led to know, and to believe, that the Father has sent his Son to be the Saviour of mankind. The Lord hasten the happy day, and grant that these pages may be blessed, in some humble degree, to facilitate its speedy arrival. Amen.

W. TROTTER.

Bradford,
March 3rd, 1842.

MY GRACE IS SUFFICIENT FOR THEE.

The late Rev. T. Wills, in the course of one of his journeys, happening to preach at a chapel in Bristol, from the text "My grace is sufficient for thee," he took occasion to relate the circumstance of a young woman, who knew and loved the Lord; but was labouring under a strong temptation to put a period to her life by drowning herself. The enemy so far succeeded, as to prevail on her to go to the river, in order to put the dreadful plan in execution; but as she was adjusting her clothes, to prevent her floating, she felt something in her pocket;—it was her Bible. She thought she would take it out and look in it again, for the last time. She did so; and the above-mentioned text caught her eye. The Lord applied it with his own energy to her soul; the snare was instantly broken, the temptation was taken away; and she returned, bles-

sing him who had given her the victory.

The relation of this circumstance was blest to the conversion of a man and his wife then present; and to the completing a similar deliverance. This man and his wife, previous to this time, had lived in an almost continual state of enmity; their habitation exhibited a scene of discord and confusion; and often their quarrels would end in a total silence. Some considerable time would elapse before a single word would be exchanged by them. In one of these unhappy seasons, the wife came to the dreadful determination of drowning herself. She accordingly left her house for the purpose, and came near the river; but it being too light, she feared, on that account, she would be detected. She, therefore, knew not where to go till it grew darker. She at length espied a place of worship open. She thought she would go in; and when it was over it would be sufficiently dark.

She went in. Mr. Wills was preaching; and, as before observed, related the before mentioned circumstance. She heard with attention; the Lord blest what she heard to her conversion; she returned home quite another person, so that her husband looked at her with surprise. Her countenance, which before was the index of a malevolent disposition, now indicated the temper of the lamb. Struck with her appearance, her husband asked, where she had been? She told him. He immediately interrogated her, "And did you see me there?" She replied, "No." He added, "But I was there, and blessed be God, I found his grace sufficient for me also!"

The reality of the change, evidenced itself in their future lives and conversation, which were such as became the Gospel of Christ.

SIMPLICITY OF THE GOSPEL.

MEN have not laboured in vain to clothe up the true religion by forms and creeds. They have succeeded in so covering it up, that it requires no small labour to dig the bright pearl from the masses of rubbish thrown over it. The spirit of millions becomes so encumbered and fettered by human inventions, that no faint struggle can cast them off and give

the soul liberty. But whoever does find that pearl, finds it to be the simplicity of *love to God and his neighbour*. Whoever struggles into Christian liberty, finds it the simplicity of being *led by the Spirit*.

FORBEARING ONE ANOTHER IN LOVE.

A Letter to J. Stamp.

RESPECTED FRIEND,

I have received your "Messenger of Mercy," and have read it with great pleasure. It is not in *my* style, it is true, but I have no doubt that to many it will prove more useful than my own publications could do. It would be impossible for me to write or preach like you, and yet I should be very sorry if there were not preachers and writers of your stamp. I feel thankful to God that he raises up labourers adapted to all the various kinds of work that there are to be done. I feel thankful, that he sends "*messengers of mercy*" of all kinds, adapted to minister relief and consolation to all the various forms of guilt and wretchedness on earth. For men to quarrel with their brother men, because their brethren's talents and ways of doing good are not exactly like their own, is both sin and folly. If all our talents were alike, not one tenth of the work that wants doing would be done; but God, in his boundless mercy, hath so varied the talents of his people, that if every Christian will do his duty, all the work in the world will be done. Those intolerant bigots who would force all men into strict conformity with themselves, are among the blindest and most blameable of mankind. Thanks be to God that their power is not equal to their folly. What sort of a garden would it be, if all the flowers were of the same size, and form, and colour? What sort of a world should we have, if every living and every growing thing were of just one shape and character, and if every voice of bird, and beast, and man were just one fixed, unalterable monotony? And what sort of a church should we have, if every man's views, and feelings, and talents, and plans of useful operation were to be moulded and fashioned by some church ruler or authority after his own model? Those eager longers after uniformity

do not know what manner of spirit they are of; they know not what they do. They think, perhaps, they are serving Christ, but in truth they are crucifying him afresh. The eye is as useful to the body as the ear, and the hand is as useful as the foot. And the ear and the foot are as useful, in their places, as the eye and the hand. Indeed, every member of the body is more useful in its place, than any other member could be. Feet are better things to walk with than hands, and ears are better things to hear with than eyes. No member of the body should be despised, and none should be praised at the expense of the rest. And so with the church. John Stamp will be able to serve his master in a way in which Joseph Barker is not able to serve him, and Joseph Barker may serve his master in a way in which John Stamp may not be so well able to serve him. A book-keeper is not a useless servant, because he cannot run up stairs with two sacks of flour on his back; nor is the porter, who carries the sacks, to be despised because he cannot keep the books. The stars and planets are not like the sun, but I should be sorry, nevertheless, to have the stars and planets swept away. Nor should I like the sun to become a little star; nor should I like the little stars to become suns. If the sun were to be made into a star, we should have no day; and if the stars were all to be turned into suns, we should be blinded with light, and burned up with the intolerable heat. Things are best as God has made them, and man's attempts to mend God's work are neither safe nor seemly. I hate man's cramping systems; I love the freedom of the Gospel, and after having once tasted it, I can endure no other.

Even little talents are more useful in their place than great ones, and eccentric souls are more serviceable on some occasions than orderly and polished ones. A little stone will fill a hole into which you could not get a big one, and a crooked rail will help an engine to turn a corner, when a straight one would not. A bull's hide may make better shoes than the rabbit's skin, and yet the rabbit's skin may serve better with its fur for other purposes, than the bull's hide. Silver and gold do bet-

ter for coin than iron; but iron does better for ploughing the field and felling the trees. I wonder when professing Christians will learn the lesson, to leave the Saviour to rule his church by his own laws, and to employ such instruments in converting the world, and edifying the souls of his people, as he thinks best. Both you and I are stones which the builders have rejected, but we shall still have a place in the Lord's building, if we are faithful. We did not answer the purposes of our misguided brethren, but we may answer far better purposes if we are not wanting in our duty. I look on my expulsion as my emancipation, and I would not be in my former condition again for a dozen worlds. I am now the Lord's free-man, at liberty to believe, and teach, and practise the whole religion of Christ. I hope you are as free and happy: and I pray that we may both make the best of the situation in which the providence of God has placed us. Let us have as little to do with personal disputes as possible; let our great and constant controversy be with bad principles and corrupt practices, with the great deceivers and destroyers of souls. Saving sinners and building up believers are our great businesses, and every thing must be subservient to these. Let us labour for these objects with all our souls. We shall have plenty of abuse; but God will look to our reputations: we shall have abundance of opposition; but we shall still make progress. The Lord will fight for us; the Lord will make plain our way.

I was pleased both with the contents and with the spirit of your "Messenger;" and if it be carried on in the same spirit of piety and zeal in which it has been begun, and if its contents continue to be the great things of the Gospel, it cannot fail to be made a blessing. Let us study prayerfully the doctrine and example of Christ; let us seek to drink deep into Christ's spirit; let us throw all anxieties for earthly things to the winds, and give ourselves, without reserve, to the reformation of the church, and the salvation of the world, as the one great business of our lives.

I am, your's affectionately,
JOSEPH BARKER.

INTELLIGENCE.

DEAR FRIEND,

Believing that a statement of our proceedings and prospects in the Ashton and Stalybridge district will tend to encourage our friends who are engaged in the great work of Evangelical Reform in their localities, we transmit to you the following account:—

On the 7th inst., a number of friends from the various churches in the district, met together at Mossley, for the purpose of making a few necessary arrangements for the disposal of the local preachers' services, and for general conversation upon the state and prospects of the churches. The brethren were of one heart and of one soul, bound together by the bonds of Christian faith and love. The reports of the messengers of the churches were truly cheering. Perhaps it would be as well to give a brief report of each church, as furnished to the meeting.

At *Stalybridge* upwards of twenty individuals have been admitted into church fellowship. The congregations are excellent, and it is hoped that the church is steadily progressing in piety. There is room for more active zeal.

Mottram Society is doing well. The number of members is on the increase. The members are firmly united, and arduously labouring to bring their fellow men to God. There are some men of sterling piety and much devotedness amongst them, and their future prospects are encouraging.

Newton congregations are good, and some have been added to the society during the quarter. A spirit of enquiry relative to the great principles of the Gospel seems to exist amongst them.

The congregations at *Higher Dukinfield* are nearly doubled. The society is on the increase, and looks forward to increased prosperity.

Lower Dukinfield congregations are excellent. The preaching room is often filled to overflowing, and the cry is, "The place is too strait for us." Many of the members testify that they have not enjoyed so much religion for several years. They are beginning to see the end for which they ought to live. Deacons have

been appointed to look after the poor. The principles of temperance and self-denial are spreading amongst the members, and they are looking for a brighter era than they have yet witnessed in the modern history of the church. When a place large enough can be secured, the church at *Higher* and *Lower Dukinfield* will meet together.

Ashton and *Hurst* are both on the increase, and a general expectation of much good prevails. Some of the members are very devoted and self-denying.

Hyde, *Oldham*, and *Stockport* are not making rapid progress, but the members are living to God, and continue firm to their principles.

Delph and *Roundthorn* rather low, but looking up, and praying for greater prosperity.

The prospects of the church at *Mossley* are very cheering. The members are increasing in number and devotedness to God, and are endeavouring to enter fully into the spirit of their duty. The congregations are large.

Our numbers throughout the district are 938 members, and 77 on trial, being an increase on the last quarter of 121 members, and 50 on trial. We look back upon the past with gratitude, and anticipate the future with confidence. Our preachers, nearly thirty in number, are active and laborious. Arrangements are made for open air services in various parts of the district, as soon as the weather will permit. We trust to have a large in-gathering of souls, and are looking and labouring for a thorough renovation of the church. May she speedily put on her beautiful garments, exert her mighty strength, and claim the world for God. Amen.

J. W.
T. S.
S. S.

WE have received, through the medium of a kind friend at Darlington, five numbers of an American publication, called THE DISCIPLE. It appears from this publication that the principles of Evangelical Reform for which we plead, are exciting considerable interest in America, and making considerable progress there. We have been very much interested

with the work indeed, and we think it but right both to give our readers some account of it, and to present them with some extracts from its contents.

THE DISCIPLE has for its mottoes the following three passages of Scripture :—

“Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple,”—*Christ*. “Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth. Come and see.”—*John*. “Ready to every good work.”—*Paul*.

In each top corner of the first page there is a brief statement of the leading principles inculcated by the publication, which are as follows :—

“Entire Consecration to Christ—Baptized of the Holy Ghost—Primitive faith and devotedness—Temperance in all things—Non-Resistance—Union of all believers, without distinction of sect or condition—Non-fellowship of Apologists for Slavery or other Sins—Ready to every good Work—Publication of the Gospel in all its branches, to all men—A spiritual Church, the living members of Christ by living faith—A Ministry Heaven-called, Heaven-qualified, Heaven-directed, and Heaven-sustained—The salvation of the Lord the one thing needful.”

The work is published periodically, but not weekly, monthly, or yearly, but as often as the publishers are supplied with matter and needful funds.

There is another peculiarity connected with the DISCIPLE: it is not sold, but sent or given to all who wish to have it, and the parties receiving it are to send back a penny, a shilling, a pound, or what they think best, towards publishing the next number.

As a sample of its contents we give the following extracts :—

THE CHURCH.

“Purity of heart and life, Christ’s spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this, and every church which so ministers, is a good one; and no matter how, when, or where it grew up; no mat-

ter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven, is that and that only in which the spirit of heaven dwells. The church whose worship ascends to God’s ear, is that and that only, where the soul ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion. If God be loved, and Jesus Christ be welcomed to the soul, and his instructions be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice, and temptation, then the true end of the church is answered. This is no other than the house of God, the gate of heaven.”

THE CHURCH OF CHRIST.

NUMEROUS as its individual members may be, the church of Christ is one body, one spiritual assemblage. Its divisions into sects, is the work of man. This division is disorganization. It is carnality. It is Anti-Christ. It is devilish. Many of the endeared members of Christ’s body, at this day, are circumstantially torn asunder, barred from social and practical union, and in a great measure lost to each other, by the cruel power of Sect. By sectarian division from each other, and sectarian connection with false professors, worldlings, and corrupt persons, their hearts have been greatly palsied, and their influence neutralized. Much of their energies and means have been given in sacrifice to the sectarian Moloch. But God is now breaking the cruel tyranny of this Man of Sin. The deliverance of his children from the sectarian Bastile, is near. The door of the horrid prison is opening. They are coming forth into the enlargement, the liberty, the joyful fellowship and glorious light which is the birthright of the sons of God.

COMING OUT OF THE PRISON.

THE Rhode Island and Quarterly Meeting of the Free-Will Baptists have just ordained a brother to the

ministry, with the understanding that he is in favour of the admission of members to the church on the simple condition of evidence of Christian character—Baptist or not Baptist. In the conference, the vote for his ordination in view of this sentiment, was eight for, and three against it. This is a triumph of Christianity over sect.

HATRED OF LIFE AND OF MAN.

A FEW weeks ago a young man in Philadelphia shot himself through the head with a pistol, in his room. He left several letters, one of which was addressed to the coroner in which he says:—

“I am not labouring under any insanity, hallucination, or aberration of mind; but am in my senses, my true reason and judgment—it is a satiety of existence—a disgust of the world—a longing for repose and contempt of man.

JOHN LEHR.”

If this young man had been educated to the doing of good to his fellow-men, he would not have come to satiety of life and contempt of man? In the former number we gave the interesting account of the Piedmontese nobleman, who on his way to drown himself was detained to communicate charity to a suffering family, and found such pleasure in the act, that he at once denounced himself as a fool, for thinking of leaving the world when happiness was to be purchased so cheaply. This incident reveals a law of our nature which none can escape, namely, that no one shall be happy who will not engage to make others so. In proportion as any man is selfish, he is miserable. His own happiness will be proportioned to that which he communicates to others. This law is immutable as the constitution of the human soul.

THE CURSE NOT CAUSELESS.

“EITHER we do not preach as we used to do, or the same preaching has not the same effect”—said a dear brother of ours, once an itinerant, unsalaried messenger of the gospel, but now *settled over* a large church in one of our cities, having bonds for a specified sufficient salary.

“Well, brother,” we replied, “let us examine this matter. Take your own case. In your early ministry,

you went out as the spirit led you—in the face of formidable obstacles, of opposition, of poverty, and to the loss of all things. You went only at what you felt to be the call of God, constrained by nothing but love to God and man. You were obliged to throw yourself entirely upon God as your only dependence, and to regard the promotion of the interests of the heavenly kingdom as your only, your abundant recompense. This kept you near to God. You lived by the faith of the Son of God. Can it be doubted, under such circumstances, that you had the spirit of the Lord upon you, ‘anointing you to preach the gospel’—as you cannot have it, in your present circumstances?”

THE FALSE AND THE TRUE.

THE prevalent religion of these times is worldliness under the name of Christianity. To cast off the delusiveness which it throws over our minds, is no easy matter. We have grown up amidst it. We have been taught to reverence it as of God, and to regard it as the way of salvation. It meets us continually, pressing its claims by the force of education, and general prevalence, with the sanctimoniousness of its professions and ceremonies, and by its excommunicatory terrors. How shall we escape the delusion? How shall we know the truth? It must be by ceasing to reverence professions and a mere nominality and form, and by “looking unto Jesus.” In the light of his example and precept, the falsity of the prevalent profession of Christianity is manifest. By that light it is seen to be darkness. We speak of it as it exists in the prominent body of the nominal church, excepting many truly Christian individuals who are mostly such as are little known to the world, humble, quiet followers of the Lord. Its spirit is the opposite of Christ’s spirit. It is of the world and not of Christ. He is humility, self-sacrifice and benevolence. He is the opposite of the world’s spirit. He is despised, hated, rejected, persecuted, and crucified by the world, because he is not of the world. But the prevalent profession of Christianity is esteemed, cherished, built up and defended by the world, because it is

of the world, and the world loves its own.

To Christ therefore we must look, to his example and his precepts. Him we must put on, though the multitude of professors put on the world. Falsity, though multitudinous, is not the less false. That error's way is crowded by millions, does not make it the way of truth. Narrow is the path of life, and few are they that find it. The humility, self-denial, benevolence, and faith of Jesus our Lord, is that way. All that is contrary to these, is the broad way to destruction. Who is ready for the scorn, the hate, the persecution, and the self-sacrifice that lie in the way from the manger to the cross—to heaven? We must cease to measure faith and duty by the standard of a false profession, as it exists in the sects generally. We must follow Christ.

THE DISCIPLE.

Or Terms of Christian-fellowship.

There is one point on which the publishers appear to be wrong, and that is "*Non-fellowship of Apologists for slavery or other sins.*" I believe that a man may hold slaves, and apologise for slavery, and yet be a sincere believer in Christ, and a true devoted friend of all mankind; and I could not, therefore, refuse to hold fellowship with a brother simply on the ground of his being an "apologist for slavery." I believe a man may be a *soldier*, and an apologist for war, and yet be a sincere believer in Christ, and a genuine lover of mankind; and I could not therefore refuse fellowship with a brother merely because he was a soldier, and an apologist for war. True Christian faith may exist in the heart some time, and it may produce a thorough change in a man's heart from selfishness to love, before it enables a man to see the bearing of Gospel principles upon existing institutions, or to understand which is the best way to promote the interests of the various classes of his fellow-men. I believe all war and all slavery to be at variance with the religion of Christ, and I could neither be a soldier, a general, a slave-holder, nor an apologist for slavery or war,

without sinning against God, and selling my eternal welfare; but I am very far from supposing that others might not be soldiers, or slave-holders, or apologists for war and slavery without guilt or condemnation. I was a sincere believer in Christ, and a lover of God and of mankind, long before I saw that it was inconsistent for a Christian to fight. And most, I imagine, even of those who *now* believe war utterly anti-christian, were sincere believers in Christ, and sincere lovers of God and of mankind, for a length of time before they saw the anti-christian nature of all war. Indeed, I have no doubt but this is the case with the peace men generally in this country. And that which might happen *here*, in reference to *war*, might happen in America in reference to *slavery*. It is a wrong principle altogether to suppose that because a thing is wrong, that therefore no person can do it or apologise for it without wilful sin,—without disrespect for the authority of God and indifference to the interests of mankind. I believe the use of intoxicating drinks to be wrong; that is, I believe that incalculable injury is done to mankind and to the interests of religion by the use of intoxicating drinks,—I believe that more injury is done to the human race and to the interests of religion by the use of intoxicating drinks than by war or slavery. But shall I therefore refuse to hold Christian fellowship with a man merely because he uses intoxicating drinks, or apologizes for their use? By no means. I believe that a man may use intoxicating drinks and be an apologist for the use of intoxicating drinks, and yet be a true Christian; a hearty believer in Christ, and a true lover both of God and man. I believe, nay I have not the slightest doubt, that a man may be a Christian and yet believe gin, rum, brandy, ale, wine, and porter to be really useful, and really necessary to the comfort and welfare of mankind. And I cannot refuse to hold fellowship with any one, unless I have reason to believe, either that he does not believe in Christ, or that he is not in heart subject to God's will. I believe that tea and coffee are bad things, and that those who buy and sell and use them are injuring themselves and their

fellow-men, and obstructing the spread of religion through the earth ; and I could no more use them or sell them, than I could make or sell in toxicating drinks, or "*Bowie knives*;" but shall I therefore make abstinence from the use and from the sale of these things a condition of Christian fellowship with me? No such thing. If a man believe in Christ, with such a faith as works by love, he is accepted of God, and received by Christ ; and if I am satisfied of the sincerity and efficacy of his faith, he ought to be received by me. He may labour under a thousand errors, both with respect to matters of truth and matters of duty ; he may think there is something truly good in tobacco, cigars, and snuff ; he may think there is something good in tea, coffee, chocolate, and cocoa ; he may think there is something good in gin, rum, and brandy, in wine, porter, and ale ; he may see nothing inconsistent with Christianity in war or slavery ; he may see nothing wrong in councils or conferences legislating for God's people ; he may see nothing wrong in people excluding persons from the church because they will not or cannot obey the laws which the council or the conference has made ; he may see nothing wrong in persecution, provided none are persecuted but those whom he may think to be in error ; he may think it quite right for people to sing all the hymns which a preacher may give out, whether the language of the hymns agrees with his views and feelings at the time or not ; he may think it right for Christians to hold slaves, to be soldiers, to act as legislators, and magistrates, tithe-collectors and tax-gatherers, and yet be a true Christian. He is only a babe in Christ, it is true, but I am not to reject him because he is only a babe. Where should I have been, if no one would have formerly received me into Christian fellowship with them because I was only a babe, and because I was, in consequence, "unskilful in the word of righteousness?" Where would the author of the Disciple have been, if no Christian would have held fellowship with him till he became a man in Christ? What would become of all the babes in Christ, if they were all to be rejected by Christians until they came to be men?

Where would the *men* be found, if all the babes were to be cast out? It is because they are babes, and have need of our guidance and help that we are bound to receive them. We are bound by the express and most solemn instructions of Christ himself, to receive the very least of those who believe in him, and we are assured, that to reject Christ's little ones is to reject Christ himself.

There is not a word in the whole New Testament to authorize us in refusing fellowship with the Apologists of slavery, of war, or of intoxicating drinks, unless we have reason to believe that the Apologists for these things are either unbelievers, or wilful transgressors of the law of God.

D. But slavery is inconsistent with the law of God.

B. I believe it is, but does every sincere believer in Christ and every lover of mankind *see* it to be so?

D. They *might* see it, if they would.

B. God is the best judge of that.

D. But there is plenty of light thrown on the subject in our day.

B. That may be, but it requires something else beside light to enable a man to see things properly. It requires *eyes*, as well as light ; and it requires many other things besides.

D. But Christians *have* eyes, and good ones too, I should suppose.

B. I believe they have, but perhaps they have not got all the scales off them yet.

D. But that is their own fault.

B. That is best known to God.

D. But the sole reason why any apologize for slavery and war is, that they are blinded by self-interest.

B. That I dare not say ; it is more than I can believe.

D. But how can it be otherwise in an age like ours?

B. It may be thus ; they may be persons who, for want of *use*, have not their senses exercised to discern,—to distinguish between,—good and evil.—Heb. v, 14. Seeing is a *habit*. However good a man's eyes may be, and however plentiful the light with which he is favoured, he will still require a good deal of practice,—a good deal of use,—before he is able to see all things properly. I should not wonder but that you yourself practise some things which are wrong, and which some people see to be

wrong, and yet you have no doubt of your own sincerity. I have no doubt, for instance, but that you are wrong in refusing to have fellowship with Apologists for slavery, and yet you are conscious that your faith in Christ and your love to God and man are both sincere. But would it be right for me to refuse fellowship with you because I consider your sentiments and practice on this subject wrong? I think not. If you are a true believer in Christ, it is my duty to receive you to fellowship with me, as Christ received you to fellowship with him. The church is not a school for such only as have *learned* every thing, but for such also as have almost every thing to *learn*. If a man has learned that Jesus of Nazareth is the Christ, the son of God, he has learned enough to entitle him to a place in Christ's church. We are not to shut him out of the church till he thoroughly understands all that Christ has taught; we are to take him in in order that he may learn. If scholars are not to be admitted into the school till they understand all that is to be understood, they may as well be shut out for ever. And the church is Christ's school, and if none are to be admitted into this school till they are fully instructed in the whole system of Christ, they may as well be refused admission altogether.

D. But would you not be answerable for all the errors and wrong practices you tolerated in the church.

B. I should be answerable for all the errors and wrong practices which I did not try to correct.

D. But which is the best way to correct them?

B. Not by shutting sincere believers in Christ, and sincere friends of God and of truth, out of the church, but by admitting them in, and holding fellowship with them, talking with them, praying with them, and showing them all sorts of kindness.

D. Could you have fellowship with erring persons without sanctioning their errors?

B. Can Christ have fellowship with erring people without sanctioning their errors?

D. Of course he may.

B. Then why may not we?

D. But you would not give up your own liberty to express your judg-

ment on these points on which you might consider your fellow-Christians to be in error?

B. Of course not: nor would I advise you to give up your liberty. Maintain your liberty, and use it as profitably as you can; but do not refuse to allow liberty to your brethren.

MILLENARIANISM;

IN A LETTER TO A FRIEND.

DEAR FRIEND,

I have read the pamphlet by Charles Fitch which you kindly lent me, and now, in compliance with your request, I write to give you my thoughts of the work, and my opinion of the Millenarian notions generally.

1. I am more convinced than ever that the Millenarians are all in error, and that their notions generally are a bundle of delusions. I have no doubt of the truth of many things to be found in their writings: I believe with the Millenarians, that Christ shall reign over all nations, that his kingdom shall break in pieces and consume all other kingdoms, that Christ shall hereafter come with his saints, that he shall raise the dead, and judge the world, and reward every man as his works shall be; but I can find no proof whatever of their *peculiar notion* respecting the *personal reign of Christ on earth for a thousand years*, and a number of other notions connected with this.

I have not time to give you my views on Charles Fitch's pamphlet at full length, nor on those other pamphlets which I have read on this subject; but I will mention a few things which I have observed in the pamphlet, and in Millenarian publications generally.

1. They frequently insist that the prophecies respecting Christ's coming and kingdom, are to be interpreted literally; that all the prophecies respecting Christ and his kingdom that have been hitherto fulfilled, have been fulfilled literally, and that the prophecies which have not been fulfilled as yet, will be literally fulfilled in their time. This is not true. The prophecies respecting Christ and his kingdom which have been fulfilled, have *not* been literally fulfilled.

led. The first prophecy that was given, namely, that the seed of the woman should bruise the serpent's head, was not literally fulfilled. The prophecy in Malachi iv. 6, "Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord, &c." was not literally fulfilled. It was fulfilled nevertheless: Elijah was sent, but not in person. *John the Baptist* was Elijah. A multitude of prophecies might be given that were never fulfilled literally, which yet have been fulfilled; but the two already mentioned, one referring to the Saviour, and the other to his great forerunner, are sufficient to show, that any theory built on the principle that prophecies respecting Christ and his kingdom, must always be fulfilled literally, is not well-founded.

2. I have also observed that while the Millenarians require others to interpret the prophecies literally, they are frequently inconsistent enough to depart from the literal interpretation themselves, when their theory appears to render it necessary. This is the case with Charles Fitch. He says he believes that the two resurrections mentioned in the 20th chapter of Revelations, will take place *literally* as there laid down, because it is the *plainly revealed Word of God*; and yet before he leaves the passage, he begins to explain this "*plainly revealed Word of God*," when it speaks of *worshipping the beast* and his *image*, and of receiving the *mark of the beast* on the *forehead* and on the *hands*, as *figuratively* as any other man could do. This "beast" he interprets to be neither beast nor man, but *the secular power*, or *any power* that attempts to control the world for its own purposes, in opposition to Christ. The "*mark of the beast*," says he, "*is evidently the lust of power*." As to the *foreheads* and *hands*, he leaves them altogether unexplained, as though they had no meaning at all, neither figurative nor literal. The great serpent, the devil, he interprets *literally* to mean the devil, but Gog and Magog, though in the same plain passage, he interprets figuratively, to mean the rest of the dead who lived not again till the thousand years were expired. The Angel, at the beginning of the passage, with

the *key* and the *great chain* he will have to be figurative, also, I imagine, but the "*Beloved city*," and the "*Camp of the Saints*," and the *fire coming down from heaven*, towards the end of the chapter, he takes to be quite literal. He believes some things in the chapter to be *literal*, because "*Thus saith the Lord*," he says, and he then adds, "The doctrine that they are *misticisms*, I believe to be one of those groundless traditions of men, by which the commandment of God is made of none effect;" and yet, though of all other things in the chapter he might say with the same truth, "*Thus saith the Lord*," he does himself regard them, and explain them as *misticisms*, adopting that very same *groundless tradition of men*, by which he says, "the commandment of God is made of none effect." I cannot help pitying men when I see them acting so inconsistently. I cannot help regarding such writers as under some kind of infatuation; and I cannot help regarding a theory which requires such flagrant inconsistencies in its advocates, as a delusion. And yet I find this flagrant inconsistency in every millenarian writer that I have read; and it seems evident to me, that without recourse to such inconsistencies, the millenarian notions cannot be maintained.

This inconsistency is manifest, I believe, in all Charles Fitch's interpretations. It is manifest in his interpretation of Malachi iv. 1. Speaking of the way in which Christ shall dispose of the wicked at the time of his coming, he says, "I believe, with Malachi, the prophet, that the day will then have come, that shall burn as an oven, and the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch." "I can have *no fellowship*," says he, "with *any* interpretation of Scripture that can make *such* a declaration, enforced with a '*Thus saith the Lord*,' to be a mere figure." And yet, this passage is part of the very same prophecy in which God says he will send *Elijah*, and which Christ himself interprets as a mere figure, and which Christ declares to have been fulfilled in the coming of John the

Baptist, who neither *was* Elijah, nor was *called* Elijah, but quite another person, only coming "in the spirit and power of Elijah." Will Charles Fitch then refuse all fellowship with the interpretation put on the passage by Christ? Will he charge Christ with interpreting the prophecies on "one of those groundless traditions of men, by which the commandment of God is made of none effect?" I shall not do so. I would have fellowship with Christ both in his interpretation of Scripture and in all other things; and I hope never to denounce a principle as a "*groundless tradition of men*," which has been sanctioned by the Redeemer himself. He quotes from Isaiah xxxiii. 12, "The *people* shall be as the burning of lime, as thorns cut up shall they be burned in the fire:" and says, he believes that the passage will be fulfilled literally; but the 11th v. "Ye shall *conceive chaff*, ye shall *bring forth stubble*; your *breath*, as fire, shall *devour you*:" which forms part of the same sentence, and describes part of the same event, he is careful to omit, as if conscious that it would go terribly against his principle of literal interpretation.

3. I have observed further, that the Millenarians, in their selection of passages from the prophecies, are not careful to exhibit the true sense of the passages. They frequently give a few words or phrases, without the slightest regard to the context. They seem to pay little regard to the *occasions* on which predictions were delivered, or to the events in reference to which the Holy Spirit uttered them. They frequently apply to events yet to come, predictions which referred manifestly to events long since past. There is an example in the passage quoted from *Malachi* by C. Fitch. *Malachi*, in chapters 3 and 4, is speaking of the coming of Christ; but both the prophecies themselves, and the interpretation given of part of them by Christ, show that it is the *first* coming of Christ of which the Holy Ghost is there speaking. In chap. iii. v. 1., the Lord saith: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple," &c. The prophet then describes the trying and

terrible events which shall attend the Saviour's coming; and then adds, in chap. iv. v. 6, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." I say that both these prophecies themselves, and the interpretation given of a portion of them by Christ, prove that the coming referred to by *Malachi* is the *first* coming of Christ; and yet C. Fitch, without a word of explanation or apology, takes portions of this prophecy and applies them to the *second*,—to a yet *future*,—coming of Christ. And this is the way in which the Millenarians misapply the prophecies almost constantly.

Charles Fitch professes to have found in every one of the prophets, a prophecy respecting the destruction of the wicked at the second coming of Christ, and the passages, or pieces of passages which he gives, are so selected, and so cut off from their contexts, and so arranged and strung together, that careless and credulous readers, who do not examine the passages as they stand in the Scriptures, and who are influenced more by the *sound* of words than by the *sense*, may easily be puzzled by the pamphlet, and even led into the belief that there is some truth in it; and yet, upon examination of the passages quoted, I cannot find one in the whole lot that has any relation to the subject to which they are applied. I would not judge C. Fitch, but it certainly seems strange to me how any man of pure intentions and sound understanding could treat the writings of the prophets so unfairly as he has treated them. C. Fitch quotes a number of passages from the Psalms, from Job, and from Moses, on the same subject; but the same remarks which I have made on his quotations from the prophets are applicable to his quotations from Scripture generally. I can see nothing in his quotations but childishness or rashness.

Again, the prophecies which Millenarians quote are frequently in direct contradiction to each other. He quotes Isa. xxxiii. 12, to prove that the wicked

ed shall all be burned up in the *fire*, and then he quotes Jer. xxv. 31, 32, 33, in which it is said that the wicked shall be given to the *sword*, and that they shall be dung upon the ground. He quotes Haggai, who says, "I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, *every one by the sword of his brother*:" and then he quotes Zechariah, who says, "*This shall be the plague wherewith I will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths*:" and yet he contends that all these contradictory prophecies shall be literally fulfilled by one and the same event.

Prophecies are quoted by C. Fitch as referring to the universal destruction of the wicked after the second coming of Christ, which have the most manifest and express reference to the destruction of wicked Israelites only, at a period long before the *first* coming of Christ. I will give an example from page 21. Hosea, in chap. 4, and v. 3 says, "Hear the word of the Lord, *ye children of Israel*: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the *land*. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. *Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven*: yea, the fishes of the sea also shall be taken away." The last part of this prophecy C. Fitch applies to the destruction of all the wicked of all ages by fire, after the *second* coming of Christ, though the preceding parts of the passage (which he leaves unquoted) expressly apply it to the wicked Israelites alone, and to the land in which they lived.

The way in which Charles Fitch mangles, and wrests, and misapplies the prophecies is truly awful. If I had not taken the trouble to examine the prophecies which he professes to quote, I could not have believed it

possible for a person who professes to be a follower of Christ, to have been guilty of such palpable, and reckless injustice towards the oracles of God.

5. I find in the Millenarian writings a great deal of what appears to me very unfair dealing, in the form of *criticisms* on passages of Scripture. To prove that the righteous shall rise a thousand years before the wicked, he quotes Rev. xx. 4, 5, and says, "I believe these things because *'Thus saith the Lord, in the twentieth chapter of Revelations*,'" and yet on the very same principle he ought to believe that the bottomless pit hath a door, that the door hath a *key*, that the key is kept in heaven by an angel, that the devil will be bound in the bottomless pit by a great chain, that the chain is for the present kept in heaven, that an angel shall come from heaven with the *key* and *great chain*, and literally lay hold on the serpent, the Devil, and bind him, and cast him into the bottomless pit; that there is, or that there will be sometime, somewhere in the earth, a *beast* that men will worship, that men will receive the *mark* or the *shape* of the beast on their foreheads and in their hands; that the beast, and some false prophet, and *death*, and *hell* shall be cast into a lake of fire; that a great city, the holy Jerusalem, with a wall great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of Israel,—a city fifteen hundred miles in length, fifteen hundred miles in breadth, and, stranger still, fifteen hundred miles in height, whose walls shall be of jasper, and the city itself pure gold, like unto clear glass, shall some day come down literally from God out of heaven. I can place no confidence in writers who can indulge in such criticisms; I can feel no respect for the theories of such men.

Having quoted his principal proof from Revelations, 20th chapter, he comes to John's Gospel, and says, "I believe that the doctrine of a first and second resurrection [and those a thousand years apart], was taught by Christ, in John v. 28, 29, 'Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good

unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” And how does he contrive to find those two far distant resurrections here, think you? You shall hear. “I find,” says he, “on examination, that the Greek preposition, *eis*, which is twice translated, *unto*, might with equal propriety have been translated *at*, and the passage would have been plain, fully harmonizing with the twentieth chapter of Revelations. I believe, therefore, that Christ meant to teach, that all who are in their graves shall be raised; those who have done good *at* the resurrection of life—those who have done evil, *at* the resurrection of damnation.” This criticism appears to me to be forced and unnatural beyond measure. It is, in my view, utterly unwarrantable, and without the least shadow of reason. 1. The common meaning of *eis*, is *to*, *unto*, or *into*, and by one of these words it should be always translated, unless there be some manifest necessity to translate it by some other word. 2. There is *no* necessity to translate it by any other word here; the passage makes plain, good sense, and has a solemn and most important meaning as translated in the common version. 3. It seems unreasonable to suppose that Christ, in addressing a number of persons whom he was seeking to awaken and convert to God, by a discourse on judgment, and on future rewards and punishments, would, instead of setting forth the different *portions* to which the good and the bad should rise, speak to them *merely* of the different *times* at which they should rise. 4. It seems unreasonable to pretend to explain, by a *dark* passage, from a chapter and a book full of mystery and doubtfulness, a passage which is already *plain*; which has a rational, a clear, and an important meaning of itself, without any explanation. The proper plan is to explain the mysterious by the plain, and not the plain by the mysterious.

A number of passages are quoted by C. Fitch, to prove that the righteous shall live for a thousand years on the earth after the first resurrection, but not one of those passages appears to me to prove any such thing. The most striking pas-

sage which he quotes on this subject is, 2 Peter iii. 13.—“Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;” but even this passage, supposing it to be understood literally, does not prove the point it is brought forward to prove. 1. It says nothing of a *thousand years*; it speaks of the new heavens and new earth in such a way, as to lead us to regard them as the permanent and eternal dwelling-place of the righteous. 2. Hence the Apostle promises nothing beyond the new heavens and the new earth; he holds out the new heavens and the new earth, not as a *thousand years’ introduction* to some other state of blessedness, or as a *part* of our future blessedness, but as the whole of our future portion, as the sole object of our hope for ever. 3. I see no reason to suppose that by new heavens and a new earth is meant any thing more than simply another home and dwelling-place, differing from our present habitation in this, that whereas in our present habitation we are mixed up with sin and sorrow, we shall, in our future habitation, have nothing around us, or within us, but purity and joy. 4. Our future dwelling-place is sometimes called a city, a house, a building, a house with many mansions, an inheritance, an inheritance incorruptible, heaven, or a place lifted up on high, a third heaven, but it would be unreasonable to conclude from these expressions that our future dwelling place will be just such things as are known by those names on earth. The idea conveyed by those expressions to *my* mind is simply this; “You shall have a home, a better home than your present one, a dwelling place of everlasting joy.” 5. Our future blessedness is frequently called *life*, *eternal life*, *rest*, *glory*, *power*, *riches*, &c. But many of those expressions are manifestly figurative, and warrant us in regarding as figurative the expression respecting “new heavens and a new earth.” 6. C Fitch quotes Isa. lxxv. 17, as the promise referred to by Peter; “For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind:” but it is manifest from the whole

chapter, that the words are used by Isaiah figuratively. Even the very first words with which they are connected, "The former shall not be remembered, nor come into mind," can only be understood figuratively. Besides, in the very next verse the prophet himself refers the prophecy to *Jerusalem*. "Be ye glad and rejoice in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." Again, in the new heavens and the new earth foretold by the prophet, *sinners* were to dwell, people were to *die*, houses were to be built, vineyards were to be planted. In short, it is plain 1. That the new heavens and new earth foretold in Isa. lxx. 17, were not the new heavens and new earth for which the Millenarians look for. 2. It is plain that the phrase "New heavens and new earth" is used by the prophet figuratively. 3. It is this figurative promise of Isaiah's that Peter quotes, and there appears to me to be every reason to believe that Peter employs the words as figuratively as the prophet from whom he quotes them does. Neither Peter therefore nor Isaiah gives any encouragement to the notion contended for by C. Fitch; the notion of a thousand years' residence of the saints on earth after their resurrection from the dead. The other passages quoted in proof of this notion have still less of the appearance of proof about them. Isaiah lxxvi. expressly and most manifestly refers to the Jews. Luke i. 30-33. and Isaiah ix. 6, 7 predict the reign of Christ, we grant, nor do we question Christ's kingship or reign; but neither of the passages says that Christ shall reign on earth in person, or that his reign shall not take place till after the resurrection of the dead.

It is true that Daniel foretells that the saints of the Most High shall take the kingdom, and possess the kingdom, even for ever and ever; and that the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; but it is equally certain that Daniel's words may mean something very different from what *worldly* minds would suppose them to mean. It seems manifest too, from

the whole tenour of the New Testament, and from the whole character of the Christian religion, that Christians cannot take or possess any such rule, or dominion, or greatness, or power, as are possessed by the kings of the earth. The greatness of Christians is their humility, condescension, love; their power is the influence of truth, of a holy example, and of prayer; *their* kingdom is not of this world; they are forbidden to be called lords or masters; they are all brethren. Besides, the saints *cannot* have any *literal* dominion or rule in the new earth during the thousand years. They cannot rule over each other; they will want no rulers; and they cannot rule over the wicked, for there will be no wicked people there. The wicked will not rise, according to the Millenarians, till after the thousand years are past; and Peter himself says, that in the new earth, *righteousness* or the *righteous people* only shall dwell. It is, besides, contended by the Millenarians, that nothing that defileth, no bad man, shall have a place in the thousand years' Kingdom of Christ. It is plain, then, that Daniel refers to the acquisition and possession of power, and rule, and dominion of some *other* kind than that which is possessed by worldly rulers; to the possession of some nobler, holier, heavenlier kind of power and rule. And why may we not believe him to have referred to that moral influence which the early Christians gained over men and kingdoms by the power of truth, by the force of piety and love, and which Christians still possess, to a great extent, over their fellow-men. It is a fact that the early Christians *did* obtain the dominion and the greatness of the kingdom, and it is also a fact, that Christians now possess the power and the dominion over the nations. The *name* of Christ is revered throughout all the most powerful empires of the world, and the mightiest governments on earth would shake themselves to pieces if they were openly to proclaim war against the religion of Christ. If Christians were more faithful, they would possess still greater power; and if they were to carry out their principles fully, there would scarce-

ly be the semblance of power left on earth but what would be in the possession of the saints. And, strange enough, the less Christians have to do with the *forms* of power, the more do they possess of the substance. The farther they keep from worldly politics, the more thoroughly do they rule the world. Their power increases according to their apparent weakness; their greatness according to their condescension; their command of wealth, according to their contempt of wealth; their dominion, according to their meekness, their self-denial, their self-annihilation, their unreserved and absolute subjection to the spirit of universal, humble, disinterested, unresisting love.

It is not intended then that Christians shall take possession of the kingdoms of the world in their *present forms*; or that they shall possess such power, and dominion, and greatness as earthly rulers possess in the present state of society. All such rule, and authority, and power as exist at present, are to be put down. 1 Cor. xv. 24. The present kingdoms of the world are all to be broken in pieces and consumed. They are not to change their masters and retain their present character and forms; their character and form are to be utterly changed. The rule of *force* is to come to a close, and the rule of *truth* and *love* is to take its place. Christ is to reign: not the body of Christ, but the spirit of Christ, diffused through his people. Christ is to reign, but not under the forms of worldly empire, not by means of fleets and armies, nor of sword and spear, but under the delightful, peaceful, loving form of an enlightened, regenerated, heavenly, universal brotherhood. The sword is to be beaten into a plough-share, the spear into a pruning-hook, violence is to cease, and the sound of lord or master is to be heard no more, except in relation to Christ and God.

It is a great mistake to suppose that Christians cannot reign without armies, navies, laws, prisons, policemen, palaces, thrones, sceptres, courts, crowns, or robes. It is a great mistake to suppose that the greatest power is force, coercion, violence, physical power. The greatest power is that of truth and love. The

power of earthly governments is weakness compared with this. Look at that little child upon its mother's lap; it has no physical power; and yet its innocence, its helplessness, its absolute dependence, gives it a power over its mother, and even over a stranger, which nothing else could give it. It has power over the heart; and it rules its mother, and controls her movements more absolutely and more constantly, than the Emperor of Russia can rule and control his humblest slave. Even the savage himself, the warrior savage, who has slaughtered fierce and powerful enemies without a relenting feeling, is vanquished and disarmed when he stands to look upon a helpless, innocent babe. To harm a little child is the last deed to which the powers of hell can impel a man: so powerful are helplessness and innocence. And we become mighty, in proportion as we are converted and become as little children: the greatest in Christ's kingdom is he that most thoroughly receives the kingdom of God as a little child. The disciples had at one time a dispute among themselves, as to who was to be greatest in the kingdom of heaven; and "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii. 1, 4.

The notion that Christ is to mix himself up with the rude and beggarly elements and forms of earthly governments, or that he designs to afflict or degrade his people by employing them in the coercive control of each other, or of their fellow-men, is a *carnal* notion, it is the error of the ancient Jews. And as the princes of this world despised and rejected the Prince of Life when he came of old, because he appeared not like one of them, so is there a danger lest Christ's own people should despise him and reject him again, because he comes not in forms of outward splendour, but approaches in spirit only, in the persons, or in the hearts and lives of his people. I fear I see in some of our millenarian authors

and advocates, the signs of that disposition which formerly despised and rejected the Saviour. There appears to be a powerful leaning in many towards outward and visible grandeur, and a suspicious longing for a carnal possession of the earth. There appears to be a determination in many to believe, that because Christ has not yet come with outward observation, he has not yet come at all in his kingdom. Yea, many contend, that so far is Christ from reigning over the nations at present, that the devil, the prince of darkness, is still their undivided ruler. They will not believe that satan's head is bruised, that the prince of this world is cast out, because they do not see the earthly paradise restored. They even contend that so far is Christ at present from gaining ground on earth, and from transferring the power, the kingdom, and the greatness of the kingdom to his people, that truth and godliness are losing ground, and that crime is increasing and strengthening its dominion. The sword of the spirit, the armour of righteousness, yea, the whole armour of God appears to them to be mighty no longer: the strongholds of the devil begin to be regarded as impregnable; and as the ancient Jews hoped that the Messiah would come in regal form and deliver them from their outward enemies by military power, so now the last hope of multitudes is in a somewhat similar appearance,—in the personal, outward, visible appearance of the Saviour, destroying the unholy from the earth, and bestowing the riches and the glory and the power of all earthly kingdoms on themselves. And as the poor deluded followers of the Saviour sorrowed as those who had lost all hope, when the Saviour died without restoring the kingdom to Israel, so it is to be feared, that many of those who look for his personal, his visible reign on earth, and for the literal possession of kingdoms, thrones, greatness and dominion, will be disappointed and afflicted in like manner. Nevertheless, as the ancient disciples of Christ obtained, after a season, correcter views of his kingdom, and were “begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth

not away, reserved in *heaven* for them,” so do I hope that the repeated failure of millenarian prophecies and millenarian hopes will at length bring the truly pious millenarians to better views of Christ's kingdom, and of the blessedness which he designs to bestow upon his people.

But I must return to the passages quoted by C. Fitch to prove that after the resurrection of the righteous the saints shall live and reign a thousand years on a new earth. He quotes Psal. xxxvii. v. 29, “The righteous shall inherit the *land*, and dwell therein for ever.” “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.” But to apply these and other similar promises in the Old Testament, to a dispensation which is to follow the resurrection of the dead, appears to me altogether unwarrantable. The whole tenour of the 37th Psalm shows, that the Psalmist is therein speaking of what God would do for pious Israelites *then*, and not what he would do for the righteous generally after the resurrection of the just. The land of which the Psalmist speaks, is the Land of Canaan, a land in which the wicked were dwelling, v. 32, in which the righteous should die, v. 37, a land which might be visited by famine, v. 19, &c. &c., but in the land which millenarians are looking for there is to be neither wickedness, nor famine, nor death.

He quotes Matthew, chapter v., “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth,” &c. But there is nothing here about a *new* earth, nor is there any thing about a thousand years. “But can it be said that the poor in spirit possess the kingdom of God now?” Certainly; “the kingdom of God is within them;” it consists in “righteousness, peace, and joy in the Holy Ghost.” “But do the meek now inherit the earth?” Undoubtedly. There is nothing good in the earth of an earthly kind, but food and raiment; and these are guaranteed to the meek by the promise of Christ. “Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on,—but seek ye first the king-

dom of God and his righteousness, and all these things shall be added unto you." Matt. v. The meek, the inoffensive, the loving, the nonresisting are also most secure. They that take the sword perish with the sword; but in times of war and bloodshed the meek are wonderfully preserved. In short, there is not a single passage quoted by C. Fitch, which furnishes the slightest proof of the millenarian views. I find nothing in his arguments but forced and unnatural criticisms, and mutilations, wrestings, and misapplications of the sacred writings.

As to C. Fitch's confident declaration that Christ will come personally to destroy the wicked, to burn up the world, and to commence a personal reign on earth next year, I think it exceedingly blameable. After so many confident declarations of a similar kind have failed, and covered their authors with shame, it seems mysterious, unaccountable, that men should repeat such declarations. And as to the calculations on which this declaration is grounded, they are unsatisfactory beyond measure. The idea that the power of the pope commenced in the year 538, with the decree of Justinian, and that the power of the popedom and its dominion were taken away when Berthier, the commander of the French army, took a certain pope and carried him captive into France, is forced and fanciful altogether. Besides, at the time that the power, which he interprets to be the power of the popedom, was to end, the kingdom and the dominion, and the greatness of the kingdom under the whole heaven were to be given to the people of the saints of the most high," and yet C. Fitch does not think that any such transfer of the kingdom and the dominion was made to the saints at the time that Berthier carried the pope away captive. In short, the calculations are a most careless and shameless jumble. In fact, I have been tempted to doubt whether the work which I am reviewing is the production of a sincere believer in the millenium. It looks like another Book of Mormon, a mere romance; a work written in play, and published as an experiment upon the credulity of professing Christians. And yet C. Fitch is a

minister of the Gospel, and when he writes on practical matters, he seems to be both sincere and somewhat intelligent. And his work appears to be in high repute among the Millenarians of America, and to have been adopted and published as one of their standard works. How can it be? I am almost lost in it. I can account for the composition of such a book by a well-meaning and somewhat intelligent man, on no other ground than this, that the Millenarian notions are infatuating, that they so dazzle and blind the minds of those who entertain them, as altogether to disable their judgments.

There are a few other points to which I would direct your attention. In Daniel viii. and x. there is mention made of a goat that had a horn which waxed great even to the host of heaven; and that cast down some of the host and of the stars to the ground, and stamped on them. Yea, he magnified himself against the prince of the host. In Rev. xii. 4. there is mention of a dragon whose tail drew the *third part* of the stars of heaven, and cast them down to the earth. Both these passages speak as plainly of the stars being cast down, if not of the sun itself being darkened, as the xxiv. chap. of Matt. and 29th verse; and there is quite as much reason for believing the passage in Matt. xxiv. to be figurative as the other two: and yet, while the Millenarians give a figurative interpretation to the two former passages, they seem to regard the man with horror, they go so far as to seem to call in question the piety of a person, who ventures to give the passage in Matt. xxiv. a figurative interpretation.

Again, the Millenarians say that when John the Baptist and Jesus Christ said, "Repent, for the kingdom of heaven is at hand," they referred to the personal reign of Christ which is to take place after the resurrection of the just; to a kingdom that has not taken place yet. Though the kingdom of heaven was at hand nearly two thousand years ago, it has not come, according to the Millenarians, to this very hour. The means by which they attempt to get over this difficulty, and other similar difficulties, appears to me exceedingly discreditable. They

quote Peter's words, "One day is with the Lord as a thousand years, and a thousand years as one day." Such criticisms upset the foundations of common sense, and tend to throw uncertainty over all things. There were both wisdom and piety in the use which Peter made of the words "One day is with the Lord as a thousand years, and a thousand years as one day;" but in the use made of them by C. Fitch, and other similar writers, there appears to be neither the one nor the other. If John and Christ, when they said "the kingdom of heaven is *at hand*," spoke of something that was nearly two thousand years off, it seems most plain to me, that they either did not understand what they were saying, or that they purposely deceived their hearers. The kingdom of heaven is *at hand*, and the kingdom of heaven is *eighteen hundred years distant*, could never, in human language, mean the same thing. You shall hear a little of C. Fitch's reasoning on this subject, and form your judgment of its character for yourself. "In six days," says he, "God completed the creation, and rested the seventh, and said to the Israelites, 'ye shall keep my Sabbaths, for they are a *sign* unto you.' Each of these days I believe to be a sign," says he, "of a thousand years." But what kind of reasoning is this? It was the *Sabbaths* that God said should be a *sign*; what authority have you to conclude that *every* day was a sign? Is this the way to argue on such momentous matters? The *Sabbaths* were for a sign, but why suppose them to be a sign of a *thousand years*? Had he the slightest ground in the world for such a supposition? Not the least. I should have quite as good reason for reckoning that the kingdom of Christ will continue on the earth as many thousands of years, as the Jews had Sabbaths during a year, or during the whole of their residence in Canaan? Yet this is the way in which C. Fitch trifles with these solemn matters. We think there is no difficulty in proving that what Moses meant when he said the Sabbaths should be for a *sign* to the Israelites, was something quite different from what C. Fitch supposes. The feast of the *Passover* was to be for a *sign*. "Thou shalt show thy

son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt: and it shall be for a *sign*," &c., Exod. xiii. 9, that is, manifestly, for a sign or memorial to all generations of *God's great goodness in delivering their fathers out of Egypt*. So with Exodus, xxxi. 13, 17, "My Sabbaths ye shall keep: for it is a sign between me and you throughout your generations;—it is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and rested on the seventh day." How could C. Fitch so grossly misunderstand this matter? How could he help perceiving, if he looked at the passages at all, that as the Passover feast was a sign or remembrance of the deliverance out of Egypt, so the Sabbath was a sign or remembrancer in the same manner of the creation of the heavens and the earth?

But hearken to C. Fitch a little farther: "Each of these days,"—not the Sabbath, mark you, the only day spoken of as a sign in the passage quoted by him,—"*Each of these days*," says he, "I believe to be a sign of a thousand years, and that God will be six thousand years in completing his new creation in Christ Jesus, and that the seventh thousand years will be the rest that remaineth for the people of God." I would observe, 1. That this, to say the least, is mere fancy. 2. The "rest that remaineth for the people of God" is represented by the writer of the Epistle to the Hebrews as having begun ages ago, even in his own days, and he accordingly says, Heb. iv. 3, "For we which have believed *do enter into rest*."

But hear C. Fitch again: "We know," says he, "that Christ was in the world during the *fifth* thousand years. Accordingly we hear him say, 'I cast out devils, and I do cures, to-day and to-morrow, and the third day I shall be perfected.' That is," says C. Fitch, "I convert sinners and fit them for heaven *this thousand years* and the *next thousand years*, and at the commencement of the third thousand years from this time I shall be perfected in my kingdom. Now, as a thousand years was with Christ as one day, he could say 'the kingdom of heaven is *at hand*,' with the

same consistency that we could say, on the last day but one of the week, the *Sabbath is at hand*." Whether a theory that requires for its support such reasoning as this can be true, judge ye. On those passages of C. Fitch I would make the following observations, 1. Though it be said that one day is with the Lord as a thousand years, it is never said that *one day*, in the language employed by Christ, is used to signify a thousand years. 2. The word day is certainly used by Christ figuratively on some occasions, as when he says, "I must work the works of him that sent me while it is day," &c., as well as when he said, "I do cures to-day and to-morrow," &c. But there is not the slightest proof that he ever used the word day to mean a thousand years, or any such thing as a thousand years. There is just as much reason to believe that when Christ said he should be three days and three nights in the bowels of the earth, and rise again the third day, that he meant he should continue in the grave three thousand years, as to believe that he meant three thousand years by three days in the passage quoted by C. Fitch. 3. Nor is there the slightest reason for supposing that when Christ spake of doing cures and casting out devils, that he meant anything else than his daily work of curing the sick and casting out devils. But it is common with C. Fitch, while he interprets figurative portions of Scripture literally, to interpret literal portions of Scripture figuratively. 4. There is sufficient proof in the passage in question itself, that Christ did not refer to a two thousand years work of saving souls, and to a thousand years rest in his kingdom afterwards. There is proof in the passage that the Redeemer, in the words quoted by C. Fitch, referred to his every day work, and to that *death* by which he should be perfected at Jerusalem. The whole passage is as follows; Luke xiii. 31 to 35. "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must

walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" The whole passage shows that Christ, in the words which he spake, had reference to a temporary continuance of his daily labours, and of his approaching death at Jerusalem. I say again, I cannot comprehend how C. Fitch could misunderstand such a plain passage. 5. The writer of the Epistle to the Hebrews, chap. ii. 9, 10, expressly teaches us that Christ was perfected by suffering; by the suffering of death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. ii. 9, 10. The common interpretation of the passage is perfectly natural, but the interpretation put on it by C. Fitch is unnatural beyond measure. Every thing is against the interpretation of C. Fitch.

C. Fitch's interpretation of the account of the two witnesses in Rev. xi. 3, &c., is as unaccountable as anything in his whole book. It does, in fact, when attentively considered, appear to *surpass* in strangeness all the other strange things which he has written. I will just give you the account of the two witnesses as given in Rev. xi. 3 to 12. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the

earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Such is the passage.

Here is the interpretation of C. Fitch:—"I am aware that the slaying of the two witnesses is regarded by many as an event yet future; but I cannot avoid receiving the plain declaration, in Rev. xi. 3, 4, that the two witnesses are the two olive trees and the two candlesticks standing before the God of the whole earth; nor the declaration, in the fourth chapter of Zechariah, that these olive trees and candlesticks are the *word of the Lord*, &c., and consequently must have been the *Scriptures of the Old and New Testament*. These witnesses of God were to prophesy a thousand two hundred and threescore days, clothed in sackcloth, and in the end of their testimony were to be slain, and remain unburied three years and a half, and then be caught up to heaven. They began their testimony in sackcloth, as I fully believe, when they were taken from the people by the Pope, whose power commenced in 538, and their 1260 years would then terminate with the papal supremacy in 1798. I believe that at that time they were cast out and burned in the streets of France, which spiritually was called Sodom

and Egypt, for its lust and infidelity, when that nation abrogated marriage, and declared there was no God, and that death was an eternal sleep; and that after about three years and a half from these events, they have been caught up and circulated all over the earth, and printed in many languages, as never before; which events I cannot but regard as a striking fulfilment of these predictions."

Now just look at this matter. The two witnesses are the Old and New Testaments, he says: the Old and New Testaments then, besides prophesying clothed in sackcloth, are sometimes *hurt* by men, and send *forth fire out of their mouth*, and *devour their enemies*. They have power to *shut heaven*, that it *rain not*; and they have *power over waters to turn them to blood*. They are still liable to be *killed themselves*, &c. Yes, all this is interpreted of the Old and New Testaments. It is monstrous: it is extravagant beyond all bounds. "But does he not prove his notion from Zechariah iv. 6?" We answer, No: he proves nothing of the kind. 1. Suppose the two witnesses to be two olive trees, and the two candlesticks standing before God, it does not follow that the two witnesses are the *same* two olive trees and candlesticks seen by Zechariah. 2. Zechariah does not say that the two olive trees and two candlesticks were the *word of the Lord*. That which he says is the word of the Lord is the following sentence: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." 3. Zechariah does not say that even this sentence is the *word of the Lord* generally; but, "the word of the Lord to Zerubbabel." The words of the prophet are these: "*This*," not *these*, "*This* is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of Hosts." 4. The Old and New Testaments are not called the Word of the Lord in scripture; so that though the olive trees, &c. *had* been the Word of the Lord, it would not have followed that they would have been the Old and New Testaments. 5. And, lastly, There was no *New Testament* in existence when Zechariah had his vision, nor was the *Old Testament* complete; and even when the Reve-

lations were written, there was no such book as the New Testament in existence; a *part* of the New Testament, so called, is that very book, the book of Revelations, which was then unwritten. I say again, I will not judge C. Fitch, but there certainly does appear to me to be something worse than carelessness and ignorance about his interpretations and applications of Scripture. His work cannot be a forgery, or else I should certainly feel inclined to believe that it had been written by an enemy of religion.

I have nearly done, I hope, and yet I must notice one or two passages more. C. Fitch, along with other Millenarians, contends that in Matt. xxiv. Christ speaks not only of the destruction of Jerusalem, but of the end of the world, and of his coming to raise his people from the dead, and establish the thousand years' personal reign on earth." In opposition to this interpretation of the chapter, we quote the 34th verse: "Verily I say unto you, this generation shall not pass away, till all these things shall be fulfilled." Harken to C. F.'s interpretation of this verse. "This is the meaning of the text, 'The generation of my spiritual seed shall not pass away *from the earth*, till all these things be fulfilled.'" That is, there shall never cease to be good men on earth, until all these things shall be fulfilled. He who can believe Christ to have used words in a sense so different from their common signification, may believe almost any thing respecting Christ. Others say that the word translated *generation* means a *period of time*, and not a *generation of men*; but if it did, it would still mean no more than the length of time generally allotted to a generation of men upon earth. But some profess to think that it may mean the *whole Christian dispensation*. But they have no reason for so thinking. The word is never used in that sense in any other place, and to coin *new* meanings for words, because passages of Scripture happen to cross our notions, does not look well. The meaning is manifestly the same as if he had said, "There be some standing here that shall not taste of death till all these things be fulfilled." The context also requires this interpretation.

In Matt. xvi. 28, Christ says, "There be some standing here that shall not taste of death, till they see the Son of Man coming in his kingdom." The expression, "There be some standing here that shall not taste of death," appears to me plainly to mean the same as the expression, "This generation shall not pass away." How do the Millenarians, think you, interpret *this* plain passage? How do they attempt to reconcile it with their doctrine that Christ has *not yet* come in his kingdom? They apply it to his transfiguration. "Six days after," says C. Fitch, "they saw him transfigured on the mount, and there beheld *the glory* in which he shall appear at his second coming." But, 1. To see the *glory* in which he shall come, and to see him *coming* in his kingdom, are two very different things. But, 2. They did *not* see the glory in which he shall come, when he comes to raise the dead. When he comes to raise the dead, he shall come "in the *glory of his Father*, and *all the holy angels with him*." Matt. xvi. 27; Matt. xxv. 31. He shall then be revealed from heaven with his mighty angels in flaming fire, and shall sit upon the throne of his glory. 2 Thess. i. 7, 8; Matt. xxv. 31. But the three disciples did not see any such glory as this at the transfiguration. They saw no throne, no flaming fire, no angels, no peculiar glory of the Father. They saw a *bright cloud*, and they saw the Saviour and his raiment transfigured, and they saw,—not all the holy angels, but—Moses and Elijah only, that was all. 3. To represent the Redeemer as saying, when speaking of a thing which is to take place in six days, "there be some standing here who shall not taste of death till they see" it; does no honour to the Redeemer. The phrase was proper enough, supposing it to refer to an event thirty or forty years distant, but supposing it to refer to what was to take place in six days, it was not proper. The Millenarian interpretation of these and similar passages is a forced, an unnatural interpretation altogether. But I must draw my letter to a close. What I have said will satisfy you, I have no doubt, that you have no need to pay much regard to C. Fitch's calcula-

tion that the present dispensation will come to an end in 1843. I have said enough to satisfy you, I believe, that all is not sound argument that may at first sight look like it. I have said sufficient to satisfy you that Millenarian publications ought to be read with great suspicion, and that you ought not to place the slightest reliance on their quotations and interpretations of Scripture, until you have carefully examined the passages which they profess to quote and to interpret for yourselves at large. I repeat what I said at the commencement of this letter; that since reading C. Fitch's publication, and carefully weighing its arguments, I am more convinced than ever that the Millenarian notions are delusions, groundless fancies. And I may add, that since you lent me C. Fitch's pamphlet, I have looked over some other works in favour of Millenarianism, but I have found nothing in any of them to alter my belief that the Millenarian theory is a false, a groundless one. I have looked over the essays of Abdiel, or of J. W. Brooks, vicar of Clarebro', &c. but I find in them much of the same kind of false reasoning which abounds so awfully in C. Fitch. I can find in J. W. Brooks nothing convincing, nothing that *ought* to convince; the whole book is a building on the sand, an illusion, a baseless, unsubstantial vision.

I am very sorry that so many well-meaning, and truly good men should have been led to embrace the Millenarian theory; I am still more sorry that they take up so much time in thinking, and talking, and writing about it; and I am most of all sorry that some of them should seem to be impatient and intolerant towards those who cannot see any truth or loveliness in the theory. I am sorry that good men do not confine their attention more exclusively to practical matters; to the doctrines on which the Saviour and his Apostles laid such stress. I am the more sorry, because I believe that some of the Millenarian notions are calculated to exert a very hurtful influence on the minds of such as believe them. The notion that the preaching of the Gospel, the exhibition of a good example, and the use of other similar

means, backed by the spiritual co-operation of the Saviour, are not sufficient to secure the universal prevalence of the religion of the Gospel, can hardly fail to have a mischievous influence. It *has* had a mischievous influence on some, both preachers and churches, and it is calculated to have a mischievous influence on all.

Still, I believe, that among those who hold Millenarian notions are some of the best men living. There is proof sufficient that men *may* hold Millenarian notions, and yet be loving, laborious, self-denying, liberal, and forbearing. And I had a thousand times rather have such Millenarians as some of the Plymouth Brethren (so called) are, than such Anti-millenarians as abound in many of the sects. Still I had rather have the wheat without the chaff, the gold without the dross, the precious without the vile, if such happiness might be granted to man on earth.

I have no objection to Christ's personal appearance myself; I should be glad to see him. I *long* to see him. I love him above all the dear objects that surround me. No thoughts are so sweet to me as the thoughts of Jesus. The thought, the hope of one day seeing him is one of the greatest comforts of my life. Not long ago I thought I saw him in my dream, and the delight, the rapture that I felt was such as cannot be described. The reason, therefore, why I do not receive the Millenarian view is not that I do not love Christ's appearing, it is because I believe that the Millenarian view is not the true view of the Saviour's coming and kingdom. It is because I believe the Millenarian view is unscriptural and false.

I leave these remarks with you: I have not time, or I would endeavour to put them in better order. You must make the best of them as they are. I pray that God may direct you into all truth, and so endue you with power from on high, and so enrich you with the consolations of his spirit, that it may be your meat and drink to do the will of your Father which is in Heaven. With thanks for all your kindness, I am, your's, very respectfully and affectionately,

JOSEPH BARKER.

LORD LYTTON'S DREAM.

Thomas, Lord Lytton, was a young nobleman of considerable parliamentary talents, but of a gay and dissipated mind. A few nights previous to his demise, soon after he had got into bed, he saw a female at the foot of it, with a dove in her hand, and beautifully arrayed in white, who told him in a very impressive manner, to prepare himself for death, as the third night from that, exactly at twelve o'clock, he should depart this life! His lordship, who had ever led a gay life, conceiving it was some female who had got into his room, and said so merely to joke with him, jumped out of bed; but to his astonishment found the door fast, and no person in the room except his valet, who was fast asleep in a recess, where he always lay. Greatly alarmed at the circumstance, it made a deep impression upon him, and he determined to put off a visit he was to have paid Mr. Andrews that very week; and the night which the spectre prescribed as his last was the very one he was expected to sleep at Dartford. On the fatal evening, his lordship had several of his friends about him, who amused themselves in looking at the family pictures till the hour of twelve o'clock arrived. As some of them regarded it as a phantom of his lordship's brain, they privately put the clock forward a few minutes. As soon as it struck, he turned round to all who were about him, and said, "You see I have jockeyed the ghost!" Upon which he went up to bed, and his valet brought him some trifling medicine to take, but had forgotten a spoon to stir it: he sent him down for one; and on his return, found him actually a corpse on the bed! He looked at his lordship's fine stop watch and found the hands exactly at the stroke of twelve o'clock!

Mr. Andrews finding his lordship did not come down on the day he promised, which was the very one on which he died, could not imagine the reason of it, and had retired to rest somewhat before twelve. He had not been long lying down, when the curtains at the foot of the bed were drawn open, and he saw his lordship standing before him, in a large figured morning gown, which always re-

mained in the house, for his lordship's sole use. Mr. Andrews, conceiving that his lordship had arrived after he had retired, as he had so positively expected him that day, said to him, "My Lord, you are at some of your tricks; go to your bed, or I will throw something at you." The answer he returned was, "It is all over with me, Andrews!" and instantly disappeared. As there was a large clothes-press at the foot of the bed, he conceived his lordship had got into it, and rose to see; but he did not find him there. He next examined the night-bolt on the door, and found it fast; and he saw by the candle he had not been long in bed; or he might otherwise have conceived it a dream. He rang his bell, and inquired of his servants where Lord Lytton was? They said they had not seen him. The night-gown was next sought for, and found in its usual place.

Mr. Andrews knew nothing of his lordship's death till next day, when letters from London announced it to have taken place exactly at twelve o'clock the night before. As must naturally be supposed, the circumstance and the loss of his friend, made a very great impression on the mind of Mr. Andrews, and affected him for some months after, as he was positive to his being awake at the time it happened, and of the appearance of the phantom.

The above is a strange but well authenticated relation, attested by a remarkable coincidence of facts, which no sophistry can overturn. That God sometimes moves out of the usual paths of his providence, is a fact, which is prominently marked on the pages of divine inspiration. God is not responsible to man for his proceedings, and none can say unto him. "What doest thou?"

The attachment of the early Christians to the Scriptures was exceedingly strong, and showed itself in various ways. Women wore them hanging at their necks. Children were trained up from their infancy to repeat them by heart. Most persons carried them about with them. Some washed their hands before they took them up to read, and many have been found buried with the gospel lying on their breasts.

EVANGELICAL REFORM,
POLITICS,
MORAL RESPONSIBILITY,
&c., &c.

A CONVERSATION.

B. I am very glad to hear you advocate a reform in trade. I agree with your principles as far as you have explained them, but do you think it is possible to bring them into operation without meddling with politics?

T. What is there to prevent it? The reforms in trade for which I plead are simply these, that men should conduct their trades with a single eye to the glory of God, and the welfare and happiness of the human race; that they should trade honestly and kindly; just as we should expect men to do who love their neighbour as they love themselves. How meddling with politics would facilitate a reform like this, I certainly cannot understand.

B. Well, but ought not an oppressed people to make their grievances known to those who oppress them? I think they ought, and I am afraid that you, as Evangelical Reformers, miss your way in this matter. Your plan seems to be, to leave politics to politicians, while an hereditary monarchy, a dominant aristocracy, a bigotted and intolerant priesthood, an immense standing army, a rural police, and a national debt, are hanging like a millstone round the neck of the nation, and annually sinking thousands into a premature grave. I think you ought to take measures to remove such enormous evils as those I have enumerated. These grievances are festering in the vitals of our country's prosperity, and consigning coming generations to poverty and want, and, as a natural consequence, to crime of every description.

T. There are several things that you have said which require notice, and I will answer them all in order. 1. To begin where you begin yourself,—I see no objection to oppressed and injured persons laying a statement of their grievances before their oppressors, if they think that it will be productive of any good, and if they do it in a kind and Christian spirit. But I have myself little or no hope from measures of this description. They have been tried so

long without success, that I have lost all confidence in them, and I cannot therefore recommend others to adopt them.* 2. The evils you enumerate have not escaped my attention; and it is because I believe that Evangelical Reform is the surest and speediest remedy for those and all other evils, that I feel so firmly attached to its principles, and advocate them so strenuously. You speak of an hereditary monarchy and a dominant aristocracy as some of those evils which are tied like a millstone round the nation's neck; but supposing that this representation was correct, what would be a better cure for those evils than Evangelical Reform? Do you imagine that the Queen will abdicate her throne, and dukes, and marquisses, and peers, resign their honours and their wealth in compliance with your petitions? Or would you substitute violence for entreaty, and endeavour to effect such changes by force of arms? Verily, the remedy in this case would be infinitely worse than the disease! But what you would seek in vain to accomplish by political measures, Evangelical Reform is actually accomplishing at this moment. There are not less than twenty sons, and other relatives of the nobility, so called, who, within the last few years, have embraced the principles of pure Christianity, laid aside all their pomp, and state, and grandeur, and placed themselves on a perfect level with the humblest follower of Christ with whom they are united in Church fellowship. One of these, a near relative of one of the most distinguished members of the present cabinet, and heir to one of the most distinguished titles in the British peerage, is so far humbled by the influence of Christianity, that he lately carried a parcel to the coach-office for a friend of mine who was setting out on a journey. In one city that I could name, there is a social meeting every second day in

* It might be proper for people to lay their complaints before their oppressors, as a reproof to the oppressors. It may be our duty to let our oppressors know how we regard their conduct, from a principle of love; and if people, generally, were to deal faithfully and lovingly with their oppressors, I fancy that some of the oppressors might be converted from their evil ways. J.B.

the week, in which forty persons, rich and poor, including some such as I have now referred to, meet to partake of a homely, temperate repast, and to spend the evening in reading the Scriptures, Christian conversation, and prayer. Pure Christianity, Evangelical Reform, is the only thing that can bring to an end the evils of which you speak. Rich and poor, peer and peasant, prince and subject, embracing these principles, feel that they are no longer separated from each other by distinctions of caste or condition, but that they are all one in Christ Jesus. You speak of a bigotted and intolerant priesthood; but what would petitioning do in this case? The priests you refer to, are, most of them, connected either by blood or worldly interest with the members of the legislature to which your petitions would be addressed; and think you that they would consent to relinquish the patronage in which their selfish, worldly interests are so deeply involved. The idea is preposterous. But Evangelical Reform is doing what an appeal to the selfish passions of selfish men would manifestly be unable to effect. There are not many less than forty clergymen, some of them holding some of the richest benefices in the churches of England and Ireland, who have, within a short time, given up their livings, relinquished all claims to priestly power, and begun to live and labour as plain homely Christians, whose only wants in this world are food and raiment, and whose only business is to glorify God, and do good to the bodies and the souls of men. Nothing can bring priestcraft to an end but Evangelical Reform—the spread of genuine Christianity.

An immense standing army is another of the evils you complain of, and to which you would have us to direct attention. But we have directed our attention to the subject, and we are taking the only course by which warlike institutions and warlike customs can be overturned. As long as men fight with one another, armies will be wanted; and as long as pride, ambition, idleness, selfishness, and revenge retain their hold of men's hearts, armies may easily be procured. But let Evangelical Reform

extend its influence, and just in that proportion, men will refuse to enlist; and if no recruits could be procured, where could a standing army come from? Soldiers do not spring from the ranks of Evangelical Reformers; but I have known men leave the army, and the navy too, when they have become Evangelical Reformers.

And so with regard to a rural police; in proportion as men become Christians, they cease to need the supervision of a police, and so true is this, that the morals of a country or a neighbourhood may be estimated by the strictness of its police arrangements. In infidel France, and Mahomedan Turkey, a system of almost universal espionage is established: such a system as this could not be tolerated in this country for a single week. Why? Because it is not requisite. And just as the principles of Christianity are more widely disseminated, and generally received, police arrangements will naturally be relaxed in rigour; and when the whole community becomes pervaded with Christian sentiment, and governed by Christian principle, police arrangements will entirely pass away. We put out our candles when daylight appears, and the straight jacket is laid aside when the lunatic regains his reason, and so will prison doors be opened, and constabulary forces be disbanded, and all attempts to restrain evil by compulsion be laid aside, when crime itself, in all its forms, has been banished from the earth by the beneficent influence of Christianity. It is the prevalence of crime that gives existence to laws, and prisons, and judges, and constables, and the like; and those who are instrumental in turning men from vicious ways, take the most effectual steps to bring the whole system to an end.

The national debt is the last grievance that you name; and there are but three ways in which that grievance can be removed. It might be removed by a national bankruptcy; but injustice like that could never issue in good. A national convulsion might also bring it to an end; but we have surely seen enough of national convulsions, violent revolutions, to make us regard them as the most tremendous of evils, and rather submit to almost any burdens, than

incur the fearful responsibility of bringing about a civil war, and uprooting the deepest foundations of society. There is another way in which it might be accomplished; and that is by the exercise of Christian benevolence, and I have a plan to propose for paying off the national debt, which, besides freeing the country from that tremendous burden, would be pregnant with blessings both for time and for eternity afterwards. The estimated cost of intemperance in drinking alone to this country is one hundred millions of pounds per annum. The principal of the national debt, I suppose, is about eight hundred millions, (I speak from memory, and cannot vouch for the perfect accuracy of this statement). Suppose then that the use of intoxicating drinks was entirely laid aside, and we were to become a nation of Teetotalers; let the money saved be devoted to the removal of this great national incumbrance, and in nine or ten years it will only be a matter of history, that a national debt was ever in existence.

You see then, that if we do not mention all the evils you enumerate, if we do not petition parliament against them, and raise an agitation on the subject, we are, notwithstanding, taking the surest means to effect, by the blessing of God, the utter overthrow of every thing that is opposed to the welfare of the human race.

B. But is it not a slow process? Is there any hope of considerable good being done in this way, within any reasonable space of time?

T. As to the rapidity of the process, that depends on men's own conduct. No plan can succeed until it is adopted; and the plan I propose will only succeed as fast as men can be persuaded to become real, thorough-going Christians.

B. Yes, but I want to see a reform brought about more quickly than that. I am afraid if we are to wait for a reform until all men become Christians, we shall have to wait a long time.

T. Nay, but each individual reaps the benefit of the change, when he himself becomes a real Christian. Yea, and he begins to benefit others at the very same moment. If we

were to wait for all men to become good, before any of us became good, we should have to wait for ever. On the plan I advocate, every man may become happy himself, and a source of happiness to others, as soon as he heartily embraces the principles of the Gospel. With numbers the happy reformation has already commenced, and each individual who embraces the truth, and begins to reduce it to practice, adds influence and strength to the reforming cause.

B. Yes, but I fear that the reform will proceed but slowly in this way; there are many who will never become Christians, and I am afraid that a general reformation on your plan is quite impracticable.

T. The plan is not mine. It was devised in Heaven, and in great mercy revealed to man; it is the product of infinite wisdom and infinite love. It is calculated to heal the wounds, and relieve the distresses of the whole human family, and it would do this if it was but sincerely adopted. But if you want a plan for making people happy, without first making them good; if you want a plan for making people rich, and content, and comfortable, while they rebel against God, injure their fellow-creatures, abuse themselves, and wallow in sensual, polluted gratifications, why then, I confess, you will look for it in vain in the Gospel. And more than this, you will look for it in vain, look for it where you will. You might as well expect people to take burning coals in their bosoms and not be burnt, or to remain a day or two under water without being drowned, or to leap from fearful precipices without being lamed or killed, as to expect people to be happy while they live in sin. The way of transgressors is hard, and it ought to be so, and it is a great mercy that it is so. God has purposefully established a close and indissoluble connection between sin and suffering, so that if men *will do wrong*, they *must suffer pain*. And you might as well try to set bounds to the ocean, or to pluck the sun from the firmament, as to reverse this order of things. You *may* sin, if you choose; but if you *do* sin, it is not for you to choose whether you will suffer or not. God has so constituted your own body and mind, and he has so constituted the state of things in

which you live, that suffer you must, if you are determined to sin. My only hope for the world, therefore, is in its salvation from sin; and if men will not be saved from sin, it is vain to seek their deliverance from misery in any other way.

B. Well, I think myself that Christianity is the best system that was ever published to the world, and I believe that if it were universally practised, it would cure the evils of society; but there are some difficulties connected with it that I am not able to get over. There are two questions in particular that I sent to ———, a Christian Minister that I am acquainted with, but he never gave me any reply; and I do not know whether they can be answered or not.

T. The conversation was to be on Evangelical Reform, but I feel interested in your welfare, and I should be glad to remove any difficulties out of your way, that may deter you from embracing the religion of Christ. If you will give me your questions, I will endeavour to answer them as well as I can.

B. Thank you, I will accept your offer. My first question may be thus expressed. Suppose L. J., Social missionary, to be sincere in telling the world that the Bible is not true, that all the religions in the world have been based on a false principle, and that all which has been said on future rewards and punishments is a delusion; I say, suppose him to be sincere, and J. B., Christian minister, to be equally sincere in opposing him, they both stand on their private judgment, both do what they think is right, both aim at regenerating and emancipating the world, but they differ as to what means are best calculated to accomplish the object: now, seeing that both men are equally sincere, that their motives are equally pure, I wish to know how one could be rewarded in heaven, and the other punished in hell.

T. Your question is a long one: my answer shall be brief. You assume, then, what I cannot possibly admit. That there may be circumstances which for a time, and to some extent, may extenuate the conduct of one who doubts the divine authority of the Scriptures, I am disposed readily enough to acknowledge. But that a

man of strong intellect and considerable information like L. J.—a man, too, who has read the Gospel so attentively as to pick out two or three obscure passages on which to found his infidel objections;—that a man like this, I say, can be sincere in closing his eyes to all the claims and excellencies of the Gospel, I cannot for a moment suppose. That a man can be influenced by the purest motives to reject the purest system under Heaven, and to give utterance to the vilest impurities, and recommend the practice of the blackest and filthiest abominations, is such a contradiction as to render it utterly impossible for me to entertain it. No; the Gospel shines with so clear and resplendent a light,—the marks of its divine original are so distinctly stamped upon it throughout,—its character and tendency are so pure, and lovely, and beneficent,—and the evidences of its Divine Authority are so plain, and numerous, and overwhelming, that any man of common understanding, who has the opportunity of examining it, is without excuse if he reject it. What good motive can there be to influence the man who understands the Gospel to reject and oppose it? Can it be love to God? No; for the Gospel reveals God's character in all its loveliness, and enjoins the exercise of the most enlightened, and fervent, and unceasing piety towards God. Can it be love to man? No; for the Gospel is the friend of all men of every country, clime, and class: it requires every man to love his neighbour as himself. And if neither love to God nor love to his fellow men can induce such a man to reject and oppose the Gospel, I know of no other motive that deserves the name of pure. What motive could any man have for wishing the light of the sun to be extinguished, and the world left in midnight gloom?—Should we not conclude, if any one expressed the desire, either that the man was insane, or that he had some guilty reason for loving darkness rather than light? What motives could you attribute to a man who wished you to knock off all your bars and bolts, and leave your house unprotected against the intrusions of the midnight robber and assassin? Would you not be warranted in sus-

pecting that he himself had some designs on your property or your life? What motives could induce a man to advise you, instead of seeing your daughters safely placed under the protection of kind, affectionate husbands, to send them to the common stews? Could you give him credit for any motive but that of a black and treacherous design on their virtue and happiness? And what am I to think of the man who advises me and my fellow-men to burn our Bibles, to break up our families, and to found communities in which the Gospel is to be unread, and the sacred institution of marriage unknown; and who, to overcome our repugnance to such a proposition, assures us that there is no hereafter, that future rewards and punishments are a delusion, and moral responsibility nothing but a dream? No, no; purity of motive is out of the question here; and to the conviction of the infidel himself it will be one day shown, that the Almighty is righteous when he says of those to whom the Gospel is committed, "He that believeth shall be saved, he that believeth not shall be condemned."

B. But what will you say to my other question? It may best be put in this way—If I recollect aright, I heard you say that the influence of a parent over his child is almost unbounded, and Solomon says, "Train up a child in the way that he should go, and when he is old, he will not depart from it." Other sentences might be given, both from modern and ancient Christians, as well as from Scripture writers, to prove that man's character is, to a great extent, formed for him, and if you think that the whole of his character is not formed for him, I wish to know which part he forms for himself, and whether in the formation of *this* part, he is not influenced by circumstances?

T. You do not correctly state my words. I did say all that you attribute to me, but I said something more that you omit. I said "*that for some time* the influence of a parent over his child is almost unbounded." And I say still, that for the first few years of a child's existence, the influence of its parents is immense. But it is only for a time, and, even during that time, parental influence

is not absolute and unlimited. At this moment my little son is screaming violently, in spite of all his mother's efforts to quiet him; and he does not seem to be influenced to do so by any thing but his own naughty temper. And he is only seven months old. How do you account for this? Here are two facts, and one of them is just as indisputable as the other. Man is influenced more or less by the circumstances under which he is placed, and yet man *has* the power to resist the influence of circumstances, and even to make all kinds of circumstances subservient to his own designs. These are both of them facts attested by universal experience, yea, even by the experience and conduct of those who deny man's freedom, and assert the unlimited power of circumstances to form the human character. While they deny that they have any power whatever to form any part of their own character, with preposterous inconsistency they talk of so changing the circumstances of mankind, as completely to transform the character of the human family! They have no power to form their own character; that is formed by circumstances; but they can form the circumstances by which their own character, as well as the character of multitudes besides is to be formed! You see to what strange, absurd conclusions, the doctrine of irresponsibility conducts men.

But you ask me, if man's character is not wholly formed for him, what part he forms for himself? and whether, in the formation of this part, he is not influenced by circumstances? Suppose that I could not distinctly answer your question, what of that? You were once an infant, then a child, then a youth, and now a man. Will you tell me the exact moment when infancy terminated, and childhood commenced? when childhood merged into youth? and when you ceased to be a youth, and became a man? Or will you contend, that because the exact point where these distinctions begin to exist cannot be ascertained, that these distinctions have no reality? Will you contend that infancy and childhood, youth and manhood, are all one, because you cannot show me the precise time that distinguishes the one from the other?

"No," you say, "I know that I was a youth, and that I am now a man, though I cannot determine exactly when the change from one to the other took place." So say I. I know that circumstances do influence me to a certain extent, and I also know that the decisions of my own mind influence my conduct too; I am absolutely certain of these facts, though I cannot always discover the point where the influence of circumstances ends, and where my own moral agency begins.

The fact of the case is this; it is as impossible to prove man's freedom, as it is impossible to prove his existence; and it is just as absurd to deny the one, as to deny the other. They are both so certain that they need no proof; and for that reason they are neither of them susceptible of proof. As plausible things have been said and written to show that we have no existence, as to show that we are not free. But the wise man will turn away from all such foolish and trifling disquisitions, and confining himself within the regions of common sense, he will make it the business of his life to inquire, Why was life bestowed at first? Why has it been prolonged to the present time? And how shall I conduct myself so as to answer the great ends of my existence? To your calm, and serious, and candid attention I submit those solemn and important questions. I entreat you to look up to God, and ask for wisdom to answer them aright. Examine the Gospel in a teachable spirit, and with an unprejudiced mind. Lay aside every thing in your conduct that is calculated to make you wish that the Gospel was untrue. Remember that if there be a God, an eternity, a heaven, and a hell, they are not matters to be trifled with; and until you have the fullest and surest demonstration that they do not exist, be assured that it is worse than madness to allow such quibbling questions as those I have answered, to divert your attention from those grand inquiries. How can I please God, prepare for eternity, escape hell, and secure the joys that are at God's right hand for evermore?

W. T.

Some parts of the foregoing conversation took place at Hurst, near

Ashton-under-Lyne, after a Lecture on Evangelical Reform, that I delivered there on Friday evening, March 18th. Some additions have been made to those parts of the conversation; and the two last questions have been sent to me since, in writing, by the individual with whom the public conversation was held.

W. T.

TO PREVENT RUST AND MOTHS.

Go out among the poor and search out their necessities. Appropriate to their relief whatever you have that lies at present useless, or that they need more than you. Be faithful and thorough in this, and your wares, provisions, and clothing, will be quickly out of the way of rust, moulding, and moths, and will be returned into your hand again "safe and sound," as you may have need of them hereafter, whether in this world or in the next. "He that hath pity upon the poor lendeth unto the Lord," and that which he hath given will he pay him again! Now in this trying season there is special opportunity for this profitable investment in the bank of Heaven, of every spare article, morsel, and shred. Go forth, ye merciful, go forth, clothe and feed and warm at least a few or one of the thousands of our shivering, hungry, fellow-creatures. Short is the time, and blessed is the work.

POWER FROM ON HIGH.

You may be endued with it, so as to do all, endure all, and enjoy all, that can be for your happiness, and for the service of mankind and glorification of God by you. It is the baptism of the Holy Ghost, given on condition of full discipleship to Christ. In receiving Christ in his teachings, his example, his authority, and his atonement, you receive power to be a son of God. In this manner, yielding yourself to the Holy Spirit, he will fill your heart and soul, and make your body a temple for his indwelling power. God will dwell with you and in you, till the power of his kingdom come on earth. In you it will be righteousness, peace, and joy. It will be love and hope and faith, overcoming the world and performing mighty works.

‘If any man love me,’ says our Lord, ‘he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.’ ‘If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.’ ‘He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father.’ ‘If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove: and nothing shall be impossible unto you.’

Becoming dead to the world and emptied of it, you will be alive to God, filled with his Spirit, endued with his power. It is by the mortification of the deeds and affections of the natural man, that the Spirit can reign in you. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, one to the other.—And they that are Christ’s have crucified the flesh with the affections and lusts.” They live in the Spirit.

Is it asked, where is this power of the Holy Spirit, in this present age? It is, wherever there is that unreserved devotedness to God, and that undoubting reliance on God, exercised by ancient saints and primitive Christians. Christ is the same yesterday, to-day, and for ever. He promises the fulness of his blessings, to obedience and faith, without respect of person, time, or place. We plead his truth and goodness, and the believer’s high privilege, against the theoretical and practical Atheism of an unbelieving world and the false church. In this position we feel the Eternal Rock our foundation. It is the Gospel of Christ. We dare be his disciples. As such, we will receive and testify his truth, though all the earth deny it, and though an angel from heaven were to give his sanction to its unbelief—the Lord strengthening us. “Fear not little flock, it is your Father’s good pleasure to give you the kingdom”—now and for ever.

REDEEMING TIME, OR MAKING THE BEST OF TIME.

To redeem time properly,—to make the best of our time,—we should guard against the habit of putting off things that we have to do to a future day. We should accustom ourselves to do what we have to do *now*, in its proper season. “Procrastination is the thief of time,” has become a proverb in our land; and it is a very true one. There are some things which may present themselves to our minds, which it may not be seasonable to do at present. A farmer cannot reap in spring, nor should he sow his corn in summer; and there may be things which *we* cannot attend to just now; but there are other things that *ought* to be done now; and we ought to guard against a habit of putting off such things till to-morrow. We do not know that we shall live till to-morrow. Life is very uncertain. If we live, we may not have the same opportunities of doing good, that we have to-day. Our circumstances are always changing. The man who has wealth to-day, may be stripped of his wealth by to-morrow. The man who has health to-day, may be sick to-morrow. We may lose our *disposition* to do good, if we put it off till to-morrow. It is a proof, when we put off our duty, that our disposition is not so forward at present to what is good as it should be, and procrastination tends to injure our disposition. Besides, we shall very likely have plenty to do to-morrow, without the work that should be done to-day. Every day has duties of its own, and they are generally sufficient for the day, without the addition of the duties of other days. When things are delayed, they are often forgotten, and neglected altogether. Delays often require apologies, and when men have to make frequent apologies, they often run into falsehood: it is hard for a faulty man to tell the plain truth against himself. Again, a work may be in season to-day, which may not be in season to-morrow. The sick man that I am called to visit to-day, may be dead to-morrow; the favour that is requested might save a man from embarrassment, from prison, from death, or from perdition

to-day, but by to-morrow the evil may be incurable. Again, a thing done early proves frequently a greater benefit than if done after delays. "He who gives quickly, gives twice," says one of the ancients. A pill or a plaster might cure a man to-day, but delay till to-morrow, and such remedies may be altogether powerless. And things are often much harder to do after delays. I have found it almost impossible to write things after a few days' or a few weeks' delay, that I could have written with ease if I had written them when first presented to my mind. And it is the same with many other things as well as with writing. The habit of procrastination is a growing habit: if a man once begin to indulge it, there is no knowing where it will end: it may go on growing, and extending its hurtful influence further and further, till it has utterly depraved and undone him. If, therefore, we would redeem time,—if we would make the best of time, let us avoid delays.

SIN STARVED TO DEATH.

THE strength of sin, and the way to overcome it, is well told in the story of the drunkard reformed. "I determined," said he, "no more to be overcome, but to keep within the bounds of moderation. So I resolved, and fell again into excess. I resolved again, and again, and still went on to greater excess. My purpose of moderation was ended with the first glass, and my habit became strong as my excess became deeper. At last, after a dreadful struggle, I determined never to taste another drop. In a moment I felt such peace as I never was sensible of before. I supposed, when I determined to entirely abstain, that I should always have the same terrible appetite then raging, to contend against and resist; but the appetite was quickly gone, and I have now no more desire for intoxicating drinks than you have for water when you are not dry. But should I take ever so little, my appetite would be inflamed again. I tell you, my friends, this appetite can be killed in no other way than *starving it to death.*"

It is so with all sins. While there

is only a desire or determination to practice them rarely or moderately, they will prevail and become stronger and triumphant. No person will cease to sin until he determines immediate, total abstinence from it, in all its forms and degrees, and that with reliance on divine assistance. Then he becomes free, and is at peace with God, himself, and all mankind. Then he triumphs. This determination starves sin to death at once. It is powerless and dead as long as the determination is persisted in. But the moment he relinquishes that purpose, it revives, recovers its power, and subjects him more deeply than before. The instant he practises it in the least degree, he surrenders himself to its conquest. Here we see the condition of those professed Christians who are only *desiring* that they may not in general be sinners, and are groaning under their captivity of sins. They do not determine on total abstinence from all sinful indulgences now and for ever. They do not want this love to God. They would like the liberty of the sons of God, the joy, the faith, the hope, the assurance of the true disciple, but they are not willing to give up *all* for it. They want to serve God, but not enough to relinquish the service of mammon for it. They *wish* to be spiritual, but *determine* to be sensual. They wish to live to God, but will not die to self and the world, that they may. They never can conquer on any other terms than *total abstinence* now and FOR EVER. Their sin never can be killed, nor can it remain killed, otherwise than by being *starved to death*. How is it with you, my reader? Are you free? Who is master, you or your sins? By the cross of Christ you may have the glorious victory, if you have it not already.

WOULD you be Christ's freeman and not Sin's bondman? You never can know the liberty of those whom the Son makes free, until you forsake all, die to the world. Death and victory are inseparable here. Life in Christ is to be obtained on no other conditions than death to the world—crucifixion of all the worldly affections and lusts.

HONESTY THE BEST POLICY.

It is said of Constantine, that he commanded that all his servants should be turned out of their places that would not renounce Christianity; and that when he had thus tried them, he turned out all the apostates, and kept in all the sincere and faithful, telling the apostates, that since they would not be true to their God and Saviour, they could not be true to him.

AN APHORISM.

BEWARE of a hypocrite, whenever you fall into company with a man that is constantly whining about the hypocrisy of others. The most guilty are the most suspicious. And you may take him for an honest man that is inclined to think most charitably of his neighbours.

A USEFUL LESSON FOR SECTARIAN BIGOTS, TYRANTS, AND EVANGELICAL REFORMERS.

When Charles V. had resigned the sceptre of Spain and the imperial crown of Germany, he retired into private life, where he practised husbandry, and employed himself in studying mechanical principles, of which he had always been remarkably fond, and to which his genius was peculiarly turned. He was extremely curious with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, with a mixture of surprise and regret, on his own folly (as he might also on his cruelty and injustice) in having exerted himself, with so much zeal and perseverance, in the more vain attempt of bringing mankind to a uniformity of sentiment, concerning the doctrines of religion. Happy would it have been for Europe, if this just and striking analogy had occurred to the monarch during the plenitude of his power! And happy might it now prove if all Conferences and Ecclesiastical Synods would profit by his example. It is the spirit of bigotry which is the principal cause of all the dissensions which have taken place in the Christian Church. The bigot confounds the word of God, with the

commands of men. Wherever the spirit of bigotry reigns, truth must be sacrificed at the shrine of selfish ambition; human dictation usurps the place of divine sanction; the rights of private judgment are invaded, and persecution follows, as a natural consequence. These are facts which have received abundant confirmation both in ancient and modern times. It was this spirit, which led Segnerand, confessor to the king of France, to distort one of the plainest precepts of the Gospel. On one occasion he preached a sermon before his majesty, on the Christian duty of forgiving our enemies. But he made a distinction in the objects of forgiveness, asserting that we are bound only to forgive our personal enemies, not the enemies of God. Such are heretics, and particularly the professors of the Protestant religion. These he urged his majesty, as the most Christian king, to extirpate, wherever they were to be found.

Such facts as these, show us the absolute necessity of searching the sacred pages of eternal truth for ourselves; and following their hallowed light, without regard to the will of man. Blessed be God, the time must ultimately arrive when Christian charity shall prevail; when the tide of error must roll back; when truth shall shine forth with all its unsullied glory; when the bright rays of the Gospel shall beam forth with celestial beauty, banishing from the moral hemisphere the shades of spiritual darkness, and making the sons of men rejoice in its transforming power. But there remains much to be done, before this anticipated change can be accomplished. It is true, with regard to temporal power, popery has lost its gigantic influence; but it continues to lift its head in other forms. Even in our boasted Protestant institutions, the very essence of Popery exists. Recent facts have demonstrated this truth. Men whom God has distinguished in a high degree, and whose delight has been to scatter the enlightening beams of truth, have been discarded from their holy office, merely because they had the boldness to claim all the liberty wherewith Christ had made them free.

ANSWERS TO QUESTIONS.

ON THE GOVERNMENT OF THE CHURCHES, THE MINISTRY, &c., &c.

Q. What are your intended plans of Church Government?

Ans. Our plan is to leave all Christians and all Christian churches to govern themselves. We recommend Christians to meet together simply as believers in Jesus Christ, to assist each other in understanding and doing the will of God.

Q. What do you mean by the Congregational system?

Ans. We mean the simple principle of each church or company of Christians being free; under no authority but that of Christ.

Q. What do you mean by Congregational Methodism?

Ans. Methodism freed from the principle of human authority; or, in other words, the system of Christ freed from all mixtures of man's inventions. But "*Congregational Methodism*" is a phrase for which we have no fondness. We seldom or never use it.

Q. What laws do you propose to have for the government of the churches?

Ans. The laws of Christ, as contained in the New Testament.

Q. What is your system of discipline?

A. Our system is simply this,—to unite together as Christians, on the broad principle of faith in Christ, with the view of promoting each others spiritual welfare, and of helping forward the conversion and salvation of the world.

Q. Do you intend to enforce your principles on all the churches connected with you?

Ans. We intend to recommend all who profess the religion of Christ, to adopt the principles of the Gospel, and to act on them in all things; but we can *enforce* nothing except by instruction, kind advice, and good example. We judge for ourselves what is right, and we leave our brethren to do the same.

Q. Will each church then have its own set of laws?

Ans. We recommend each church to be content with the laws of Christ: we believe Christ's laws are the best.

Q. Is there to be any external bond of union among your churches?

Ans. 1. The churches are not *ours*, but *Christ's*. 2. The bond of union between us and our fellow-Christians is faith and charity. Love, or faith that worketh by love, is the bond that unites men to Christ, and it is the bond that should unite them to each other. And this is not an *external* bond, but an *internal* one.

Q. There will be no ruling body then to hold them together?

Ans. Of course not; Christ is our only ruler.

Q. You stand quite separate and distinct from one another then?

Ans. Except so far as faith and love unite us. We have no lordship over each other; but we still are one in Christ. I am inclined to think that those who have nothing to unite them but simple faith and love, are more closely united than those who are joined under some ruling body, some human authority.

Q. What is the qualification for church membership?

Ans. "Faith that worketh by love;" the same thing that is the qualification for heaven.

Q. In whom does the power of receiving and expelling members rest?

A. In the church; the whole church.

Q. How will you preserve the church from impostors and deceivers?

Ans. We expect to be enabled by God to know men by their fruits. If men do not walk worthy of their Christian calling, we believe they will not be permitted by God to go long undetected.

Q. Your fund for the relief of the poor will be likely to draw to you a swarm of hypocrites?

Ans. The faithful preaching of the Gospel, and the maintenance of Christian discipline, will scatter them, we hope. The pure, full Gospel, is a powerful winnowing machine.

Q. Will you not be in danger from an influx of unworthy members from other churches?

Ans. I tell you the Gospel is a powerful winnowing machine: the pure, full Gospel of Christ, plainly and faithfully preached, and properly reduced to practice, will quickly drive away unworthy characters, or else convert them.

Q. Your enemies say you are a bad legislator.

Ans. In that they are wrong, for I am not a legislator at all, I should

have to act contrary to my principles to become a legislator. The church has no need of legislators. Christ is the only authorised legislator of the church; all other legislators for the church are usurpers. I have no doubt but I *should be* a bad legislator, if I were to legislate at all; but even then I should only be like others, for which of all the men that ever legislated for the Church legislated wisely? Not one. Take Constantine, take the Popes, take Luther, Carolstadt, Zwingle, the Westminster Assembly, the English Parliament, John Wesley, the various Methodist Conferences, the Presbyterian Synods, the legislating Baptists and Independents, and you will not find a good legislator among them all. You may find plenty of good men among them, and wise and great men too, but not one good legislator. So long as such men as Luther, Zwingle, Wesley, and others of their order, were content with instructing, advising, and setting a good example, they did well; but when they turned legislators, they got quite wrong.

Q. Will members be required to pay any fixed sum towards the support of the poor and of the ministers?

Ans. Of course not. 1. There will be no fixed, uniform sum requisite. The wants of the poor and of the ministers will not be always the same. 2. The members will not all have the same ability; some will have less, and some will have more, and every one should give according to his ability. 3. The members will not always be in the same circumstances. One week they may abound, the next week they may suffer lack: one while they may have prosperity, the next day they may have adversity. And the Christian rule is, for people to give each week or each year, "as the Lord may prosper them." All contributions will be voluntary. Each one must judge for himself what he is able to give, and each one must give, as he purposes in his heart, not of constraint, but willingly, for the Lord loveth a cheerful giver.

Q. But will you not run short some time, if you act on that plan?

Ans. If we do, the fault will not be ours. The plan is God's, all that is

required of us is faithfully to act upon it. But I believe God's plans will answer. I have found them to answer thus far, and I believe they will answer to the end.

Q. You will not get much money in, if the people are left to do as they like.

Ans. 1. The people are not left to do as they like, they are all responsible to God, and God requires them to employ their all in his service. The laws of God are more strict than the laws of men, though there is nothing of partiality or injustice in them. And God can bestow greater rewards on the obedient than men can bestow; and he can inflict more terrible punishments on the disobedient than men can inflict. And if people will not do their duty out of respect to God, they will not do it out of respect to us. And indeed I should not like to receive contributions from persons, unless they gave them willingly, from a desire to please God, and do good to men. 2. As for being short of money, that is not my concern. If I am left short of money, it will be because God sees it best for me to be short. Nothing can happen without his permission or appointment, and he will make all things work together for good to them that love Him. But why should it be thought so great a calamity to be short of money? Good men have often been short of money. The Redeemer himself, at one time, appears to have been quite penniless, and he never appears to have had any considerable stock of money. Paul was in straits often, and John Wesley had not always as much as he could have wished. But what then? Shall we say that Christ and his Apostles did not act on the right plan because they sometimes experienced such a scarcity of money? By no means. Nor shall we conclude that *we* are wrong in our plans because similar trials may come upon us. We have no right to expect to get on without difficulty; we have no right to expect to be always kept out of straits. Poverty may not be so very pleasant, and yet it may be very profitable. Nor has money so much to do with usefulness, as we are sometimes prone to think. A man's usefulness depends most, if not altogether, on his

fidelity to God. If a man do his duty, God will be sure to make him useful. And if money be needful to a faithful man, God has plenty of ways of supplying him with it, and he will never let his servants lack what is best for them. "The earth is the Lord's, and the fulness thereof." "The gold and the silver are his, and the cattle on a thousand hills." "And all things are ours, for we are Christ's, and Christ is God's." Suppose I should be left as poor as Christ, What then? There may be some good thing which I should never enjoy, or some good object which I should never be able to accomplish, without being thus conformed to the Saviour? And am I to regard it as a terrible thing to be conformed to the poverty and sufferings of my Lord? Is it not enough that the servant be as his master? What is the meaning of all this dread of poverty that pervades the church? How comes it to pass, that those who call themselves Christ's ministers, Christ's *servants*, should be so alarmed at the idea of faring as their Lord fared, of sharing his poverty and pains?

Q. How will your funds be raised?

Ans. I do not know. Perhaps a box may be placed at the door of the place where the friends are accustomed to meet; or perhaps the members will give their contributions to the leaders or elders at their weekly meetings; or perhaps both plans will be acted on. The churches are left free to adopt such plans as may seem best to them.

Q. Where will the funds be deposited?

Ans. With the stewards or deacons of the churches, I suppose.

Q. By whom will they be disbursed?

Ans. By the same, I suppose.

Q. How will the funds be applied?

Ans. As the wants of the church may require, I suppose.

Q. How do you intend to call out ministers?

Ans. I am not aware that calling out ministers will be any part of our work: It may be left to God to call out or to send forth labourers himself. If God bestow any gift on any of his people, we hope they will be careful to exercise their gifts in God's fear; and if they are faithful,

we have no doubt but God will bless them, and direct them, and dispose of them in all respects in the best way.

Q. What is to be the extent of their field of labour?

Ans. We leave that to God. It is not for us to tell men what shall be the extent of their field of labour. They may make the world their parish, if God should so appoint. Did any body measure out a circuit for Paul?

Q. What will you require of your ministers?

Ans. What *God* requires of *his* ministers, you may learn from the history of Christ and his Apostles, from the Epistles of Paul to Timothy and Titus, and from the Epistles generally. As for *us*, we *have* no ministers; we are only ministers ourselves.

Q. By whom is the labour of the ministers to be regulated?

Ans. By God, or by the ministers themselves, as God may direct.

Q. How are they to be supported?

Ans. The Apostle Paul supported himself when he could do it, and when he could not, he was supported by the freewill offerings of his fellow Christians: and we would have all Christ's servants that need support, supported in the same way.

Q. You stated in the Philosophical Hall, at Huddersfield, if I mistake not, that all ministers that came out to labour amongst you, would have to trust to the providence of God for their support?

Ans. Perhaps I did: can ministers trust for support in any thing better? Was it not the providence of God in which the Apostles trusted? Do not Christ and the Apostles exhort all Christians to trust in the providence of God?

Q. But then they must be supported in some way.

Ans. Of course, if they need it; and they *will* be supported if they are faithful in the discharge of their duty. Christ commands his people not to trouble themselves about their support, but to trust in God. "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on,—but seek ye first the kingdom of God and his righteous-

ness, and all these things shall be added unto you."

Q. But what is your *plan*?

Ans. I have no plan, but what I have already explained. I hope I should never allow a fellow Christian minister to want, if I had it in my power to supply his wants. I hope I should always feel pleasure in supplying a brother's wants, according to my ability, and I believe that every true Christian would do the same.

Q. If a minister has no fixed salary, he must have some trust to fall back upon. Something substantial whereon to ground his faith, or he will not come out, however ardent his love to the cause may be, or however strong his faith?

Ans. If he cannot trust in God, if he does not think God's promise sufficient to fall back upon, something sufficiently substantial on which to ground his faith, he had better look out for himself in some other quarter: he would meet with very little encouragement in our quarter. How can a man be fit to preach the Gospel of Christ, who has not learnt to trust God,—who will not preach to people unless they will guarantee him a regular yearly salary? If a man will not go out to preach, unless he can make a bargain for his labours beforehand, he had better stay at home. Such men would be better employed *learning* the Gospel than pretending to *preach* it.

Q. But should not a preacher be paid for his labour as well as other men?

Ans. God has ordained that they who preach the Gospel, should live of the Gospel; that those who are taught the word, should minister to those that teach them, in all good things; but as for a minister being *paid* for his labour, as if, instead of freely giving what he had freely received, he was *selling* it like merchandize, it ought never to be named among Christians.

Q. But would you have a man give up a profitable business, and go out preaching, without any thing to trust to but providence and the voluntary contributions of those who might happen to be benefitted by his ministry?

Ans. 1. Peter, and John, and Andrew, and Matthew, as well as others of Christ's disciples, gave up their businesses, and left all to follow Christ

and preach his Gospel. Paul appears to have done the same, as well as to have given up what little property he had, when he was converted to Christ; and why should it be thought some great thing for Christians to do the same thing now? Christ sacrificed all for men. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He even sacrificed himself for us. And why should not we be prepared to make sacrifices for God? Why should not we be willing to suffer loss for the good of mankind? If a man has in him the mind that was in Christ, he will be willing to give up all for his sake, and submit to any kind of inconvenience for the good of men's souls. 2. It sounds so strange to me to hear people speak of the providence of God, and the love of Christ's followers, as little, doubtful, uncertain things. I can conceive nothing so great, so rich, so sure, as divine Providence. Benefit Societies, Insurance Offices, Banks, Beneficent Funds, Legal Bonds, are less than nothing, they are mere emptiness and uncertainty, in my estimation, compared with the promises of the gospel, and the providence of God. As for our fellow-Christians, I grant there is not that abundant, overflowing charity among them that one would wish to see, but there is still sufficient to secure support to a faithful, disinterested servant of Christ Jesus.

Q. But there are many who would fare poorly, if they had not something guaranteed by law, by conferences, or by synods.

Ans. But what sort of ministers are they? Are they persons that well understand, and faithfully preach, and thoroughly practise, the Gospel? I fancy that many of those who are called ministers of the Gospel *ought* to fare poorly; that is, they ought not to be supported as ministers of the Gospel at all. But no able, godly, faithful minister of Christ would fail to be supported.

Q. But some even of *them* would not have so much coming in as they now have, I fancy.

Ans. Some of them would probably have more coming in; and if they had less, they would have enough: they would just have that which would be best for them.

Q. I think the plan of a fixed ministry will not work well.

Ans. The Gospel does not require ministers to be either permanently fixed, or constantly travelling: it allows each one to employ his talents freely, in such ways as God may show him to be his duty.

Q. Again, what will you do with the local preachers?

Ans. Just as we would do with all others, encourage and exhort them to grow in knowledge and in holiness as rapidly as they can, and to labour to be useful to the fullest extent of their ability. We would have all preachers free, and we would have all supported in times of want, without partiality. We are not aware that the common distinction between local preachers and travelling preachers has any foundation in the New Testament.

Q. What will you do with the country places?

Ans. The same as with other places, do them all the good we can. Wherever there are men, we would wish to preach to them the Gospel of Christ, and do them all the good we can. But we would have all Christ's disciples, both in country places and large towns, to endeavour to edify one another, and not to trust too much to help from others in any case. We would especially guard them against despising a minister of Christ, because he may be rude of speech, or because he has never been at college, or because he may happen to be a *working man*, a man that earns his bread by the labour of his hands. The prejudice against those preachers who are comparatively poor, and who have to earn their daily bread by their own labour, is unreasonable and unchristian. *Paul* worked with his hands, and supported both himself and his companions by his hand labour; and why should a man be despised for that which the chief of the Apostles did! The prejudice against working men is unchristian altogether. It is earthly, fleshly, devilish. Labour in an honest calling is honourable, and it is more respectable to earn one's bread by sweeping the public streets, or carrying coals, or gathering rags, than to live in idleness. And though I would not bind a minister to work with his hands,—though I believe there

are some who would not be able so effectually and extensively to serve the Church and the world if they were engaged in any trade, yet I would discountenance to the utmost the unreasonable and antichristian disposition to undervalue the ministerial or pastoral services of a Christian brother, merely because he happens to be a tradesman, or a working man.

AN INFIDEL AGE.

SUCH is the present, compared with former times. The nominal church believes there is a God, as the devils do, without trusting in him. Wherein do its very ministers trust in God, farther than the world itself trusts? Do they trust in his providence for support, and in his Spirit to speak through them? They trust in a stipulated salary and a worldly literature. Church and ministry, in general, manifest no more reliance on a special interposition of divine providence, than the rest of the world. With the Atheist, their practical trust is in treasured riches, human securities, swords and bullets, and the arm of physical force. Their missionary operations even, are carried on under State Charters, and with all the human securities that a mere worldling would require to make a support certain. Pains are taken even to argue that the age of miracles is past, notwithstanding the full promise that according to our faith it shall be done unto us remains immutable. They have a belief of a God and angels existing in some remote abstraction, but practically deny the existence of "angel or spirit." Their practical unbelief is in agreement with the Atheist's theory. We speak of the general character. There are the exceptions—the poor in this world, rich in faith, who confide in God for special interpositions of his power, such as have been believed in and experienced by his saints in all former ages, and which are abundantly promised by our Lord to his followers in all times.

LOVE TO ENEMIES.

WE were about to say, there is special necessity for this at the present day. But we retract the thought. There ever has been, from

the time when Abel unresistingly sunk beneath the rage of his enemy, and ever will be, till this present evil world shall pass away, occasion of its exercise. It is the disciple's duty to have it always in him. To possess it, only requires that we fully receive Christ Jesus. He, formed within the believer's soul, is an overflowing fountain of good-will to men, which drowns self and extinguishes all the fire of personal resentment. It is indeed a crowning virtue. What may not he do and suffer in Christ, who partakes of his spirit to the degree of "loving his enemies, blessing them that curse him, doing good to them that hate him, and praying for them that despitefully use and persecute him?" Love that will do this, will bear the disciple safely through any trial that lies in the way in which his Lord leads him.

Love to enemies is in itself a divine excellence. It is of God. Its influence is heavenly. It is a heaven in the breast where it dwells. And if any thing can overcome an enemy, if any thing can convert him from his wickedness and save him by repentance, it is love toward him and doing good to him, by the one whom he wrongs. This is Heaven's way of saving enemies. They who would save them, must do it by this influence. It is non-resistance in practice. It does not require the countenancing or concealment of an offender's sins, nor does it exclude rebuke. It requires that his sins should be exposed and rebuked, and that in actual love. In the present conflict with a sinful world, and with a church and priesthood who enslave, who "lust and kill," who rend the body of Christ into sectarian divisions, who build themselves up in pride, and caste, and sensuality, be this an ever-living watchword in our hearts: "Love your enemies."

NO STRANGE THING.

No strange thing befalls us in being accounted foolish, mean, and deluded, nor in our being cast out of the synagogues. Why should we expect otherwise? The wisdom of Christ is now, as ever, foolishness with the world. The honor that is of God, is disgrace in the world's eyes. Living faith is heresy and delusion, in the estimation of a

worldly religion. "If the world hate you," says our Lord, "ye know it hated me before you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord." If they have persecuted me, they will persecute you. Shall we shrink from fiery trials? No, no; it would be to forsake the way our Lord passed, and the way those worthy ones of old passed, of whom the world was not worthy. Shall we shrink from the loss of worldly goods as well as reputation and pleasure? No, no; our Lord became poor indeed. Why should we so recoil from the approach of poverty? Until we are willing to become poor with Christ, we cannot follow him. Shall we draw back from baptism into his sufferings? No, no; it is only by suffering with him that we can cease from sin; only by partaking of the grief, that we can share the joy.

ANSWERS TO QUESTIONS.

ON MUSICAL INSTRUMENTS IN PLACES OF WORSHIP.

Q. What is your opinion about the use of musical instruments in the Church of God?

Ans. I disapprove of it altogether.

1. I believe they are useless.
2. They are known to be expensive.

3. It seldom happens that truly godly people can be found to play them, and ungodly people ought never to be encouraged to take part in religious worship.

Q. But do not musical instruments, when well played, promote devotional feelings?

Ans. I do not know what you mean by devotional feeling. Music is adapted to awaken pleasing, delightful feelings in the soul; but pleasant feelings are not always devotional feelings. True devotional feeling is a feeling of hatred to sin, and of love to righteousness; a feeling that disposes a man to deny himself of all useless gratifications, in order that he may the more exten-

sively serve his fellow men; a willingness to *devote* ourselves and our all to the service of God and the welfare of mankind; but music has no tendency to awaken such devotional feeling as this. It has a tendency to intoxicate people, and make them feel for the moment as if they could do great things, but the effect soon dies away, and leaves men more devotionless, more cold and uncharitable than they were before. Music is infatuating, and like opium, tobacco, and intoxicating drinks, it tends to make men feel pleased with themselves, and entertain a good opinion of their spiritual state; but while it makes men believe themselves in a hopeful state, it is increasing their selfishness and carnality, and preparing them more fully for eternal ruin.

Q. But good music will often draw a good congregation.

Ans. Perhaps it will, but I would not, myself, employ it for such a purpose. 1. If Christians and Christian ministers live and preach as they ought, they will draw people to come and look at them and hear them, without the help of musical instruments. 2. Persons drawn together by musical attractions, are not very likely to be spiritually benefitted. To draw men to a chapel, is not to draw men to Christ. Men who are drawn to a chapel by musical performances, *may* get good from the sermon; some who were thus drawn to places of worship *have* got good from the sermon; but I should think such cases are rare; and it appears to me to be very probable, that if, in such cases, instead of musical attractions, churches and ministers had employed the attraction of peculiar charity, temperance, liberality and zeal, they would have drawn still larger congregations, and done their congregations more good. Besides, music is a thing in which others can vie with professing Christians, and in which others will be able to outdo them too. The chapel will never be able to compete in musical attractions with the Barracks, the dancing Saloon, the Theatre, the Concert room, or the Brothel. And I should not like to trust for a congregation to things in which others could excel me: I should not like to fight the devil with weapons by which he

could master me. I should prefer employing a kind of weapon which the enemy could not employ, a sort of attraction in which no one but my fellow Christians could compete with me.

Q. But you may need instrumental music to enable you to compete with other religious bodies.

Ans. I think not. I do not wish to compete with any religious bodies, in any thing but love and usefulness. As for mere proselyting, drawing members from one church to another, I think it utterly unworthy of a Christian. Our only desire should be to lead people to understand and obey the Gospel, and this we may do more effectually, in my judgment, without the use of instrumental music than with it.

Q. But is not instrumental music better than choirs of singers?

Ans. I cannot say; but I would have neither. If there is to be singing in church meetings and religious assemblies, let it be the singing of the members of the church. Let it be such singing as is common in prayer-meetings and love-feasts.

Q. Would you object to an organ in a place of worship?

Ans. I should. I do not think an organ would do any good, and I am sure there is no need to spend money uselessly in the present deplorable state of the church and the world.

Q. What is your opinion of Anthem singing in places of worship?

Ans. I think anthem singing generally is wrong. All singing should either be for instruction or for worship; but anthem singing, such anthem singing as I have been accustomed to hear, is not adapted to either of these objects. Anthem singers generally appear to me to have no higher object than either to show off their own abilities, or to divert and please their hearers. And these are objects which ought never to enter the mind of a Christian.

THE CREAM OF THE GOSPEL.

WE once heard a preacher of righteousness assert the doctrine of sanctification, or perfect love, to be such. Most heartily we join in the sentiment. What gospel is that from which this consummation of the

doctrine is left out? We dare not attempt to define it, otherwise than it is not the whole gospel of the New Testament. The deficiency of such a gospel is inexpressible. Whose soul ever prospered in grace or escaped sin, while perfect obedience and holiness was not made its aim? Whose soul has not prospered gloriously while full sanctification has been sought? Dear reader, do you drink at the fountain, to your soul's fulness? That fountain is the fulness for all the world. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." One says, it is laborious to dig for deep and pure waters, but when once you reach them they rise up and meet you. Love to our reader and to our Lord, constrains us to exhort to attainment of the fulness of the kingdom formed within, which is righteousness, peace, and joy, in the Holy Ghost.

ANSWERS TO QUESTIONS.

RESIGNATIONS, &c.

Q. What would you do when members of the church send in their resignations, for fear of being expelled?

Ans. I would take no notice of such resignations, but proceed as though no such resignation had been sent. If men have done nothing inconsistent with the Gospel, I would still regard them as members of the church; if they *have* done something inconsistent with the Gospel, I would admonish them, and if they persisted in sin, expel them, without taking any notice of their resignations.

THE LEAST OF TWO EVILS.

Q. Whether is it more sinful to be connected with a Rechabite tent, or to support a tippling minister?

T. J.

Ans. 1. I do not trouble myself to find out which of two sinful things is most sinful; if a thing be sinful at all, however little the sinfulness may be, it is reason enough why I should avoid it. 2. I would neither be connected with a Rechabite tent, nor support a tippling minister. 3. I hope T. J. does not try to reconcile his conscience to one bad thing, by the consideration that others are

chargeable with some other bad thing. If a thing be right and Christian, prove it so, and keep to it; if it be bad, unchristian, avoid it, whatever unchristian things others may do. If we are never to give up our bad ways, till every body else have given up theirs, we shall go on transgressing to the end. If all were to act on the principle of going on in things evil, so long as others did so, there could never be any reformation. And if there could, who would like to be the last to be reformed? I should not: I had rather be the first. The more other people go wrong, the more need there is for us to keep right.

Q. It is necessary for a man to know which of two bad actions is worst, when he is obliged to do either the one or the other: how else can he act on the principle of choosing the least of two evils?

Ans. A man is never under the necessity of doing any evil at all. A man may choose the least of two calamities, losses, inconveniences, but he ought never to choose the least of two sins. There are cases in which a man *must* either lose the whole of what a person owes him, or lose one half; cases in which a man *must* either have a leg cut off, or lose his life; and in these cases a man should choose the least of the two evils: but there are no cases in which a man *must* either support a tippling minister, or be connected with what are improperly called Rechabite tents, or commit one or the other of any two evils.

Lastly: a man may support a tippling minister, not knowing and not believing him to be a tippling minister; but a man cannot connect himself with a Rechabite tent, so called, without knowing it.

It is related of the pious and excellent Dr. Watts, that, when near his death, with his faculties declining in advancing old age, he was found with his Bible spread out before him; and in answer to the enquiry of a friend, he replied in language, the import of which was,—That he blessed God that he could now find refreshment in those simple but fundamental truths of the Holy Scriptures which a child might understand, and which were alone level to the capacity of his declining years.

PRAYER, AND ANSWERS TO PRAYER.

"Ye ask and receive not, because ye ask amiss," said the Apostle James to the professors of his day, and the same language might with propriety be addressed to the mass of professors of the present day. Professors now a-days ask; abundance of prayers are offered up; but they receive not; very few of the prayers offered up are answered. And the failure of men's prayers can be accounted for in no other way than in the way in which the Apostle accounted for the failure of the prayers that were offered by professors in his day: "ye ask and receive not, *because ye ask amiss.*" 1. It is not because God has not *promised* to answer prayer; the Scriptures abound in promises of answers to prayer. They crowd both the Old and the New Testaments. You can scarcely read a page in the Bible, without finding promises of answers to prayer. 2. It is not because God is regardless of his promises: he is a God of faithfulness and truth; he never forgets his promises; he never breaks his word. It is not because God is unwilling or unable to bless his people; he delights to do men good, and his ability to bless men is infinite; he is able to do for men far more abundantly than they can ask or think. It is because men "ask amiss:" there is something wrong in their prayers. In every case when men pray, and do not obtain the things for which they pray, we may adopt the language of the Apostle with confidence, "Ye ask and receive not, because ye ask amiss."

1. Some pray in vain, because they pray for things which God has not promised. They pray for riches, and worldly influence, and God has not promised to give such things to his people under the Christian dispensation. Such things were promised under the Old dispensation, but they are not promised to Christians. All that is promised in reference to temporal things, under the Christian dispensation, is "food and raiment," or, as it is expressed in the form of prayer given by the Saviour, "our daily bread." God has not promised continued health and long life to his people under the New Testament dispensation, much less has he pro-

mised them exemption from reproaches, persecutions, losses, injuries, or martyrdom. We have not, therefore, any right to pray for these things positively. When we pray for any thing of this description, we ought to pray conditionally: "Father, if it be possible let this cup pass from me; nevertheless, if it may not pass from me unless I drink it,—if thou seest it will be best for me to drink this cup of sorrow,—thy will be done."

2. Some do not pray sincerely. They offer up words, but not desires. They pray, but it is not properly to obtain blessings from God, but to be seen or heard of men. In this way the pharisees, in the times of our Saviour, prayed, but the Redeemer gave them to understand that their prayers would be of no avail. In this way many in our days pray, we fear, and their prayers are in consequence vain. God requires men to pray with the heart.

3. Many are not *in earnest* when they pray. They may not pray to be heard of men; they ask for things which they could like to have; but they ask coldly. They ask as if they did not care whether they obtained the things for which they ask or not. They pray as if they did not properly feel their own necessities, or as if they did not at all understand the worth of the things for which they pray. You would not suppose, if you heard them pray, that they thought it a matter of much consequence whether their prayers were answered or not. God will not answer such prayers as these. He never was accustomed to answer such prayers. The prayers which he has been accustomed to answer are *fervent* prayers. If we wish to be heard, we must be in earnest; if we would have our prayers to prove effectual, they must be fervent. We do not say there must be a great noise: there may be noise and no fervour, and there may be fervour and no noise. Hannah made no noise, and yet she was very fervent. Feeling is sometimes so intense that words cannot utter it. But whether our prayers be silent or loud, they must be fervent if we expect them to be regarded by God.

4. Some pray with considerable fervour for a time, but they soon give up. They do not persevere.

And this is another reason why many prayers are not answered. If prayer is to be answered, it must be persevering. This was taught by the Redeemer in the 18th chapter of Luke. "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man : and there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while : but afterwards he said within himself, Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth ?" Will he find men *persevering* in prayer ?

The same lesson is taught by another parable in Luke xi. v. 5-13. "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before him ? And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son should ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?"

Both these parables show that if prayers are to be successful, they must be persevering. There must be a feeling of soul that cannot rest, that will not cease, until it has obtained the desired blessing. It was in this way that Jacob prayed, when he prevailed with the Angel ; he wrestled all night ; he pleaded till the break of day. It was in this way that Moses and Elijah prayed. Moses continued with hands lifted up in prayer from morning till evening. Elijah continued pleading for rain, while his servant went to the side of the mountain, to look towards the sea, and returned seven times. If we would have our prayers answered, we must imitate the perseverance of these holy men : we must pray without ceasing ; we must pray always, and not faint.

5. Some pray in vain, because they are wanting in humility. They are haughty towards their fellow-men, or they are wanting in lowliness towards God. And God has not promised to bless the proud ; his promises are all for the lowly. He resisteth the proud, but he giveth more grace to the humble. The Saviour spake a parable on this subject, Luke xviii. 10, saying, "Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other." And he concludes the parable with these words, "For whosoever exalteth himself shall be humbled ; but he that humbleth himself shall be exalted." There are thousands of prayers lost for want of humility in those who offer them.

6. Many prayers are unavailing, because they are not offered in faith : the persons who offer them do not firmly believe God's word ; they do not place full confidence in his promises ; they do not confidently look for the blessings for which God has encouraged

them to pray. They pray as if they regarded the promises of God as a bundle of uncertainties, and as if they regarded the success of prayer as utterly doubtful and hazardous. This is dishonouring God: it is in effect calling God a liar. And God does not deserve such treatment; nor is it likely that he will answer the prayers of those who thus question his truth and faithfulness. God wishes to be trusted; and those who refuse to trust him, have reason to expect their prayers to be rejected. We are taught most plainly, that if we would have answers to our prayers, we must pray in faith. We are taught this by the Apostle James. Speaking of wisdom, he says; "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord."

We are taught the same lesson by the Saviour, in Mark xi. 24, " whatsoever things ye desire when ye pray, believe that ye shall receive them, and ye shall have them." It is right that we should have a promise from God, before we expect a blessing; but when God has given a promise, we should believe infinitely: we ought not to encourage a distrustful, unbelieving thought of God for a single moment. We must pray in faith, if we would not pray in vain.

7. If men would have answers to their prayers, they must obey God in all things. They must be righteous, holy men. They must indulge in no sin; they must neglect no duty. God has not promised to hear the prayers of the wicked; it is the prayers of the righteous,—the prayers of those who fear him, who love him, and do his will, that God has engaged to hear. The Psalmist understood this, hence he said, "If I regard iniquity in my heart, the Lord will not hear my prayer." Psalm lvi. 18. This principle was understood by Solomon also; hence he says, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. xv. 8.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. xxviii. 9. The same doctrine runs through the prophets. In the time of Isaiah, the people of Israel were heavily afflicted with divine judgments, and, to turn away the divine displeasure, they brought offerings and sacrifices to God, and offered up prayers to Him. They appear to have held protracted meetings, and made many prayers; but all to no purpose. "To what purpose is the multitude of your sacrifices unto me, saith the Lord? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, and the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." How is this? Had not God appointed these things? Why then does he despise them? The reason is stated in the next words: "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. i. 11, 20. It was much the same with the people of Israel in the days of Zechariah. "Thus speaketh the Lord of Hosts: Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and shrunk from the yoke, and stopped their ears that they could not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of Hosts. Therefore it came to pass, that as the Lord cried, and they would not hear; so they cried, and I would not hear, saith the Lord."

Zech. vii. 9, 13. At the time the Redeemer was upon earth, this principle appears to have become a common proverb. This appears from the words of the man who was born blind and had received his sight from Jesus. The Pharisees represented Christ as a sinner, and they said, "We know not whence he is. The man answered, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." John ix. 30, 31. The Redeemer himself makes the success of men's prayers to depend on their attention to his words, and on their obedience to his precepts. If men would be heard when they pray to be forgiven, he requires them to forgive their fellow-men. In his discourse on the vine and the branches, he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Here the success of our prayers is made to depend, first, on our abiding in Christ; on our continuing stedfast in our purpose and endeavour to please God; and, secondly, on our having and retaining such a knowledge of Christ's words, as will enable us to know what things they are which will please God. All is made to depend on our endeavouring to understand and to do the will of God. The same principle is laid down by the Apostle James. The man who is double-minded and unstable in his ways, he would have to look for nothing in answer to his prayers. "Let not that man think that he shall receive anything of the Lord." i. 7. The prayer which he says prevails with God, is the prayer of the obedient. "The effectual, fervent prayer of a *righteous* man availeth much." v. 16. The Apostle John puts this principle in a plainer and fuller light still, if possible. "Beloved, if our heart condemn us not, then have we confidence towards God: and whatsoever we ask we receive of him, *because we keep his commandments, and do those things which are pleasing in his sight.*" 1 John iii. 21, 22,

If, then, we do not study God's law, and keep his commandments, and endeavour at all times to do

those things which are pleasing in his sight, we have no authority to expect answers to our prayers. This doctrine may be called a legal doctrine, but it is a doctrine of the Scriptures; it is the doctrine both of the Old and New Testaments; it is inculcated not only by the ancient prophets, but by Christ and his Apostles too. And whether men call it legal or evangelical, it is still true. If we hide any iniquity in our heart; if we cherish any uncharitableness towards our fellow-men; if we neglect to study God's will, or if when God's will is made known to us, we refuse to act in accordance with it, our prayers can be of no avail. It is the plain and uniform doctrine of the Scriptures, that if we would have the things for which we pray, we must not only be believers in Christ, but sincere, good men.

It deserves to be observed that those individuals mentioned in the Sacred Scriptures, whose prayers were remarkably answered by God, were persons of decided and singular piety. This was the case with Abraham. It seems as if God could scarcely deny him anything. When he pleaded for Sodom and Gomorrah, God acceded to every thing he requested or proposed. But Abraham was a man of singular devotedness to God. He believed every thing that God said, however strange; he confidently expected whatever God promised, however difficult the fulfilment of the promise might seem; and he did whatever God commanded, however painful, or perilous, obedience might be. He left his native country, forsook his father's house, and suffered the loss of all things for the sake of God. At God's command he went out as a pilgrim, not knowing whither he went; and such was his readiness to obey God, that when God tried him, by directing him to offer up his only son, the child of promise, the very son through whom God had declared that all the families of the earth should be blessed, he prepared to make the sacrifice without a murmur. I cannot wonder that Abraham had such power with God, when God had such power with Abraham. I cannot wonder that God should be so liberal with Abraham, when Abraham so heartily and so uniformly gave up his all to God.

Moses had great power with God;

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Samuel Paulkner.

his prayers appear to have been irresistible. How strangely did he hold back the arm of vengeance, uplifted to destroy the rebellious Israelites! How wonderfully did his pleadings prevail over Amalek! But Moses also was a man of peculiar piety. He was a faithful, obedient man. He was the meekest man on the face of the earth, and he appears to have been exemplary in other respects as well. He began by a remarkable exercise of self-denial. When he was come to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of God's people greater riches than the treasures in Egypt. There is but one fault recorded of him from this period, that I recollect, and that was speaking unadvisedly when so grievously tried and harrassed with the rebelliousness and unreasonableness of the Children of Israel. Can we wonder at the prevalence of the prayers of a man like this?

Elijah was another whose prayers were exceedingly powerful; God opened and shut the windows of Heaven in answer to his prayers.—But Elijah also was a very holy, zealous, and faithful man. Though he lived in times of great degeneracy, in the midst of a general apostasy, he still maintained his integrity. He pleaded for truth and righteousness, when the masses of his countrymen were running headlong into evil; and he carried his rebukes and warnings into the very palace, and assailed idolatry and profligacy in the highest places, and in the highest personages in the land. He risked his all for God.

Daniel appears to have had great power with God in prayer, but Daniel, too, was a man of peculiar sanctity.

The early Christians had much power with God in prayer. In answer to their prayers the Holy Ghost came down upon them like a mighty rushing wind, filling the place in which they were assembled, and resting visibly and powerfully upon each of them. On other occasions God opened the prison doors in answer to their prayers, and delivered the Apostles from the dungeon, and from

death. But these also were persons of no common degree of holy devotedness to God. They had forsaken all for Christ, and were daily risking their lives for their love to the Saviour. Poverty, reproaches, persecutions, death, were as nothing in their estimation, for the love they had to the Saviour and his cause. And they were full of love to each other. They were of one heart and one soul, neither said any of them that aught of the things which he possessed was his own; but they had all things common. Selfishness and earthliness were gone; their souls were filled with love to God and love to man; and their sole business was, in obedience to the will of God, to promote each other's welfare, and to bring a guilty world to God. Is it any wonder that the prayers of such people as these should be answered? We sometimes pray for pentecostal seasons: let us be pentecostal Christians, and we shall not pray for Pentecostal seasons in vain.

And here is another great cause why the prayers which are offered up by professors of religion at the present day, are so seldom answered; professors are wanting in piety, in holy devotedness to God. They do not keep God's commandments, and do those things which are pleasing in his sight. They do things which God has expressly forbidden, and they leave undone things which God has expressly commanded. A great many of the commandments of Christ appear to be almost altogether forgotten by the great majority of professors, or if they are not forgotten, they appear to be awfully disregarded. I will give you a number of instances of precepts which are thus overlooked or disregarded.

CHRISTIAN PRECEPTS,

WHICH ARE GENERALLY NEGLECTED
OR DISREGARDED BY PROFESSORS
OF CHRISTIANITY.

Aiming at God's Glory.

1. One command of God is this: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1. Cor. x. 31. But how few appear to regard this rule. Can we look at the way in which multitudes of professors live, the luxuries in which they indulge, with-

out fearing that the glory of God is forgotten by them, and that it is the glory and pleasure of the flesh which they seek.

Love to our Neighbour.

2. Another command of God is this: "Thou shalt love thy neighbour as thyself." Luke x. 27. But how seldom do we meet with professors who act in agreement with this command! What multitudes of professors do we see possessing abundance of this world's good, and yet suffering their neighbours to pine away in want and wretchedness.—What numbers there are who clothe themselves in the costliest garments, build magnificent houses, store them with needless furniture, hang the walls of their rooms with pictures, and indulge themselves in daily luxuries, while their neighbours have not the means of procuring a decent garment to cover them, or of earning bread sufficient for themselves and their children. What multitudes in lower circumstances indulge themselves in things needless or hurtful, while their neighbours are perishing for lack of things needful. Nay, more, they live in extravagance while millions of their neighbours have neither bibles, schools, nor teachers, to assist them in obtaining a knowledge of God and of religion. Is this loving their neighbours as themselves?

Restitution, &c.

3. Another command of Christ requires us, before we present our prayers or thanksgivings to God, and before we contribute of our property to pious or charitable institutions, to pay our debts, to restore to our brother whatever is his, to acknowledge whatever wrong we have done him, and make the fullest restitution in our power. The words of the precept are these: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24. But how few regard this precept! Professors live at variance with professors, they slander one another, live in people's debt, fail in business, and pay only ten or

two shillings in the pound, and yet, without making any restitution, or labouring after any reconciliation with their brethren, they go on praying, singing, preaching, and contributing to what are called charitable and religious institutions, as if all were right.

Law-suits.

4. Another precept of Christ requires us, when people go to law with us, or make complaints against us, to endeavour to settle the matter as soon as possible, and to do any thing, to settle the matter, that we can do consistently with a good conscience. "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. v. 25, 26. Yet how few act on this plan? How common it is for professors to allow people to go to law with them, and to hold out against their adversaries as long as they can, without ever attempting to subdue their adversaries by reason and kindness, and bring the dispute to a peaceful and comfortable end?

Oaths.

5. Another precept of Christ requires us not to swear. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. v. 33, 37. And yet how few there are of those who profess to be followers of Christ, who hesitate to swear. If the Government order them to swear, they will take oaths by thousands, and some will even take oaths when Government forbids them to be taken. The professors who *refuse* to take oaths

are but a handful, compared with the great mass of professors who *do* take them.

Resisting Evil.

6. Another of Christ's precepts forbids all use of violence in defence of our persons, our rights, our liberty, or our property, as well as all retaliation of injuries, whether by our own hands, or by the instrumentality of law or government. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." And yet how few of those who profess to be the followers of Christ, act in agreement with this precept! How few there are who, when they are struck, will, rather than return the blow, meekly allow themselves to be struck again! How few there are who, when plundered by law, will peaceably allow themselves to be still more plundered, rather than use legal means to obtain redress! How few there are who, when men make unreasonable and unjust demands on them, would not resist, and struggle for their liberties and rights! How few there are who would allow themselves to be pressed by a press-gang, and compelled to go off with them, and not resist! How few there are who, when summoned by the highwayman or house-breaker to give up their property, would peacefully, without a struggle and without a lie, part with it! The great majority of professors choose to regard the precept as unmeaning, or as no precept at all, rather than honestly to obey it. Many of them do not hesitate even to laugh at the man who considers himself bound to reduce it to practice. Many professors are not content with giving "an eye for an eye, and a tooth for a tooth;" they go so far, as by prosecuting people at law, to inflict ten-fold greater evils on those who may do them wrong, than they themselves have suffered from the wrong-doers.

If a man rob them of a shilling, a pound, or a loaf of bread, they will get them imprisoned, or transported, or hung. Even the severe and imperfect law of Moses is too gentle for them.

Love to Enemies.

7. Another precept of Christ requires us to extend our love, and our labours of benevolence, to our enemies, to our slanderers, to those who hate us, despise us, and persecute us. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." But how little of all this do we see among professors. What a readiness among professors, when reviled, to revile again; when cursed, to curse again. How common for professors to limit their love and their favours to their friends, or to those of their own party. How little of the broad, unbounded liberality of our heavenly Father do we see in the spirit and conduct of professors.

Money, &c.

8. Another precept of the Redeemer runs as follows: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." But how few regard this precept. Scarce anything is more common than for professors to lay up for themselves treasures upon earth. Professors of religion generally do not differ from other

people in this respect. They enter what are called "Benefit Societies," and purchase what are called "Life Insurances," as if laying up treasures for themselves on earth were perfectly lawful. Even persons who are called preachers of the Gospel, preach and write in favour of people thus laying up for themselves treasures on earth, and even go so far as to deride those who employ their all in doing good, and who, instead of trusting in money, trust only in the living God. Some of the most numerous religious denominations in the country have actually founded what are called Benefit Societies and Life Insurance Companies. There is the "*Dissenters Life and Fire Insurance Company*," and there are Methodist Benefit Societies and Beneficent Funds, for the very object of promoting among professors and preachers of the religion of Christ the practice of laying up for themselves treasures on earth. Then there are multitudes of other professors, who lay up for themselves treasures on earth in other ways. Multitudes on multitudes, who all draw near to God with their lips, while their hearts go after their covetousness. The money that is hoarded, laid up for themselves by professors as a security on earth, is almost endless; while the money that is laid out for God by professors is almost nothing.

Anxiety about Food and Raiment.

9. Another precept of Christ requires us not to be anxious about our life, or the common means of life, but to spend all our anxiety on religion and its blessings, and to trust in God for all things else. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory

was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." How small is the number of those who act in accordance with the requirements of this passage! What the Redeemer said of the Gentiles, may now be said of millions who, in our days, profess to be his followers: "After all these things do the professing Christians also seek." Vast multitudes of them are as eager after gain, as distrustful of Divine Providence, as anxious about life and the means of life, as those who look on Christianity as a delusion.

Doing as we would be done by.

10. Another precept of the Redeemer is as follows: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." But this also is generally regarded by professing Christians, as either unintelligible or impracticable. Who would like to be lodged in a prison, transported to Van Dieman's Land, hung, shot, stabbed, starved, or flogged to death? And yet multitudes who profess religion imprison, transport, hang, shoot, stab, starve, and flog to death their fellow-men.

Cases of Trespass.

11. Another leading precept of the Gospel is as follows: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three

witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This precept also is generally neglected. Professors generally talk about the faults or failings of their brethren to almost any one, rather than to their erring or offending brethren themselves. The kind, the just, the honourable course marked out by the Redeemer, is pursued by few ; the multitudes of professors pursue a widely different course.

Restoring a fallen Brother.

12. A similar precept to the preceding is enjoined by the Apostle Paul, in his Epistle to the Galatians. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted." But this precept also is but little regarded by many. Multitudes when they are overtaken in a fault, are suffered to perish outright, without an effort being made for their recovery ; and when efforts are made to restore the fallen, they are but seldom made in the spirit of meekness and love.

Forgiveness of Injuries.

13. Another precept of the Redeemer requires us to forgive our brethren their debts and trespasses, and that to an unlimited extent. "And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, until seven times : but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. And forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to

be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."* And yet how common it is for professors to prosecute persons at law for debts and injuries, and to prosecute them even to imprisonment, transportation, and death.

On Possession of Power or Authority.

14. The Saviour forbade his disciples to exercise lordship or authority over each other. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth : for one is your Father, which is in heaven.

* Matt. vi. Matt. xviii.

Neither be ye called masters : for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted." And yet hardly anything is more common than for Christians to call each other masters, and to exercise dominion and authority over each other. We have what are called Christian Kings and Queens, Christian Princes, Dukes, and Lords, and Christian magistrates and legislators. We have people calling themselves Christians, who exercise dominion, authority, and coercive power, and who imprison, flog, hang, burn, and shoot men for not complying with their will, as commonly as the princes, generals, captains, judges, and magistrates of the *Gentiles* ever did.

We have magistrates, lords, and legislators among almost every denomination of Christians : even religious denominations themselves make laws, and exercise dominion and authority among themselves, besides allying themselves by deed-polls, and other legal instruments, with the ruling powers of the state.

Feasts.

15. Another precept of the Redeemer is as follows :—"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just."* And yet it is the custom of multitudes of professing people, when they make a supper or a dinner, to call those very parties that Christ commands them not to call, and to overlook or neglect those whom the Redeemer commands them to call. Professors will spend five, ten, twenty, or even thirty pounds in providing a dinner or a supper for their kinsfolk and rich neighbours ; and if a poor, blind, or lame man, an aged and desolate widow, or a helpless orphan come to the back door and ask for a piece of bread,

* Luke xiv. 12.

they say, "We have nothing to spare." Even many religious breakfasts and tea-parties, as they are called, are only for those who can pay for the treat ; the poor, the blind, the friendless, who can make no recompense, are generally shut out.

On Christians being yoked with Unbelievers.

16. The religion of Christ requires us not to be yoked together with unbelievers, but to come out from among them and be separate. "Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? For ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."* One would suppose that nothing could be much plainer than this passage, and yet the conduct of professors, generally, is directly opposed to it. Professors of religion yoke themselves together with unbelievers in almost every possible way. They yoke themselves together with unbelievers in Benefit Societies, so called, in Secret Orders, Trades Unions, Loan Funds, Building Societies, Business Partnerships, Joint Stock Banks, Literary, Philosophical, and Benevolent Institutions. They sit with unbelievers on Committees, join with them in making laws, bind themselves with them mutually to support each other, and unite themselves with them in the closest bonds of fellowship and brotherhood. You shall scarce be able to name a single church in which this evil is not practised and tolerated ; while in some churches you may find both preachers and people immersed in this crime together. The line of separation between the church and the world is

* 2 Cor. vi. 14.

almost entirely lost, and believers and unbelievers are become almost one lump.

Respect of Persons.

17. Another precept of the religion of Christ forbids respect of persons:—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the Scripture, 'Thou shalt love thy neighbour as thyself,' [whether rich or poor,] ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, [though it be but in this of respect of persons,] he is guilty of all."* Such is the law, but the conduct of professors, with but few exceptions, is directly opposed to this law. The poor are despised, and the rich are honoured and flattered. If a member of a church be rich, he is generally regarded as a great man, however defective his judgment, however limited his talents, and however few his labours in the cause of God: and if a member be poor, he is thought of lightly, though his piety, his talents, and his labours be abundant. The rich and the poor are regarded as two *castes*, and they form, even in professedly Christian bodies, two separate worlds. The evil complained of by James, prevails in religious assemblies to this very day. Many a time have I been compelled to wit-

ness it. I have stood in the pulpit, and a rich person, or some one supposed to be rich, has come into the chapel, and a number of persons have risen at once to offer him a comfortable seat. At the same moment a poor person has entered, that had been toiling hard through the week, and whose body and spirit alike sighed for rest; but no one seemed forward to offer him a comfortable seat. Many a time have I seen the poor left to stand in the aisle unnoticed, until I have requested some one to direct them to a seat. There are some churches in London, if what Harris says be true, that would consider a poor sailor quite an intruder, if he should go into their places of worship. So common is respect of persons become among some professing bodies, that the persons appointed to show strangers or visitors, who may enter their places of worship, to seats, are specially directed to give them seats according to their apparent rank in the world.

Credit, Debts.

18. Another law of the New Testament, is "Owe no man any thing." Rom. xiii. 8. But how few professors observe it. Rich and poor alike plunge over head in debt: they live in debt, and they die in debt. How small is the number of professing tradesmen who pay ready money for all they buy; and how small is the number of the poorer sort who do so. Almost every thing is done by credit. What heaps of paper money there is in use among professors; bank notes and bills without end, and even of *accommodation* bills, so called, not a few. And then how common it is for professors to become *bound* for people, thus multiplying their debts without end.

Terms of Church Fellowship.

19. Another precept of the New Testament requires Christians to receive into fellowship with them, all whom they have good reason to regard as sincere believers in Christ, all who, in their judgment, are received into favour with God, and into fellowship with Jesus Christ, and that without harrassing them with disputations on doubtful matters. "Him that is weak in the faith receive ye, but not to doubtful disputations. For

* James ii. 1.

one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth judge him that eateth not: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded, in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that

we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. xiv and xv. This law also is generally disregarded by professors. There is scarce a religious denomination in the land that will receive persons into fellowship with them on the simple ground of faith in Christ, and love to God and man. Almost every denomination requires something more than this of persons as a condition of fellowship with them. Almost every denomination shut out or expel from Christian fellowship with them, people that they believe to be sincere believers in Christ Jesus, and sincere lovers of God and of mankind.

Religious Knowledge.

20. Another requirement of the New Testament is, that we should "Let the word of Christ dwell in us richly, in all wisdom." Col. iii. 16. That we should "not be unwise, but understanding what the will of the Lord is." Eph. v. 17. "That our love should abound yet more and more in knowledge, and in all judgment, that we may be able to prove things, and discern between good and evil." Philip i. 9, 10. But how few among professors of the present day attend to this requirement. A knowledge of divine truth, and of the requirements of the law of Christ, is hardly at all esteemed among multitudes of professors. They do not wish for knowledge: their principal desire is for excitement; pleasing and powerful feeling. Hence there is little attention paid to the Scriptures among many professors, and there is but little relish amongst multitudes for plain, instructive, practical preaching. They prize sermons, not according to the useful truth that they contain, but according to the pleasurable excitement which they produce. Many, even of those who stand up to teach others, take more delight in reading novels, newspapers, and plays, than in reading

the Sacred Writings, or the productions of such men as Baxter, Wesley, or Penn.

Evil speaking.

21. Another requirement of the religion of Christ is, that "we speak evil of no man." And yet evil speaking,—talking of people's faults and failings, without any design of pleasing God, or doing good thereby,—is one of the commonest things in the church. Professors are not ashamed when they speak evil of each other; they but seldom meet with one to rebuke their sin.

Relieving poor Saints.

22. Another command of the New Testament is, that Christians should support each other in want and distress. "Be kindly affectioned one to another with brotherly love; in honour preferring one another; Distributing to the necessity of saints; given to hospitality." "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." "For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."* This command fares much the same fate with the commands mentioned before. Some churches provide for their poor members, and some have so far an equality, that no member is suffered to lack, so long as others have more than sufficient; but this is not the case with churches generally. In many churches, the poor are almost alto-

gether neglected, left to look for a supply of their wants from the parish, or to languish in want, while other members are living in splendour and extravagance, wasting or hoarding hundreds or thousands a year.

Peace.

23. Another command of Christ is, that we should have peace one with another, and as much as lieth in us live peaceably with all men: and yet many professors of religion are soldiers, and multitudes of others give their sanction to warlike principles and proceedings.

Conversation.

23. The religion of Christ requires us to let no corrupt communication proceed out of our mouth, to lay aside all foolish talking and jesting, and to let our speech be always with grace, that it may minister grace to the hearers. Eph. iv. 29, v. 4. Col. iv. 6. But these requirements also are greatly neglected. Solid, instructive, gracious conversation is out of fashion among many professors, while foolish talking and jesting are as common among them, as among unprofessing worldlings.

Sundry other Matters.

24. The principles of the religion of Christ with respect to honest labour and trade, to the worship of God, to temperance, to conformity to the world, to dress and ornaments, to the exercise of private judgment, to the way of conducting church meetings, to the preaching of the Gospel, the oversight of churches, as well as some other points, are mostly forgotten or neglected. The religion of professors, and the religion of the Gospel, are two quite different things. The religion of Christ is made of no effect by the traditions and inventions of men. Professors say to Christ, "Lord, Lord," but they do not the things which he says. Forms, names, professions, long prayers, public contributions to professedly benevolent and pious institutions, sectarian bigotry, proselytism, intolerance, in short, the religion of the ancient Scribes and Pharisees is the prevailing religion of the professing world at the present day. God is not honoured, truth is not loved;

* Rom. xii. 10, 13. 1 Cor. xii. 25, 26. 2 Cor. 8, 13-15; ix. 6, 7.

true, practical, thorough-going godliness is not in repute among professors. And *this* is the great reason why their prayers are so seldom answered.—Professors of Christianity are sinners; they trample underfoot God's law; and it is not likely that their prayers should be answered. There wants a thorough reformation, and there must *be* a thorough reformation, before God will answer the prayers of the church. We must return to the simplicity of the Gospel; we must surrender ourselves fully to God, and live and labour for his glory by employing our all in doing good to our fellow-men, if we wish to be heard when we pray. We must be like Christ, and then we may pray with the confidence with which Christ prayed, and say as he said, "Father, we know that thou hearest us always." If we would abide in Christ, and let his word abide in us, we might ask what we would, and it should be given us. If we would give God his due, if we would renounce our subjection to the world and to the flesh, if we would lay our all at God's feet, and spend our all for his glory; if we would thus try God and prove him, he would open the windows of heaven, and pour us out such a blessing, that there should not be room to contain it. It is not long or loud prayers that are wanted, nor is it protracted or multiplied meetings; it is a return of the church to Gospel simplicity and faithfulness that is wanted; a *thorough*, a *UNIVERSAL* EVANGELICAL REFORM.

ROOT OF ALL EVIL.

"*"I believe the love of money produces more evil than the love of rum,"* said an intelligent, benevolent, and poor man, in conversation with one of a different character, and who exclaimed vehemently against the sentiment of our friend. We told them there was no difficulty in settling that question; that when all the other evils arising from love of money were summed up, the wickedness and woe produced by rum must be added to make up the full amount of evil proceeding from this root. But for the love of money, rum would not be. Who would im-

port intoxicating drinks; who would build distilleries and distribute their products, but for the love of money? We have asked apologists for this principle, to name any great wickedness that is not an offspring of it. They have named lewdness as an example. But let the history of seductions and brothels be traced to their origin, and it will be found extensively, if not altogether, in the love of lucre. The sins, crimes, and miseries growing directly out of it, are too numerous to be named, and of a magnitude that cannot be described. It ought to be enough to point to the 'black ship,' 'Deep freighted with the groaning slave,' to demonstrate to any mind and any heart the hellishness of the principle operating there. That principle operating is the love of money, the attainment of earthly treasure. The slave trade is indeed the acme of its influence. This tearing of men, women, and children from their kindred and homes, consigning them to horrors such as the slave-ship holds, and bartering their bodies and their souls with foreign tyrants, dooming them to toil and groan out a life of exile; this is the consummation of the diabolical character of the love of money. In its less aggravated influence, it sells indulgences to sin, murders its individuals and its millions, fills the world with lying, fraud, intemperance, hunger, nakedness, caste, and oppression of every gradation. It is a most desperate, universal idolatry, at whose shrine every thing that is good is sacrificed, and in devotedness to which all kinds of sins and crimes are perpetrated, all miseries inflicted and suffered. The bloody and obscene Juggernaut, with his millions of devotees, and multitudes of sacrificed and polluted human victims, is lost in insignificance in the shade of this colossal idolatry, bestriding the world and reigning over all nations and generations.

"The gospel lays the axe of extermination at the root of this evil. It treats it as sin in its nature. It has nothing to do with its mere 'abuses.' Its whole essence is itself abuse. The gospel strikes at its essence as sin, sin continually, and nothing but sin. It allows the principle not the least quarter. John Baptist levelled

the blow of full extermination in his preaching of repentance : ' Let him that hath two coats give to him that hath none,' he taught. He, whose way John came to prepare, followed up the assault, with the more explicit directions, prohibitions, and declarations : ' Lay not up for yourselves treasures upon earth ; for where your treasure is, there will your heart be also. Sell that thou hast and give to the poor. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.' To these great precepts he added the force of his example. The apostles continued the preaching of their Lord's doctrine. They taught, ' They that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition : for the love of money is the root of all evil, which some coveting, have erred from the faith, and pierced themselves through with many sorrows. Covetousness is idolatry ; and no idolater hath any inheritance in the kingdom of God. ' Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten : your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. '

" And yet many professing themselves Christians, indulge the love of money in their hearts, and pursue riches, in the face of Christ's positive prohibition, and retain them in defiance of his command to distribute to the needy. And who warns them of the falseness of their hope and their profession ? Where are the watchmen, that this most dangerous and deadly principle is suffered to work destruction unrebuked ; and its deceived victims to dream on in their hope of heaven, while they are slaves to lust ! Alas ! they who profess to be watchmen are themselves infected with the same plague. They are dreaming the same dream ! Awake, thou that sleepest ! arise from the dust, and Christ shall give thee light."—*The Disciple.*

SECTARIAN GOVERNMENT.

THE Bible teaches that a person, who is rightfully excluded from the

fellowship of a church of Christ, should no longer be regarded as a Christian. Therefore, that ecclesiastical body, which excludes from, or refuses to receive into its fellowship any person whom it admits to be a Christian, is manifestly not governed by the laws which Jesus Christ has given for the government of his church.—*Gerrit Smith.*

DIVINE AND HUMAN LEGISLATION.

THE simplicity of the Divine laws looks pitiful in the eyes of mighty man. They are not statesman-like enough for him. It will not do to leave mankind without some other restraints supported by stronger sanctions. ' Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,' is too meagre legislation for the wise inhabitants of the world. It must be carried out and explained by an innumerable multitude of human enactments. Laws, the parchment whereof, like the Roman laws before Justinian, might break the backs of forty camels, must supply the deficiencies of Omniscience.—*The Disciple.*

GOVERNING CHURCHES BY MAJORITIES.

Don't begin by passing resolutions ; and when you are obliged to pass resolutions, don't pass them by majorities ; wait till you can pass them unanimously. The plan of governing a church by majorities is a bad one : whatever is done in the name of the church, should be done unanimously. To bind a minority, by the will of a majority, causes endless contention, and leads to alienation of affection, and divisions.

If a member or several members of the church think that something should be done, in which the whole of the church do not feel free to take part, let those members do the work as individuals, without requiring the sanction or cooperation of the church generally.

Frame no system. Begin by simply laying aside all foreign authority, and setting to work to gain a clear, a correct, and a full understanding of the religion of Christ, and to carry out its principles in your own life. Your simple object should be to obtain a knowledge of truth and duty,

and to do good, as ye have opportunity, unto all men, especially to the household of faith. Read, pray, labour, meet together, simply for these objects, and whatever of system or organization is needful or right, will grow up naturally from the great principles of the gospel ruling in your hearts, and from the objects which you aim to accomplish. Work freely; work as individuals; and adopt no system, and make no arrangements which would limit the liberty of the gospel. Where the spirit of the Lord is, there is liberty.

SECT DEFINED.

THE "Sect of believers in Christianity," which once existed, which was everywhere spoken against, has ceased to be called a Sect. It was a sect, or a section—a *cutting off* from the world. As to the world it was a Sect—but not as to Christ, or any of his disciples. They were not a sect of *Christians*—but a Christianity Sect—cut off from the world. The modern Sects are divisions of professing Christians,—who have to believe peculiarities that are not of christianity. They are *new organizations* of christianity. They are obliged to incorporate "extraneous" articles of creed into their profession. They are not willing to hold fellowship with *all* Christians, or all they admit to be Christians, on the broad, single platform of Christianity. They are not "believers in Christianity," but in the dogmas of Sect.

WHO IS THIS THAT DARKENETH COUNSEL BY WORDS WITHOUT KNOWLEDGE?

My dear Friend,

I should suppose nearly all your readers have perused Finney's Lectures on Revivals, and his Lectures to Professing Christians. And I should suppose most of them have had their spirits stirred within them, their holy sympathies aroused, and their holy resolutions strengthened by his powerful and almost irresistible appeals to the conscience and the heart. Who would believe that this same author had lately published a book abounding with such passages as the following? I should be obliged to you to insert it as a caution to any

who may be tempted to leave plain scripture and common sense, and plunge into the labyrinths of abstruse, metaphysical disquisitions. The passage is extracted from Finney's *Skeletons of Theological Lectures*. It is the conclusion of a long lecture on moral government. It is as follows:—"This, then, is the sum of the whole matter. Moral *right* consists in willing and acting in precise conformity with the nature and relations of moral agents.

"Moral obligation is the binding force of right upon moral agents.

"The *foundation* of moral obligation to do right and not wrong, is not,

1. In the *nature and relations* of moral agents.

"2. Not in *right*. These are reasons, but not the foundation.

"Right is *benevolence*, or *right willing*. *Right willing* is *good willing*, or *willing good*.

"Moral agents are bound to will good, plainly, not because good willing will produce good, but because *GOOD IS GOOD*."

A LOVER OF PLAIN TRUTH.

[What a pity that a man of plain common sense, should have suffered himself to be led so far away from the simplicity of Jesus Christ. But there is no safety for any one who ventures to leave the sacred writings for metaphysics.—EDITOR.]

THE USE OF PROPERTY.

LAYING UP FOR OURSELVES TREASURES ON EARTH.

WE have already seen,* 1. That we are forbidden to lay up for ourselves treasures on earth. 2. That we are commanded to lay up for ourselves treasures in heaven. 3. That if we lay up for ourselves treasures on earth, our hearts will be on earth. 4. That treasures laid up on earth are never secure; and, 5. That there is no need for Christ's followers to lay up for themselves treasures on earth, as God has engaged to take care of them himself, and to give them such a portion of earthly good as they may need. We would now make a few further observations on this subject.

6. Treasures laid up by people for themselves on earth, are not a secu-

* See p. 402, vol. i., and p. 45, vol. ii.

rity or protection against want. Treasures laid up on earth are not *themselves* secure,—how then can they protect or secure those who hoard them. They are often a temptation to thieves, and an incitement to others to use fraud in order to obtain possession of them. A man might as well lay up ice in the sun, and expect it to refresh and cool him in the heat of summer, as trust for protection and security in times of affliction, disaster, or old age, in treasures laid up on earth. Persons that lay up for themselves treasures on earth, as frequently come to want as other people, if not *more* frequently. And want is a more terrible and painful thing to those who have been accustomed to rely on their laid-up treasures, than to those who have been accustomed to go piously about their duty, and rely only on the providence and promises of God. None are more likely to come to want than those who trust in riches, and none are so wretched and helpless when want overtakes them.

7. Laying up for ourselves treasures on earth, weakens faith, and strengthens distrust and unbelief. The more a man accustoms himself to trust in God, and to rely upon his promises, the stronger does his confidence in God, and his belief in his promises become: and the more a man accustoms himself to rely upon the world, to trust in earthly riches, the more distrustful and unbelieving does he become. The man that trusts in God's promises, finds them ever true, and his faith is strengthened by experience: but the man that trusts in the world, misses those multiplied helps to his faith. Every grace is strengthened by exercise, and so is every vice. The man that will not trust God, will lose the life and strength of his faith; but the man that trusts in God at all times, will grow continually stronger in faith.

8. And as laying up treasure for ourselves on earth weakens faith, so does it tend to weaken every other holy habit and affection. Faith is the great spring of holiness; it is the instrument by which the soul is renovated, and by which it is strengthened in all that is good. When our faith in God's providence becomes feeble, our gracious purposes, our holy desires, our heavenly affections

become feeble also. The regenerated soul is changed back again, and becomes more earthly, sensual, and devilish than before.

9. Laying up for ourselves treasures on earth tends to increase our worldly anxieties. People sometimes fancy that if they had a certain sum laid by, they could rest contented, and be free from care; and those who have got something laid up for themselves fancy, that if they were to let it go, they would be full of anxiety and fear: but they are quite wrong. Those who have got something laid by, are generally more anxious than those who have nothing to rest on but the promises of God; and those who have given up their earthly reliances, and employed their hoards in the service of the Redeemer, find themselves freer from anxiety than before. This may seem mysterious to some, but experience proves it true. I never was so free from anxiety when I had a share in what was called the Beneficent Fund, and when I had a something laid by in other quarters, as I am now, when I have neither funds nor insurances, nor private hoards to rely upon. I feel the promises of God a fuller security than all the treasures in the world could be. Nor need the matter seem a mystery to us. The man that trusts in the world, cannot help but feel that the world is uncertain; and yet his trust in the world disables him from trusting in God. The man that trusts in God, knows that God cannot fail him. He knows that the world itself belongs to God, and that God can give him at pleasure what portion of its goods he may require. The man that trusts only in God, and employs his property in doing good, will generally have a stronger, happier confidence that he is pleasing God, than he can have who lays up for himself treasures on earth; and this will make him freer from care. Again, it is impossible that treasures laid up for ourselves on earth should free us from anxiety, because the treasures themselves are insecure. If a pillar must support the building, there must be something to support the pillar. And if riches are to secure *me*, there must be something to secure them, and that there is not. Again, the more wealth

a man lays by for himself, the more he will love it; and the more he loves it, the more anxious will he be about it, so long as it is insecure; and it can never be any thing else but insecure. The only complete freedom from anxiety and fears, is in the assurance of God's favour; and this can never be enjoyed so fully by any one, as by the man that lives, and labours, and employs his all, in endeavours to promote the welfare of his fellow-men, in obedience to the will of God. The man, therefore, that seeks to cure his anxiety by laying up for himself treasures on earth, increases it; he adds fuel to the fire: but the man who renounces all earthly securities, and, seeking first the kingdom of God and his righteousness, trusts in the plain promises of God for what is needful for the body, may be as free from anxiety and fears as the angels of heaven.

10. We are commanded, having food and raiment, to be therewith content; but how can that man be said to be content with food and raiment, who is desiring and labouring to lay up treasures for himself on earth. We are taught by Christ to pray, "Give us this day our daily bread;" and that for which we are taught to pray, is the thing by which we ought to limit our desires: but who can pretend to limit his desires to this day's daily bread, who is laying up for himself treasures on earth against the time to come? We are commanded not to be anxious about to-morrow, what we shall eat or drink, or with what we shall be clothed; but how can that man consider himself free from anxiety about the time to come, who is laying up for himself treasures on earth to secure himself against future evils? If he is *not* anxious, why does he lay up treasures for himself on earth? And if he *be* anxious, how can he profess to be a doer of Christ's law?

11. Riches are represented by the sacred writers as dangerous, as tending to alienate the soul from God. Christ speaks of riches as "*deceitful*." The deceitfulness of riches is one of the things which he represents as choking the good seed of the word in the hearts of men. He speaks of it as being exceedingly hard for a rich man to enter the kingdom of

heaven: he says it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. How can a man who believes this, lay up for himself treasures on earth?

12. The Apostle Paul tells us that the love of money is the root of all evil; that they who desire to be rich fall into temptations and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition. And yet that man who is wishful to lay up for himself treasures on earth, who is desirous to have money laid up as a security from want for the time to come, loves money, and desires to be rich.

13. Laying up for ourselves treasures on earth is inconsistent with our duty to our fellow-men. We are commanded to love our neighbour as we love ourselves. But how can we do this, and at the same time be laying up for ourselves treasures on earth? If a man truly loves himself, he will labour to obtain what will be useful for himself, both for body and for soul, for time and for eternity: and if he loves his neighbour as himself, he will labour to put his neighbour in possession of the same blessings which he seeks for himself. But how can he do this, and lay up for himself treasures on earth? There are millions upon millions of our fellow-men, who are not supplied either with earthly blessings or with spiritual blessings.—There are millions on millions who have neither comfortable houses, nor sufficient food or clothing, nor the means of suitable religious instruction. Can that man be said to love his neighbour as himself, who, when he has obtained a supply of his own wants, instead of endeavouring with his surplus money to supply the wants of needy and helpless neighbours, lays it up for himself in what is called a Benefit Society, an Insurance Office, or in some other way, against the time to come? Should I be considered as loving my *wife* as myself, if out of what Providence bestows on me, I first supplied my own wants, then laid up the rest for myself against the time to come, while I left her with not half enough to supply her present wants? If I were to pretend to love my wife as I love myself, and yet act in such a

way, I should be considered mad, or else regarded as a vile unnatural hypocrite. How then could I pretend to love my *neighbour* as myself, if I were to act in such a way towards him? If I rightly love myself, I shall help myself to a comfortable house, and to needful food and raiment, if I honestly can; and if I love my neighbour in the same way, I shall help my neighbour to the same, if I have the means. We are exhorted by the Apostle to do good to all, as we have opportunity; especially to the household of faith: but how can a man do that, in the present state of things, and yet lay up for himself treasures on earth? If the household of faith, and the whole family of man, were already well supplied with every thing needful to their welfare, the case would be different; but they are not. There are multitudes on multitudes of poor and needy ones, both in the household of saints, and among the children of the world. Some are living in damp cellars; some are living in garrets, melted with heat in summer, and frozen with cold in winter; some are ill-clothed, some are ill-fed, and need supplies of food and raiment; some are aged, infirm, or sick, and need attendance; and multitudes on multitudes are ignorant, and need instruction? The man that has more than a supply of his own wants, has the opportunity, the means, of doing something towards supplying *their* wants; but, if instead of endeavouring to supply their wants, he lays it up for himself on earth against the time to come, how can he be said to do good to all as he has opportunity? Professors of religion have, at this time, some scores of millions laid up for themselves in what are called Benefit Societies, Beneficent Funds, and Life Insurance Offices, or in Banks, and Stocks, and in other kinds of Funds. Meanwhile, multitudes of their fellow-men are in want, and some of them perishing, both in body and in soul, for want of instruction and bread. Do those professors, who thus lay up their money, love their neighbours as themselves? Are they doing good as they have opportunity unto all men? Are they doing to others as they would that others should do unto them? They are doing no such thing.

14. Again, when people are laying up for themselves treasures on earth, they can never be certain that they shall come to need them. They may be better off hereafter than they are now. They talk of sickness and old age, but they can never be certain that they shall either be old, or sick. They may die without any long sickness, and they may die before the infirmities of age come on. And if they should be old, or long sick, they may still have children, or kind friends, who would be glad to have an opportunity of helping and comforting them. Nay, it is certain, if they seek first the kingdom of God and his righteousness, they shall *not* need any hoarded treasure. God has expressly engaged to provide what is needful for those who love and serve him, and his promises can never fail.

15. We are taught over and over again by the sacred writings, that the proper way to secure a supply of our *own* wants, is to be liberal in supplying the wants of others. "Blessed are the merciful," says the Redeemer, "for they shall obtain mercy." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given he will pay him again." "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." "The liberal soul deviseth liberal things; and by liberal things shall he stand." Luke vi. 38. Prov. xix. 17; xxviii. 27; xxii. 9. 1. Cor. ix. 6. Prov. xi. 24, 25. Isa. xxxii. 8. The money that men employ in doing good, is laid up for them in

heaven. It is not lost; it is secured to them for ever. It shall be returned to them even on earth, if they should need it; and if they should *not* need it on earth, they shall enjoy it in another form in heaven for ever.

16. Christ laid up no treasure for himself on earth, nor did his Apostles. They were content with such supplies of their present wants as Providence chose to send, and the future they left with God. The early Christians generally followed their example. They were careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, made their requests known unto God. So far were they from laying up for themselves treasures on earth, that many of those who had property sold it, to supply the wants of their Christian brethren. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts ii. and iv.

17. The best men in all ages have in this respect imitated the Redeemer and his early followers. You can find no persons noted for singular and extensive usefulness in the church, that acted on the principle of laying up for themselves treasures on earth. All that have been distinguished as church reformers have acted on the principle of employing their all for God, and trusting for the future in God. This was the case with Luther. He laid up for himself no treasures on earth, either for himself or his family. In the last will and testament of this eminent reformer occurs the following remarkable passage: "Lord God, I thank thee, for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me." Baxter acted on the same principle. So did John Wesley. He would neither spend his money in extravagant living, nor would he lay it up for himself on earth, as a security

against the time to come; he either gave away or employed the whole in the cause of God and human happiness. The following facts may illustrate both his economy and liberality. In the year 1776, he received the following letter, in consequence of a recent resolution of the government, that circulars should be sent to all persons who were suspected of having plate, on which they had not paid the duty:—

"Reverend sir;—As the commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the lords' order, and to inform you that they expect that you forthwith make the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have owned, used, had, or kept any quantity of silver plate, chargeable by the act of parliament; as in default thereof, the board will be obliged to signify your refusal to their lordships.

"N.B. An immediate answer is desired."

Mr Wesley replied as follows:—

"Sir;—I have two silver tea spoons at London, and two at Bristol: this is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, sir, your most humble servant.

JOHN WESLEY."

Perhaps there never was a more charitable man than John Wesley. His liberality knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had. His own wants being provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically; and in the course

of fifty years, it has been supposed, he gave away more than thirty thousand pounds.

John Fletcher, of Madeley, acted on the same principle. So far was he from laying up for himself treasure on earth, that he would sometimes give the clothes off his back. George Fox, the founder of the Society of Friends, and William Penn, one of the early ministers of the society, appear to have acted on the same principle. W. Penn embarked the whole of his extensive property in works of piety and benevolence. And many of these great worthies, if not all of them, appear to have understood the Redeemer as forbidding men to lay up money as a security against future want. This was certainly the case with John Wesley, as his sermons on riches show, and as W. Trotter has abundantly proved in his reply to A. Scott's "Common Sense."

18. Laying up treasure for one's self on earth tends to make people covetous. People are generally, if not always, covetous, in some degree, when they *begin* to lay up for themselves treasure on earth; but the practice of laying up strengthens the evil principle. Every one that habitually lays by any thing as a security against future want is covetous; and every one, that continues thus to lay up treasure, will gradually become more covetous. Some who begin by laying up a little against a rainy day, become absolute misers; and all suffer in their souls more or less. The prevailing custom of laying up treasure in what are called Benefit Societies, Beneficent Funds, Insurance Offices, Building Societies, &c., is one great cause of the present niggardliness of professors. By thus laying up treasure, they destroy their confidence in God and in his promises; and their fears of future want, and their growing love of money, chill their whole soul, and freeze up the very fountains of charity. And hence it comes to pass that religious denominations, possessing millions on millions of pounds, have scarcely a single chapel, or school, or benevolent institution out of debt. What more rare than to meet with a Methodist chapel out of debt? And yet what more common than to find in Methodist Societies one single person,

that could pay off the debts of the places they worship in without difficulty, if the spirit of covetousness had not enslaved them? Hence, too, arises the prevailing custom of public collections. Scarce any benevolent object can be accomplished without public collections. In some chapels there are public collections every sabbath, twice or thrice a day; and in most there are collections ten, twenty, or thirty sabbaths a year. Professors generally have become niggardly: they feel little or no disposition to give. If they could be brought to give up the practice of hoarding, and be taught, without care for the future, to trust in the promises of God, the fountains of liberality would be opened, the needful funds of churches would be supplied with cheerfulness, and means would speedily be provided for sending the light and blessings of the Gospel to the ends of the earth.

On all these grounds does it appear to me to be wrong for Christians to lay up money for themselves on earth as a security from future want, as a provision for sickness or old age.

Spending Money in Extravagance.

II. Money ought not to be spent in extravagance; in needless self-indulgence.

1. Temperance is commanded over and over again in the New Testament, and no one is strictly temperate who spends money on things unnecessary and useless. And temperance is not enjoined on the poor alone, but on all. The rich have no more right to spend money on things useless than the poor. The idea that people are at liberty to live according to their *income*, is from beneath; it has no foundation in the religion of Christ. A Christian has no right to be either idle or wasteful, however great his income may be. Industry, a diligent attention to some kind of useful labour; and temperance, temperance in all things, the limitation of our desires by a regard to what is truly necessary or useful, are enjoined on all that bear the name of Christ.

2. We are exhorted to mortify, to crucify the flesh, with its affections and lusts; to keep the body under subjection; not to live after the flesh; not to consult its inclinations; not to make provision for it,

to minister to its pleasures. But does that person mortify the flesh, and keep his body in subjection, who spends money on things which are of no real service either to his soul or body, merely because his flesh or his fancy longs for them? Do they make no provision for their flesh, to fulfil or gratify its desires, who spend their money in pictures, needlessly large houses, splendid furniture, rich feasts, gay and costly clothing, or in ornaments of gold and precious stones? If this be self-denial, what is self-indulgence? If this be temperance, what is excess?

3. We are commanded, having food and raiment, to be therewith content: we are taught by the Redeemer to pray for nothing more for the body, than our daily bread, a daily supply of such things as are truly needful or useful: and food, and drink, and raiment are all that God has promised to give us. But can *they* be said to be content with food and raiment, who, after having obtained food and raiment in abundance, spend money in luxuries, in things which are of no real service either to their bodies or their souls? Can *they* be said to ask or to desire for themselves no more than their daily bread, who deck their persons in feathers and flowers, in ornaments of gold and silver; who expend needlessly on themselves and on their families, what would maintain in health and comfort two or three poor families? Can they be said to ask or to desire for themselves no more than their daily bread, who smoke tobacco, take snuff, or indulge themselves in costly meats and drinks, merely for the sake of their taste or flavour?

4. We are commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God: but can people, with the light of the Gospel shining around them, spend money in things needless and useless to the glory of God? Can people adorn themselves in gold, and silver, and precious stones; in feathers and artificial flowers; or indulge themselves in pictures and portraits; or in luxuries in eating or drinking, to the glory of God?

5. Again, the indulgence of the flesh or of the mind in needless pleasures, has a mischievous influence

both on the body and the soul. Luxuries generally injure the health, and shorten life: and they always hurt the mind. Men cannot pamper the flesh without starving the spirit. Needless self-indulgence wars against both body and soul.

6. Spending money on things useless is, in the present state of the world, inconsistent with the discharge of our duty to our neighbour. We are commanded to love our neighbour as ourselves; but how can that man be said to love his neighbour as himself, who, while his neighbour is suffering for lack of things necessary, expends money in things needless and useless? How can that person be said to love her neighbour as herself, who decks herself in feathers, artificial flowers, gold or silver ornaments, while her neighbour cannot get shoes to keep her feet from the wet ground, nor a bedstead on which to lay her bed of straw? How can that person be said to love his neighbour as himself, who, while his neighbours are starving for want of bread, can spend ten, twenty, or thirty pounds in one evening's luxurious entertainment of his wealthy friends? How can those persons be said to love their neighbours as themselves, who use tobacco, snuff, tea, and coffee, not because they believe them really *serviceable*, but simply because they like them, while they know that multitudes are perishing, both soul and body, for lack of knowledge and for lack of bread? Can they be said to love their neighbours as themselves, who live in houses like palaces, who lay out their grounds for pleasure, and who surround their dwellings with varieties of costly plants and flowers, while their neighbours are dwelling in unhealthy garrets and cellars, or have not where to lay their heads? We are commanded to do good, as we have opportunity, unto all men, especially to the household of faith: but can that man be said to be doing good to all as he has opportunity, who spends on himself and his family three, five, or ten thousand pounds a-year, when one, two, or three hundred would as effectually answer all really useful purposes; while, at the same time, there are those around him who have not thirty shillings a-year to live upon? We are command-

ed to do to others as we would that others should do unto us; but would we have others to leave us without bread, without clothing, without books, and without teachers, while they were spending money on useless self-indulgences?

7. Luxurious living is directly opposed to the example left us by the Redeemer and his Apostles. The Redeemer coveted no luxuries; he lived in the greatest simplicity. He neither lived in luxury himself, nor did he provide luxuries for his followers. Twice he wrought a miracle to supply the wants of the famishing multitudes that followed him; but in neither case did he provide for them any thing richer than "loaves and fishes." The Apostles also lived in plain and lowly style. No reports have come to us, either by history or tradition, of any thing wasteful or extravagant in their way of life.

8. The early Christians generally were noted for their frugal and simple way of life. The early Christians were distinguished both by their temperance and their charity. It was said of them by their enemies, that they despised the things of the present life, and were neither anxious to be rich, nor to *appear* rich. They were not concerned for more than what would supply the necessities of nature, or the wants of others; and if riches came into their hands, they cheerfully employed them in works of charity. The Christians of those days did not, as one observes, study those arts of splendour and luxury which have since over-run the professing world. Stately palaces, costly furniture, rich hangings, fine tables, curious beds, and vessels of gold and silver were things which they thought unsuitable to their profession. Contentment with what was necessary to health and usefulness, was inculcated by the early Christian writers with great earnestness, as well as by Christ and his Apostles. They looked on luxury as folly. "Will a knife cut any better," exclaims Clemens, "for having an ivory haft, or for being ornamented with silver? Is it any hardship to wash our hands in an earthen basin? Will not the table hold our provisions unless its feet be made of ivory? And will not the lamp that is made by the potter, give

its light as well as the lamp that is made by the goldsmith? May not a man sleep as well upon a homely couch, as upon a bed of ivory? Upon a goat-skin rug, as well as upon one of purple?"

It was the custom of Christians in those days to try how little would serve them, rather than to imitate the vain pomps and pleasures of a fleshy world. "The body of man requires daily supplies of food," observes Gregory Nyssen, "to repair the waste of nature. He that looks no further than to minister to the demands of nature, and troubles not himself for more than is necessary, lives little less than the life of an angel. For this cause we are commanded to seek only what is enough to keep the body in its proper state, and, when we pray to God, to say, 'Give us this day our daily bread.' Give us *bread*,—not delicacies or riches; not splendid and purple vestures, or rich ornaments; not pearls and jewels; not silver vessels, large fields, or great possessions; not numerous flocks and herds of cattle, or multitudes of slaves and servants; not splendour, not marble pillars, or brazen statues, or silken coverlets, or choirs of music, or any of those things by which the soul is diverted from nobler thoughts and cares, but only *bread*, the common staff of life."

While they were content with little at home, they avoided scenes of extravagance abroad. They would neither go to public feasts, nor frequent the shows, nor mingle in any of the pomps and pleasures of the world.

They were temperate in dress; neither coveting abundance, nor studying variety or elegance, but contenting themselves with such things as were required by necessity or decency. "To these ends," saith Basil, "we ought to accommodate our garments, not striving for variety, having some for uses at home, and others for show when we go abroad; but whatever answers the ends of modesty, and serves to keep the body in convenient warmth, to defend it from the extremities of weather, and leave us free to pursue our daily labours, is enough." "The Christians," said Justin Martyr, "are in nothing affected or fantastic, but both in their

clothes and diet, and in all other affairs of outward life, show the excellence of their discipline and behaviour."

"The usual garb throughout the whole Roman empire," says Lord King, "was the *toga* or gown; which was more gay and splendid than the *pallium* or cloak; and those who came over from Paganism to Christianity, quitted the *toga*, as too pompous and worldly, and took up the *pallium*, or cloak, as more grave and modest. The cloak, as being the most simple and plain garment, was commonly worn by Christians. From this change of apparel, renouncing a sumptuous or costly habit, to embrace a poor and mean one, the Heathens derided the Christians, and '*a toga ad pallium*,'—'from a gown to a cloak,'—became a proverb of reproach, a common way of describing a change from better to worse."

Cave thinks that Christians generally wore the common garb for shape, yet he tells us that they were exceedingly careful to avoid all such clothes as savoured of costliness and finery, chosing such as expressed the greatest lowliness and innocency. "The garment that we should wear," says Clemens, of Alexandria, "ought to be plain and frugal, not curiously wrought with divers colours. That is true simplicity of dress, which takes away what is superfluous; that is the best and most suitable garment, which is furthest from art and curiosity, and most adapted to preserve and keep warm the body." Chrysostom, among other things, commends Olympias, a Christian woman of great wealth, for the modesty and meanness of her attire, which, he tells us, was not much better than that of the poorest beggar; having nothing about it that was gaudy, or laboured, or artificial. "So far," says Cave, "were the Christians of those times from the vanity and affectation of pomp and bravery of dress, or of dazzling the eye with rich and costly ornaments, that they thought they could never seem mean enough. Whether rich or poor, all considered themselves bound to simplicity and plainness of apparel; and the true beauty and ornament of Christians lay in the purity of their minds, and in the spotlessness and usefulness of their lives."

The early Christians carried out the same principles of temperance in their diet. They knew very well that God had given them liberty to use whatever the earth or the sea produced, but they were careful not to do any thing that looked like excess. They contented themselves with such provisions as were conducive to health and strength, without any seeking after such things as were more luscious and delightful. "Our food," said Basil, "ought to be regulated by the general end of it, which is not to please the palate, but to minister to health, and to repair the waste of nature." "Many, like brute beasts," says Clemens, "live only to eat; but for us, we are taught to eat that we may live. For food and pleasure are not the business and design for which we live in the world; our residence here is in order to an incorruptible life hereafter. Our nourishment, therefore, ought to be homely and simple, and such as is subservient to health and vigour." "We ought to choose such food," says Justin Martyr, "not as may gratify our delicacy, but make our lives useful. We should content ourselves with a spare diet, and such only as is necessary; not giving way to the infinite cravings of a nice and ungoverned appetite." The greatest dainties of Basil were a few pot-herbs, a piece of bread, and a little sour wine. The feasts of Christians in those days were feasts of charity, for the relief of the helpless poor: and the guests ate and drank to relieve hunger, and not to pamper the flesh; and they both began and ended with prayer.

9. Those professors of Christianity who have distinguished themselves as Reformers of the Church, have generally acted on the same principles. The followers of Wickliffe both abstained from the extravagant customs of their times, and boldly preached against them. Many of those called Puritans followed their example, and on account of their temperance in eating and drinking, as well as on account of their strictness of life in general, they were mocked and derided by their ungodly neighbours. The people called Quakers carried out the principles of Gospel temperance still more extensively and steadily. They avoided all the

corrupt and superfluous fashions of the world, and studied plainness, and frugality, and modesty in all things. They cautioned each other against excess in houses, in furniture, and in apparel: they laid aside all ornaments, both of the house and of the person; they testified against all extravagance,—against every thing that might prove the food of lust, or pride, or vanity. They were careful not to clothe their children with costly or gaudy attire, nor to allow them money to gratify themselves therein. “The early Quakers were people of few wants,” says one, “who looked on the pomp and pleasures of high life with distress and pity.” In their yearly epistles, as well as in the publications of several members of the society, all are cautioned “against giving way to the varying and costly fashions of the age, whether in attire, or in the furniture of their houses; and the young, who are just setting out in life, are exhorted, however wealthy they may be, to avoid all needless expense in all their domestic habits, that they may both set a good example to those of smaller means, and approve themselves to God as faithful stewards of his mercies.” Many of the Methodists, for a long period at first, imitated the Christian simplicity of the Quaker dress in many things, and some of them do so to the present time. Wesley himself was exceedingly temperate, as we have already seen.

10. The use of money in self-indulgence appears to be what is held up for reprobation in the parables of the two rich men in Luke xii. 16—21, and xvi. 19—31. There is no intimation that either of those rich men had used fraud or dishonesty, extortion, or oppression, in acquiring their money, or that they were drunken, unclean, or, what now would be called, miserly persons. The first was a farmer, and obtained his riches by cultivating the ground. The only thing that is brought against him as a crime is, that he laid up treasures *for himself*, and was not rich *towards God*; that he expended his wealth on himself, living according to his income, instead of spending it in doing good. It is much the same with the second rich man. All that is said of him is that “he was clothed in purple and fine linen, and fared

sumptuously every day.” He seems even to have been what many in our day would call *charitable*, for Lazarus appears to have received his daily allowance of crumbs from his table. But he was not *rich* in charity; he expended his wealth freely on himself, in gratifying the desires of the flesh and of the mind.

11. In short, indulgence in luxuries, expending money on useless, selfish gratifications, is opposed to the whole tenour and spirit of Christianity. The religion of Christ requires us to do all to the glory of God; not to please ourselves, but to please our neighbours, for their good; not to love the world, nor the things that are in the world, whether the pleasures of the eye, the pleasures of the flesh, or the pride of life; but to love God, and to manifest our love to God by relieving, and helping, and comforting our fellow-Christians and our fellow-men to the furthest extent of our ability.

Employing money to obtain more money, in order to become rich.

III. Nor are we at liberty to employ money simply as a means of obtaining *more* money, with the view of placing ourselves or our families amongst the high and mighty ones of the earth.

1. This would be covetousness without disguise; the love of money in its plainest, most unquestionable forms.

2. This would be contrary to the plainest and most pointed commands and admonitions both of Christ and his Apostles.

3. This would be directly contrary to the end for which we were redeemed and created anew by Christ Jesus, which was, that we should be a peculiar people, zealous of good works, glorifying God, by blessing our fellow-men.

4. This would tend to fill the whole world with selfishness and sin; and to involve it in unbounded and unutterable wretchedness.

5. This would be pure earthliness, unqualified idolatry, and would be utterly inconsistent both with our duty to God, and our duty to our fellow-men, as well as with our own felicity both in this world and the world to come.

Employing money in doing good.

IV. There is but one other way in which men *can* dispose of their property, and that is, to give it to those who need it, or, if we should see it to be our duty to keep it in our own possession, to employ it with a single desire to please God, and do good to our fellow-men. This is the way in which the religion of Christ *requires* us to dispose of property.

1. We are expressly commanded to employ our talents for God and for the good of our fellow-men. "Make to yourselves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke xvi. 9. "Occupy," said the Redeemer, to those to whom he had intrusted the talents; "Occupy till I come." Money is as much one of God's gifts as any other means of benefitting mankind; and to this, as well as to all other gifts, do the words of the Apostle refer: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."* "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."† But there is no way of laying up treasures in heaven, but by employing them in doing good. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."‡ "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."‡

2. Doing good is the end for which all gifts are bestowed on man, and we are accordingly directed to use all our gifts for that end. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according

to the rule of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."* All gifts are bestowed that they may be employed for the conversion of the world, the edification of the church, and the welfare of the whole human family. Nothing is given us for our own pleasure merely. Over and over again are we spoken of as servants and stewards, and reminded that we are to employ our talents and possessions, not according to our own will, but according to the will of God, in doing good as we have opportunity unto all men, though especially to the household of faith. The instruction which accompanies every blessing which we receive from God is; "Freely ye have received, freely give."

3. To employ wealth in doing good has been inculcated by God upon his people from the beginning. The regulations with respect to property which God established among the Jews, all went on this principle, that no one should be at liberty to heap up or to hold fast property, while any of their brethren were in need, but that every one should hold his property from the Lord, and be prepared to part with it whenever the interests of his brethren might so require. In the first place the land was divided equally among all the tribes, except the tribe of Levi; and to the Levites was given such a measure of the produce of the land in sacrifices, tithes, and offerings, as made their portion equal to the portions of the other tribes. If any family were obliged through poverty to sell their land, they could not sell it out of the family for ever; for at the end of every fifty years the land returned to its original owners: so that few families could remain without their share of the land for any great length of time. Lev. xxv. And even while the land was in the possession of others, the poor were still entitled to a portion of its produce. The poor were always at liberty to go into their neighbours' fields and gardens, and to eat of the grain and fruit at their pleasure, to their fill,

*1 Peter, iv. 10. †Matt. vi. 20.

‡Luke xii. 33. 1 Tim. vi. 17, 19.

*Rom. xii. 6, 8.

Every seventh year the land was to have rest, and what was produced during that year was not to be reaped by the owners; it was to be for the poor, the fatherless, and the widow. And so it was with the vine-yards and the olive-yards; the fruit which they produced every seventh year, was not to be gathered by the owners, but left for the poor, for the fatherless, and the widow. Exod. xxiii. 10, 11. During the other six years, the owners of the soil were not to reap the *whole* of the produce. 'Thou shalt not reap the corners of thy fields, saith the Lord, thou shalt leave them for the poor and for the stranger.' Lev. xxiii. 22. 'Nor shalt thou gather the gleanings of thy harvest, saith the Lord; it shall be for the poor, the fatherless, and the widow. And if in gathering in thy harvest thou shalt forget a sheaf, thou shalt not turn back to fetch it; it shall be for the poor, the fatherless, and the widow: that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree, though shalt not go over the boughs a second time; it shall be for the stranger, the fatherless, and for the widow. And when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the stranger, for the fatherless, and for the widow.' The poor and friendless had also assigned to them a portion in the tithes and offerings; and they were also to be present at all the feasts which were appointed as occasions of rejoicing and thanksgiving to God, that they might eat and be satisfied, and that their souls might bless the Lord. At the end of every third year the children of Israel were to bring forth the tenth part of all their produce for that year, that the Levite and the stranger, and the fatherless, and the widow might come and eat and be satisfied. Deut. xiv. 28, 29; xvi, 9-11.

The Israelites were commanded to assist their poor brethren by loans, but they were not allowed to take interest from them for what they lent; and at the end of every sixth year came the year of release, when the debtors were all set free. 'If thy brother be waxen poor with thee, and fallen into decay, then thou shalt relieve him; yea, though he be

a stranger, or a sojourner: that he may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' Lev. xxv. 35. And again; 'If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying the seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee; thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. Therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to the poor, and to thy needy in thy land. Deut. xv. 1-11.

This same regard to the poor, as is inculcated by the law of Moses, was inculcated by the prophets which were raised up from time to time among the Jews. On some occasions God visited them with terrible judgments for their sins, and to turn away his displeasure, they would call together the people for prayer, and offer extraordinary sacrifices; but God refused to hear their prayers, or to accept their sacrifices, until they had returned to their duty to their brethren. 'I will have *mercy*,' said God, 'and not sacrifice.' Instead of offering more cattle and corn to him, God wished them to give it to their poor and perishing brethren.

"On one occasion when God afflicted them for their sins, the children of Israel proclaimed a fast, and the people clothed themselves in sackcloth, and put ashes on their heads, and went mourning along the streets. But God refused to accept such a fast. 'Is this the fast that I have chosen? saith the Lord: a day for a man to afflict his soul? to bow down his head like a bulrush, and spread sackcloth and ashes over him? Wilt

thou call this a fast, and an acceptable day to the Lord?" As much as if he had said, "What I wish is, not that ye should make yourselves miserable, but that ye should try to make your brethren happy." "Is not this the fast that I have chosen? (he adds) to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke? Is it not to deal thy bread to the hungry, and to bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Act in this way, and thy light shall break forth as the morning, and thine health shall spring forth speedily; and blessings shall go before thee, and the glory of the Lord shall follow thee. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the practice of oppression, and deceit and fraud; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light break forth from obscurity, and thy darkness shall be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be as a well-watered garden, and like a spring of waters, whose waters fail not." Isa. lviii.*

The duty of employing wealth in doing good, especially in relieving the poor and the afflicted, is repeatedly inculcated throughout the whole of the Old Testament. The Psalms and the Proverbs abound with affecting lessons on this subject. "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." "He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he." "A good man showeth favour and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous

*Christianity Triumphant.

shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."* Spending money in luxurious living, and neglecting the poor and needy, were the leading sins which brought down ruin on the inhabitants of Sodom. "Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy."†

The employment of property in doing good was considered as a duty in the days of Job, and Job was a striking example of attention to this duty. "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out.‡"

4. The principle that we are to employ our property in doing good is carried to its farthest limits by the New Testament. As we have seen from passages already quoted, Christians are required by the religion of Christ, to employ their *all* in doing good, and to make doing good the great end and business of life. We are taught to regard none of the things which we possess as our own, but to regard the whole as lodged in our hands by God, to be employed in promoting the happiness of mankind. We are to do good to all, not according to the measure of the world's liberality, but according to the measure of our ability. Mankind are represented as one great family, and we are taught to consider ourselves as stewards set over this family, as furnished by God, the great Father of the family, with wealth and influence on purpose that we may furnish to every needy member of the household a portion of meat,—a sup-

* Psalm xli. 1—3. Prov. xiv. 21.

Psalm cxii. 5—7.

† Ezek. xvi. 49.

‡ Job xxix. 11—16.

ply of his necessities,—in due season. And we are exhorted not to be weary in well-doing, but to be steadfast, unmoveable, always abounding in the work of the Lord.

5. This is the principle and the way of life exemplified and inculcated by the character of the Redeemer, our great pattern. The story of the Saviour's life is summed up in these words, **JESUS OF NAZARETH, WHO WENT ABOUT DOING GOOD.** He did not choose to have much money, but the little that he had appears to have been devoted to the service of the poor. John xiii. 29. He had other kinds of blessings in abundance, and freely did he scatter them abroad. He healed the sick, he fed the hungry, he gave sight to the blind, and hearing to the deaf, and life to the dead. He had neither time nor resources for a life of ease and self-indulgence; his enjoyment was in blessing others, and one of his sayings was, **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**

6. The Apostles trod in the steps of their blessed master. They consecrated their all to God, and employed their time, their talents, and their resources in the work of blessing mankind.

7. This was the practice of the early Christians generally. The spirit that animated them was the spirit of unbounded, universal love, and the manner in which they manifested their love is given in the Acts of the Apostles. "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."* The churches were so many communities of love. Each member made the welfare of his fellow-Christians his care; and all of them were united together, in efforts and in prayers, for the conversion and welfare of the whole world. The Apostles laboured spe-

cially to make men rich in spiritual blessings; the deacons endeavoured to relieve men's temporal distresses, and the rest of the members were employed in furnishing to the deacons and apostles the necessary means of doing good, and in assisting them in carrying out their benevolent plans. The character of the early Christian women is given us in the case of Dorcas. "She was full of good works and alms-deeds which she did:" and when Peter, who was sent for on the occasion of her death, was introduced into the room where she was laid, the widows were speedily "gathered round him, weeping, and showing the coats and garments which she had made while she was with them."—Acts ix. 36.

"No sooner did the Gospel fly abroad into the world," says Cave, "than the love and charity of Christians became notorious as a proverb; and the Heathens themselves were accustomed to exclaim, 'See how these Christians love one another.'"

The primitive Christians were eminent for their regard both to the good of men's souls, and the welfare of their bodies. They were particularly anxious to save men's souls, by withdrawing them from the paths of ruin, and bringing them to the enjoyment of Gospel blessings. They not only prayed for men, and set them a godly example, but they laboured daily and earnestly, neither shrinking from danger, nor sparing expense to bring them to God. It is said of Pamphilius the Martyr, who lived in the early ages of the church, that among other instances of his charity, he used to bestow Bibles upon all that were willing to read them: and that for this purpose he had always great numbers of the sacred volume by him, that, as occasion served, he might distribute them: thus mercifully furnishing those with these divine treasures, who, in consequence of the high price of books in those days, were unable to purchase them for themselves. It is comparatively a little thing to circulate copies of the Sacred Scriptures in our days, since the art of printing has produced them in such abundance: but to see a man, in those times, when every letter of each Bible had to be written with the pen, and when the cost of

* Acts iv. 32, 34, 35.

a single volume must have been so serious a sum, thus undertaking to furnish Bibles freely to all who were willing to read them, must have required a vast amount of property. We find Chrysostom also so zealous for the conversion of the Gentiles to Christianity, that he maintained a number of ministers in Phœnicia for this end, partly at his own expense, and partly at the expense of other Christian friends, who chose to help him in this labour of love. "This was the good spirit of those days," says one, "that they entirely studied the happiness of men, and were eager freely to impart the treasures of the Gospel to all, and make all mankind as rich and happy as themselves."

Cyprian, upon his turning Christian, sold his estate to relieve the wants of others. After his entrance upon the ministry, his doors were open to all that came; and no widow ever returned from him empty. Cæsarius, the brother of Basil, when he died, made only this short will: 'I will that all my estate be given to the poor.' Nazianzen reports of his father, that he was so kind to the poor, that he not only bestowed the surplus of his estate upon them, but even part of what was reserved for necessary uses. Of his mother, he says, that an ocean of wealth would not have filled her unsatisfied desire of doing good. He also tells us that his sister Georgiana was immensely liberal, that, like Job, she was eyes to the blind, feet to the lame, and a mother to orphans. Her estate was as common to the poor as to herself, and as much at their service as at her own. Her business was to scatter abroad her property in deeds of blessing, and according to the counsel of her Saviour, to lay up for herself treasures in heaven. Sozomen relates of Epiphanius, bishop of Salamine, in Cyprus, that he spent his whole estate in pious and charitable uses, relieving the needy, and such as were by shipwreck and the violence of the sea cast upon the coast. He also freely dispensed large sums that were lodged in his hands for benevolent purposes by other Christian friends, who had not the best opportunity of distributing their alms with their own hands; nor did he ever slacken in his bounty, so long

as he had any resources left at his disposal.

Palladius tells us of two brothers, Paesius and Esaias, sons of a wealthy merchant, who, when their father had died, disposed of their estates as follows:—"The one gave away his whole estate at once, settling it upon churches for the relief of such as were in bonds: and betaking himself to a trade for a maintenance. The other kept his estate in his own possession, but built a large house for purposes of charity, and taking a few companions to dwell with him, entertained all strangers that came that way, took care of the sick, entertained the aged, gave to those that needed, and every Saturday and Lord's-day caused two or three tables to be spread for the refreshment of the poor, and in this way spent his life.*

8. A readiness to employ our wealth in doing good, is represented as inseparable from a true love to God, and those are represented as destitute of the love of God, who are unwilling thus to employ their wealth. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1. John iii. 17.

9. This mode of employing our property is required by the whole tenour of those precepts of the New Testament, which respect our duty to our fellow-men. How can a man, in the present state of mankind, love his neighbour as himself, and do good to all as he has opportunity, without being led to employ the whole of his wealth in doing good?

Such is the doctrine of the Gospel on the subject of wealth: it will neither allow us to lay it up for ourselves on earth as a protection against future want, nor to spend it in extravagance, nor to employ it simply as a means of gaining more wealth, with a view to placing ourselves among the rich and great ones of the earth: it requires us to employ the *whole*, and to employ it through the *whole of our life*, in doing good. The doctrine of the New Testament is uniform on this point. It does not in one place teach one thing, and in another place a contrary thing on

* Christianity Triumphant.

the subject; it is one long lesson of pure, unbounded benevolence towards man, and of cheerful, joyous confidence in God, from beginning to end.

QUESTIONS AND ANSWERS ABOUT THE USE OF WEALTH.

Question 1. What do you mean by riches? You talk about what we should do with riches, but you have never told us what you mean by the word.

Ans. 1. I should think the meaning of the word riches is generally understood, and needs no explanation. 2. Christ and his Apostles often spoke about the way in which riches should be used, without stating what was meant by the word; and I should think the word is as generally understood in our day as it was in theirs. 3. I think it is plain from the New Testament, that what men have more than food and raiment, more than what serves to procure for themselves and their families things needful to their welfare, is to be regarded as riches, and to such overplus, whether more or less, the remarks which we have made refer.

Ques. 2. Suppose a man, a working man, after he has paid for all that he requires for himself and his family, has ten shillings left, would you call that ten shillings so much wealth or riches?

Ans. Of course. I know not what else it should be called. A surplus of ten shillings is as truly so much treasure, as a surplus of ten pounds, or a surplus of ten hundred pounds.

Ques. 3. And would it be wrong for such a man to keep his surplus ten shillings in his possession?

Ans. It would be wrong for him to keep it in his possession unemployed, if he had an opportunity of employing it in doing good. It would be wrong for him to lay it up for himself on earth, as a security or protection against future want; or to waste it in extravagance, or to employ it with a selfish intention of gaining more money. It would be his duty to employ it in doing good in some way, if he had the opportunity; and if he had not, it would be his duty to hold it in his possession, or at his

command, as a trust from God, to be employed for God when an opportunity does present itself.

Ques. 4. Then you do not consider it wrong in every case for a man to have money in his possession?

Ans. Of course not. Christ had money in his possession, and so had Paul at times.

Ques. 5. How much money is it lawful then for a man to have in his possession?

Ans. There is no law on the subject. It may be proper for a man to have a thousand pounds in his possession, under some circumstances, and it might be wrong for him to keep a thousand pence in his possession under other circumstances. It is not the *amount* which a man may have in his possession, or that a man may expend, that the Gospel speaks of, but the *end* for which he holds it, or expends it.

Ques. 6. But if it be lawful for a man to hold money in his possession, or to lodge it in another person's hands to hold for him, it must be lawful for a man to *lay up* money on earth, for that would be laying up money on earth?

Ans. It is *not laying up money on earth* that is forbidden, but laying up money on earth *for ourselves*. It is not only *lawful* to lay up money on earth, in some cases, but even necessary, and a duty. It may be my duty to publish a book that shall cost me fifty pounds. If I am to pay the printer ready money for the book, (and that I should consider myself bound to do, unless the printer should be disposed to print it on his own responsibility), I must have fifty pounds ready laid up somewhere against the time when the money is due. But this would not be laying up treasure *for myself*. I should not be printing the book *for myself*; I should be printing it for the glory of God, and for the good of my fellow-men. The work from first to last would be a work of piety and charity. So far is laying up money from being forbidden in *every* case by the New Testament, that it is commanded in one case. The churches were, on one occasion, commanded, or at least exhorted, to lay up money every first day of the week, as the Lord might prosper them, in order that funds might be raised to send to

Jerusalem, to supply the wants of the poor saints there. "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."* It is not, therefore, the mere *laying up* of treasure on earth that is forbidden, but the *laying up* treasure *for ourselves* on earth; seeking, by laying up treasures, to secure ourselves from future want in times of sickness, losses, or old age, instead of doing good with our money while we have the opportunity, and trusting in God for the time to come.

Q. Does not that man lay up treasures for himself on earth, who saves money from quarter to quarter to pay his rent?

Ans. No. The rent becomes due, in part, from day to day, and it is a man's duty to provide from day to day to pay every thing as it is due.

Ques. But suppose a case like this: a man may have work at present, and be earning five or ten shillings a week more than he needs, but he may, for any thing he knows, be thrown out of work, in a few weeks or months, or he may be taken ill, or he may have great expenses through family affliction: ought not a person under such circumstances to save the five or ten shillings which he is at present earning above his necessities, as a provision against those future calamities?

Ans. I think not. 1. I know no authority in the New Testament for such a course. 2. The words of Christ, "Lay not up for yourselves treasures on earth," appear to have reference to exactly such cases as the one you have supposed. The Redeemer knew that people would propose such questions as the one you have just proposed, and he provided the answer. "Take no thought,—be not anxious, troubled,—for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on; but seek ye first the Kingdom of

* 1 Cor. xvi. 1—3.

God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow." Math. vi. 24. &c. 3. Besides, just consider what the principle, which you appear to advocate, would lead to: it would dry up the fountains of charity altogether. There is no man on earth, however regular his employment may be, however large his income, or however vast his property, who is not in uncertainty as to the future. Every man may say, My master may die; I may be left without employment; my income may fail; my family may be sick; my present property may be lost; my houses may be burned, my ships may be wrecked, and the insurance companies may fail, and it is quite doubtful, whether I shall not need all that I can spare at present, to meet my future wants. And if no one were to give any thing in charity, until he had laid up sufficient to secure himself, there would be nothing given at all. 4. Again; you say you *may* want hereafter what you have over; but there are many of your brethren that *do* want it at this moment. There are numbers of your brethren that are in *present* want; in want both of temporal and spiritual blessings. By giving away your five or ten shillings a week, or by employing it in some work of mercy, you may contribute to the relief of your brethren's wants; you may preserve their lives, or save their souls; at the same time it is *uncertain* whether *you* shall ever want the money. You say you may lose your employment, you may be sick, or your family afflictions may bring expense on you. But, on the other hand, you may *not* lose your employment; you may *not* be sick; your family may *not* be afflicted; you may *not* need your present overplus for yourselves. You may have better employment hereafter than now; you may have better health; your family may have better health; or you may die, and neither need your overplus money yourself, nor have an opportunity of doing good with it to your brethren after the *present* time. And would it be loving your brethren as yourself, if, in those circumstances, you were to refuse to help your brethren in their present distresses, out of respect to *future un-*

certain distresses that may never come on you? Would that be doing good as you have opportunity to all men? I will suppose you are one of a family of ten children, and that while nine of them are well and favoured with plenty, you are ill, unable to work, and left without the means of getting medicine or food. Your brothers could help you, but they dare not: they have more than they need at present, but they do not know how things will go to-morrow, or next week and so they lay up in their purses what they have to spare, as a security against calamity or want for the time to come. Would you think that your brothers loved you as they loved themselves? And if the spare money which your healthy brethren had, had been given them by your common Father, with the instruction, that if any of his sons should happen to come to want, they should make common cause with their suffering brother, and do good to him as they had opportunity; would you think your brothers were acting in accordance with your Father's instructions, in leaving you to suffer and to die unhelped? It is impossible you should think any such thing. And yet this is the simple state of the case between yourself, your Maker, and your fellow-men. All mankind are our brethren; and God is our common Father. Some of our brethren are in want, but we are in plenty; we have more than we need for ourselves at present. Our needy, suffering brethren ask our help; but as we do not know but that we may need our surplus money ourselves at some future time, we keep our money in our bags, or lodge it in some Insurance Office or Benefit Society, so called, and leave our brother to languish on or die. Do we love him as we love ourselves? Again, our surplus money was given us by our common Father, and it was given with these instructions, that we should employ it in helping, relieving, and comforting one another; that if one member of the family suffered, all should sympathize with him; and that if one were specially favoured, all should share the advantage; that there should be a sort of equality, so that no member of the family should be suffered to lack, so long as there was sufficient in the hands of his brethren

to supply his lack. Should we be carrying out our common Father's instructions, if we should leave our sick and needy brother to perish unrelieved, for fear we might come to need our present surplus at a future time? Impossible. 6. But suppose further; that our common Father had also told us, that provided we would act according to his will, *he* would see to it that *we* should never want, and had accordingly told us not to trouble ourselves with thoughts of the time to come; to be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, to make our requests known from time to time to him, and that he would supply us with whatever we might need: and suppose also, that our common Father was exceedingly rich; that his resources could never fail; and that his words and promises were all true and infallible; firmer than the pillars of earth and of heaven: how then would our conduct seem? Yet this is exactly as the case stands. Our Father which is in heaven has told us as plainly as possible, that provided we seek first the kingdom of God and his righteousness, we shall never be permitted to want any thing that we may need, neither food, nor drink, nor raiment. He has told us over and over again not to be anxious about to-morrow; to be careful or anxious for nothing, but to cast all our care on him. He has promised to care for us himself, and to supply us at all times with what may be best for us. And it is impossible that his promises should fail. He never broke a promise since the world began, and he never will. He cannot lie, and his resources are infinite. He has enough for all, enough for each, and enough for evermore. There is no excuse, therefore, for anxiety about the time to come. We may lose our work; we may be ill; our family may be afflicted, you say: but will there not still be a God to take care of us? The future is uncertain; you say: but was not God aware of the uncertainty of the future, when he gave us his commands? Was it not God that made the future uncertain; and has he not provided for the uncertainty of the future by his great and precious promises? The future was uncertain

in the days of Christ, and yet he commanded men to lay not up for themselves treasures on earth? God has made the future uncertain, to try us whether we will keep his commandments or not. He has made the future uncertain, not that we may trust in riches, or live in fear of want, but that we might trust in him.

To be concluded in our next.

SOME OF THE HORRORS AND MISERIES OF WAR.

To begin with the soldiers, they are all slaves, and slaves of the most abject and unhappy description. They are bought by their governments, and looked on by their governments as their rightful property. Their work is to kill, to plunder, to destroy as their lords may bid them; or to be killed themselves.

Some idea of the hardships of a soldier's life may be got from the fact, that one-third of those that are enlisted for foreign service, are calculated to die off the first year; while the average life of soldiers generally in active service, is reckoned at only three years.

"I cannot," says M. Necker, "remember without shuddering, to have seen the following statement in an estimate of the money requisite for the exigencies of the war:—Forty thousand men to be embarked for the Colonies; deduct one-third for the first year's mortality, and there remains 26,667."

The life of those who do not perish is far from pleasant. They are exposed to endless hardships and suffering. It seldom happens, even in tolerably healthy climates, that less than one-fourth or one-third are sick.

The following returns of the British Army under the Duke of Wellington, in the Peninsular War, show the sickness which prevailed among the troops at five different periods:—

	EFFECTIVE.	SICK.
January 1810	20,000	9,000
April 1811	23,613	9,233
October 1811	29,530	17,974
January 1812	30,222	11,440
April 1812	26,897	11,452

The extent to which property and human life are sacrificed is truly horrible; to a person not much acquainted with such matters it seems

utterly incredible. The following is a statement of the expense in money and in human life of seven particular wars engaged in by Great Britain:—

War of the British Revolution, to establish William on the British Throne, and to *humble* France, cost 31,000,000*l*. The total loss of life in this war was 230,000.

War of the Spanish Succession, to deprive Philip of the crown of Spain, and to *humble* the Bourbons, cost 44,000,000*l*. The total loss of life in this war was 350,000.

Spanish War and Austrian Succession, quarrel about Campeachy and the Crown of Hungary, (no concern of ours), cost 47,000,000*l*. The total loss of life in this war was 240,000.

Seven Years' War about Nova Scotia, &c., (not worth two-pence to us), cost 107,000,000*l*. The total loss of life in this war was 650,000.

American War, to maintain the British Power over North America, (as if the Americans were not as fit to govern themselves as we were), cost 151,000,000*l*. The total loss of life in this war was 340,000.

War of the French Revolution, to repress Anti-monarchical principles in France, and the rest of Europe, (or in other words, to maintain political and ecclesiastical tyranny,) cost 472,000,000*l*. The total loss of life in this war was 700,000.

War against Buonaparte, to restrain the ambition of Napoleon, and restore the Bourbons, cost 586,000,000*l*. The total loss of life in this war was 1,400,000.

The cost of the whole was, in money, 1,437,000,000*l*.

In human beings, 3,910,000.

Could you have believed it?

The following is a statement of the expense, in treasure and in blood, of some other wars. "During the celebrated war in Germany, at the commencement of the seventeenth century, known in history by the name of the thirty years' war, about *two-thirds* of the German empire perished by the sword, or by sickness, famine, and outrage of every description. Most of the cities and towns were demolished or impoverished: arable land was everywhere covered with weeds; many villages had become totally depopulated, and

others so utterly annihilated, that their place could no more be found. Thus, in Wurtemberg, the population, which had amounted to 340,000 at the beginning of the war, had sunk down to 48,000; and vineyards to the amount of 40,000 acres, corn lands and vegetable gardens to the amount of 248,000 acres, and pasture land to the amount of 24,000 acres, remained utterly neglected; eight towns were destroyed; thirty-six thousand houses burnt to the ground; and in twenty-two years landed property had suffered a loss to the amount of one hundred and eighteen millions of florins (or £10,163,887 sterling.) Among the other belligerent powers, agriculture and commerce were crippled, every country was drained of its resources, and hundreds of thousands of lives destroyed.

"The sacrifice of human life in the wars of the late French emperor was most frightful. The loss of the French and their auxiliaries, in the campaign to Russia, is reckoned by Boutourlin at 125,000 slain, 132,000 died of fatigue, hunger, disease, and cold, and 193,000 were made prisoners. The Petersburg Gazette stated, that the bodies burned in the spring, after the thaw, in Russia Proper, and Lithuania, amounted to 308,000, of which a considerable portion were Russians. In the river Berezina and the adjoining marshes, 36,000 bodies were said to have been found. Larrey, one of the chief surgeons in Napoleon's army, estimated that during ten years of that emperor, 2,173,000 men were raised by conscription, of whom two-thirds at least perished in foreign lands, or were maimed for life."

But besides the endless loss of life and property that takes place in war, there are other dreadful horrors. The newspapers talk to us after a battle of courage, rewards, and glory; but there are other things of which the faithless newspapers do not tell us. I will present a small sample of those things. Here is a scene after the battle of Waterloo:—

BURYING THE DEAD AT WATERLOO.
—A private letter from Mons, dated 14th July, 1815, [twenty-seven days after the battle] mentions the following circumstances, which attended burying the dead on the field of Waterloo. "It is only four days since they fi-

nished burying the dead bodies which strewed the field of the Battle of Waterloo. Several thousand carts had been put in requisition for this operation in the department of Jemmappe."

Several thousand carts employed for several days together, to carry the slaughtered to their grave. A cart would carry six or eight at a time, and perform several journies in a day, one would suppose, and yet several thousand carts were employed till more than twenty days after the battle, in carrying the murdered and the mangled to their horrible graves. What an awful multitude of slain. But it would seem that they were not all dead when they were buried. Read the following from the same letter:—

"After the lapse of *ten, twelve*, and even *fifteen* days, there were found among the dead carcasses, great numbers of wounded, who, impelled by madness or hunger, had eaten of the bodies of the men and horses that surrounded them."

The following is a glance at the battle field of Borodino, after the battle:—

"The field of battle (Borodino) had all the appearance of an extinguished volcano. The ground was covered all around with fragments of helmets and cuirasses, broken drums, gun-stocks, tatters of uniforms, and standards dyed with blood. On this spot lay thirty thousand half-devoured corpses. The emperor (Napoleon) passed quickly, nobody stopped; cold, hunger, and the enemy urged us on; we merely turned our faces as we proceeded, to take a last melancholy look at the vast grave of so many companions in arms uselessly sacrificed. Multitudes of these desolate fugitives lost their speech; others were seized with frenzy, and many were so maddened with the extremes of pain and hunger, that they tore the dead bodies of their comrades to pieces, and feasted on the disgusting remains."

The following is another scene connected with this tragedy:—

"In the hospitals of Wilna, were above nineteen thousand dead and dying, frozen and freezing; the bodies of the former, broken up, served to stop the cavities in windows, floors, and walls; but in one of the corri-

dors of the great convent, above fifteen hundred bodies were piled up transversely as pigs of lead or iron. In the roads, men were collected around the burning ruins of the cottages which a mad spirit of destruction had fired, picking and eating the burnt bodies of their fellow-men."

These are the true pictures of war. This is the work for which armies are supported. These are the deeds and the glories for which recruits are wanted. Good, gracious, ever merciful Lord God, Father of the spirits of all flesh, blast thou the counsels of the men that delight in war. It were better that Great Britain were sunk in the ocean, than that it should go on perpetrating such deeds, and multiplying such horrors and miseries as these.

THE NECESSITY OF EVANGELICAL REFORM, &c., A LETTER.

The following is the letter which I sent to J. H. Robinson, previous to my receiving the letter published in number three of this volume. It would have been published along with the other letters in No. 3 if I had had a copy of it at that time, but I had not. It is published now partly to make the other letters more complete, and partly on account of the general sentiments expressed in it. The advice it gives, may be urged on professors and teachers of religion generally.

"DEAR FRIEND,

"I am sorry you do not get on better in Halifax; but there wants there, as well as elsewhere, another standard lifting up. A new theology, if I may so speak, and a new edition of Christian morality are wanted. The churches generally have gone as far as they can on their present wheels; and unless a new, a higher standard be raised, by a number of intelligent and zealous men, the churches will crumble to pieces. The gospel in its simplicity and fulness is wanted, as a new centre of union; and nothing else will save the Connexion from ruin. I may find time to explain myself some time, at present I can only speak in comparatively dark sentences. Selfishness, sectarianism, worldliness, in the Conference officials, in many preachers, and in great numbers of our members,

are preying on the vitals of the Connexion. A Book-room that should publish sixty new books, of 240 pages each a year, is publishing nothing; and a periodical that should move and help on all things good and noble, is just snoring,—alive, but asleep. I say, I may find time to explain myself hereafter.

"I am glad you have done something extra at your studies; but I should like you with all your vigour and independence of soul, to try to explore the whole Christian system for yourself, and to set down in a book all your discoveries, especially on all practical subjects; and then I should like you to make a thorough comparison between all that you may discover in Christianity, and the whole character and machinery of the Connexion, and of religious communities generally; and tell me how you find the gospel and the Christian world to differ or agree. Just consider yourself as placed on this earth, and favoured with all your powers and privileges, on purpose that you might do your very best to promote the thorough regeneration and the ultimate perfection of all things; and that shortly the question will be asked, by our common Saviour, Have you finished the work which I gave you to do? And let this thought rule you; and then I fancy you will see the necessity of aiming to bring about in the religious world a very different state of things from what exists at present. I do not want to enlist you on my side: I do not wish to win you to embark in any particular schemes with me; but I am desirous that you should give the subject of Evangelical Reform your close and prayerful attention, and that you may be led to do something effectual, something proportioned to your powers, towards the complete renovation of the church and of the world. I feel persuaded that you will excuse the liberty that I am taking; and I am sure that I should feel pleasure to have you to take equal freedoms with me. It is an impression on my mind, that either you do not feel sufficiently the present deplorable state of religion in the world; or that you do not sufficiently consider and feel your own responsibility in reference to the subject. I fear that you either do not

sufficiently open your eyes to the state of things; or else that you do not solemnly resolve to do your utmost, by the help of God, to help to put things right. I do not censure you; I simply tell you what I have feared, and what I still fear. I do it with nothing but the most ardent affection, and I believe it will be taken as kindly as it is intended. I want you to understand properly your own powers, and your own responsibility and obligations, that nothing of all that God intended you to do, should be found left undone.

"I am, myself, as full of business as I can be. My days of elementary learning, with the exception of German and French perhaps, are gone. I am fully embarked in enterprises that will take up all my soul and all my time, till I am called home. I have no ideas of leaving the Connexion, or of forming a sect; but I am fully resolved to declare freely all that I believe to be important truth; to do all that I believe to be my duty, and nothing more; and freely, without respect to any restraint on earth, to seek to accomplish fully the great and solemn ends of my existence.

"I wish you would write me a great long letter out of your soul, and I am sure, if all be well, I will pay you back well.

"Your's very respectfully,
"JOSEPH BARKER."

The two letters in No. 3 followed this.

ATTENTION TO THE REQUIREMENTS OF RELIGION CONDUCIVE TO PROSPERITY IN BUSINESS.

"Whatsoever he doeth shall prosper."
PSALM. i. 3.

It is our belief, that if men of business were to act on Christian principles, they would seldom fail to prosper. It is the natural tendency of religion to secure prosperity in business, to such as act in all things under its influence. Religion forbids these things which tend to render men unsuccessful in business, and it inculcates those things which tend to render men successful.

1. Religion inculcates industry, diligence. It will allow no man to be idle. If a man will not work, it

adjudges him unworthy of food. Every man is called to use his powers, whether of body or mind, in some kind of useful labour; and every man is called upon to labour diligently. The Christian rule is, "Not slothful in business; fervent in spirit; serving the Lord." And diligence in business tends to secure prosperity. "The hand of the diligent maketh rich."* "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."† "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat."‡ The Proverbs abound with such sentiments, and our own observation and experience prove the sentiments to be true. The world abounds with cases of persons who have involved themselves in difficulties through idleness, slothfulness, and negligence; and it abounds with instances, on the other hand, of persons who have, by diligent attention and industry, with the blessing of God, secured the happiest success.

2. Religion inculcates humility; it teaches people not to be ashamed of the labours of their callings, provided their callings are not sinful. It teaches them to look on honest labour as honourable; and to be willing to do any thing that falls to their lot, though accounted mean by a proud and self-indulgent world. And this tends to prosperity. Pride persuades people that it is too low for them to stoop to labour with their own hands, to keep their own accounts, or to look after their affairs with their own eyes; and many, for fear they should lose their dignity, and lower themselves in the esteem of others, will not be seen or known to labour in their calling, nor even personally to superintend their affairs: and they are, in consequence, frequently involved in disgrace and ruin. "Pride goeth before destruction; and a haughty spirit before a fall." The truly religious man of business avoids those evils. He works with pleasure; industry is honourable in his eyes; and though it may not appear honourable in the eyes of a deluded and corrupt world, he embraces and performs his task

*Prov. x. 4. †Prov. xxii. 29.

‡Prov. xiii. 4.

with cheerfulness, giving thanks to God. "And by humility and the fear of the Lord, are riches, and honour, and life." Prov. xxii. 4.

3. Religion tends to make people prosperous in business, by making them honest and truthful. I know that some say that it is impossible for men that act honestly and speak the truth, to live; but such men are not to be regarded. They are of their father the Devil, and the works of their father they do. They speak lies. Honesty is the best policy, and truth is not unlike it. It is true that men of honesty and truth have frequently great difficulty in making their way at first; but they succeed the best afterwards. When lying and dishonesty are common, they will be taken for lying and dishonest men at first; but their virtue will make itself known in time. And when their truth and integrity are known, they will be sure to be preferred. All like to have to do with honest men. Even those who have not virtue enough to be honest and truthful themselves, like to have to do with people that will be honest and truthful towards them. And good men will always prefer men of honesty and truth, both as labourers and as connexions in trade. There is so much pleasure in having to do with people in whom we can confide, with people that we always prove to be true and honest, that all men seek such characters, and when they find them out, they will cling closely to them. Some of the most prosperous persons in our land owe their prosperity to their strict regard to honesty and truth. And religion will make every man honest that gives himself up to its influence. It teaches men to be just and true in all things, and towards all men; and to do to others as they would that others should do unto them. The Christian will be careful in making engagements, but when he has made an engagement he will be sure to keep it, unless providence should render it impossible. His fidelity will gain him credit, secure the confidence of his friends, and increase his resources and advantages almost without end.

4. Again; religion tends to promote men's prosperity in business, by making them temperate. Reli-

gion teaches men to be temperate in all things. It teaches them to eat and drink, not for pleasure, but for life and strength; and it teaches them, in their dress, their houses, their furniture, and in all their expenses, to look, not for show, but for utility. It is not content with teaching people not to live beyond their income; it teaches them to limit their expenses by their real wants, however large their income may be. It does not content itself with teaching men to ask, Can I *afford* it? It teaches people to inquire, Is this needful to my bodily or spiritual welfare? Religion allows no waste, however great a man's income may be? It teaches men to deny themselves, to keep the body under, and whether they eat, or drink, or whatever they do, to do all to the glory of God, and to the welfare of their fellow-men.

And this temperance conduces to prosperity. Temperance tends to promote a man's prosperity in business in many ways. It promotes health, and vigour, and activity, and tends to make business easy and pleasant to a man. It tends to keep the mind awake, and preserve men from fraud and imposition. It saves time, and it saves property; and thus multiplies a man's opportunities of succeeding without end. The want of temperance has been the ruin of millions, both in this life and in the life to come. There are multitudes at this hour, who, if they had been temperate, might have had abundance both to supply their own wants, and enable them to assist and benefit their fellow-men, who are now in the greatest wretchedness. Some are in dungeons, some are in lunatic asylums, some are in poor-houses, some are begging, some are robbing, some are starving, and some are wasting their days in penal settlements across the deep. We have had opportunities, on the other hand, during the last few years, of seeing numbers who had reduced themselves and their families to absolute want, restored, by means of temperance, to plenty and prosperity.

5. Religion tends to render men prosperous in business, by preserving them from eagerness after gain. Nothing is more inimical to pros-

perity than greediness of gain. No one likes to have to do with greedy, grasping men. No one, that can help it, likes to go near them; and every one likes to be away from them as soon as possible. We naturally begin to feel close ourselves, when we see other people so close; and begin to think how we can contrive so as to have as little as possible to do with them. I have seen several cases, in my short and narrow experience, in which parties have lost incalculable opportunities of doing well in their business, simply in consequence of their greediness. And there are multitudes of such cases. But people delight to have to do with a person that reveres and loves what is right; who proves himself above the desire to take advantage of people. When we see a man more desirous to do right, than to make a gain of us, we become strongly attached to him; we place confidence in him; business becomes easy to him, and prosperity attends him, as a matter of course.

Again; greediness of gain makes men indulge in hazardous speculations, and this causes the ruin of many. What multitudes have been undone by hazardous speculations during the last few years. Thousands who, a few years ago, were prosperous, have, in consequence of cherishing an eagerness for gain, a desire to be rich, and to be quickly rich, involved themselves and their families in difficulties and troubles, from which a whole life will not be sufficient to deliver them. What terrible facts of this description are mixed up with the history of Banks, Joint Stocks, and Railway speculations. What instances of people who, by grasping at too much, have lost all, and involved themselves in trouble and perplexities for life.

Religion tends to save men from these evils. If men yield themselves up fully to its influence, they will be preserved from greediness after gain; the spirit of covetousness will not be allowed to have any place in them. The religion of Christ forbids all covetousness; it calls it idolatry: it teaches that riches are deceitful and dangerous; that the love of money is the root of all evil; and that they that are desirous to be rich fall into temptations, and a snare, and into

many foolish and hurtful lusts, which drown men in destruction and perdition. The religion of Christ is calculated to place men above the love of money; to make them content with food and raiment; and to teach them, in all their labours and business transactions, to be content with what is right and just, and rather to suffer loss themselves than run the risk of wronging others. The Christian is as desirous that others should live and prosper as himself, and he can rejoice in no transaction which is not a benefit to both parties. He rejoices in another's welfare as in his own, and he sympathizes in another's losses and distresses. He likes to see all do well, and he is especially desirous that no one should suffer loss or injury by him. And a person of this description can hardly help but be a favourite with many; his noble, generous disposition, his superiority to the love of gain, can hardly fail to make plain his way to prosperity.

6. Religion tends to promote men's prosperity in business by making them patient and persevering. No man is likely to do well that has not patience and perseverance. Scarcely any thing answers well all at once. Almost every kind of labour is painful at first, and scarcely any kind of business is profitable at first. The farmer must plough, and manure, and sow, and fence his fields, and go through a multitude of toils and expenses, and wait for several months, before he receives the crop. And it is very much the same in businesses generally. The first days and months, and frequently the first years of a business, are more like the seed-time than the harvest; and during that time the men must prepare to sow and wait in hope. If they have bread enough to support them, and enable them to pursue their labour, they must be content and thankful, and go cheerfully along. If men have not patience to do so, they will be likely to spend their whole life in miserable changes, beginning a number of things, and perfecting nothing; sowing and ploughing, and then leaving the fields when the harvest was preparing to repay them. They will be like the children who went in the morning to see if the peas which they had sown the evening before, had grown up, and who, when

they found them not sprung up as they expected, rooted them up again and threw them away. They will be like the man in the fable, who could not wait till the goose laid the eggs, but killed the poor goose to obtain the eggs, and so lost both the eggs and the goose. Men should be careful to give themselves to such labours and trades as require their aid, and such as are really useful to their fellow-men, and then they should plod on untiringly. The religion of Christ tends to lead persons to pursue such a course, and such a course tends naturally to promote prosperity.

8. Religion tends to make men prosperous in business by leading them to engage in such businesses as are really good, such businesses as are general benefits, as tend to promote the welfare of society. There are many businesses that are hurtful to society, that tend to injure men's health, and ruin their souls. The work of war, the trade in slaves, the sale of intoxicating drinks, and other businesses connected with these, or of a similar character, are general plagues: they tend to impoverish, to corrupt, and to destroy mankind. There are some businesses that are regarded by many as merely useless, though these also will be found to be mischievous when properly understood. Of this class are all such trades as minister to luxury merely. These trades are subject to frequent and sudden changes. They sometimes roll on like a flood, and then they are almost instantly dried up, and the parties that are employed in them, are seldom at one stay. Besides, the curse of God often rests on these businesses, and that which men reap from them proves generally a curse. How few of all the thousands that make and sell intoxicating drinks prosper! How often are their sign-posts changing their names! And it is much the same with those who pursue the trades connected with the work of war, and with the various trades which minister to pride, to vanity, and to licentiousness. The religion of Christ teaches men to avoid such trades. It teaches them to work at *good* and *useful* trades; trades which are general blessings to the world. And these trades are more regular and permanent than the bad and use-

less ones. People must have bread, clothing, and houses, whether they have feathers, flowers, and jewellery or not. They must have spades, ploughs, and barns, whether they have peace or war, whether they be slave-dealers or lovers of liberty. Those therefore who give themselves to useful trades, will be likelier to have regular employment, and regular returns, than other people. In preferring such trades as are conducive to the interests of others, they most effectually secure their own.

9. Religion promotes men's prosperity in business by making them kind, respectful, courteous. No one likes to do business with people that are sour, morose, ill-tempered, irritable, contemptuous. They like to have to do with persons that treat them with respect and courtesy; with kind good temper. The kindly-disposed and obliging will generally be preferred, and the preference shown to them will promote their prosperity. And the religion of Christ teaches us to be gentle and courteous towards all: it requires us to consult not only people's interests, but their feelings also. It commands us to honour all men; and while it preserves us from every thing crouching and servile, it disposes us in humility, and love, and cheerfulness to serve the humblest of our race.

10. Religion tends to promote men's prosperity in business, by preserving them from suretyship and debt. The New Testament teaches us to "owe no man anything;" to keep straight with all the world. It of course will not allow its disciples to make themselves responsible for the debts of others, if it will not allow them to incur debts of their own. The man that carries out the principles of the New Testament thoroughly, will never be in debt. If he has not money with which to pay for what he wants, he will continue to want it, or wait till he gets it given. And this will always prove a great advantage. There is no comparison between the credit system and the ready money system. The man that pays for all he buys with ready money, will be able to buy cheaper than others, and that without injury to the person from whom he buys; and he will be able to sell the cheaper to his customers. If he buy for ready

money, he will sell for ready money, and trust no one except in cases of distress; and then he will trust no more than he can afford to trust, looking for nothing again. He will not, strictly speaking, trust at all. He will be the less likely to be troubled with disputes and lawsuits. He will also attract the best customers, and his customers will be the less likely to degenerate in his hands. Those who sell on credit, generally draw on themselves the worst customers; and if they now and then get a few good ones, they very often spoil them by encouraging them to take things on credit.—And when men sell on credit, they must buy on credit, and so prove losers at both ends. And multitudes are ruined in no other way. Then those who trade on credit must have friends to accommodate them; and when they have sold their liberty for a little accommodation, they must accommodate their friends in the same way. They must accept for this man a bill, and they must be security for the other man at the Bank or the Loan Fund, until they get entangled beyond redemption, and ruined beyond remedy. What horrible crashes have we witnessed among persons in trade, in consequence of this abominable system. The man who is careful to carry out the principles of the religion of Christ, steers clear of these evils.

11. The religion of Christ tends to make men prosperous in business, by teaching them to trust in God, and so freeing them from anxiety about the time to come. Many are so anxious about the future, that they rob their business of needful capital, to lodge it in Benefit Societies, and Insurance Offices. They bind themselves to pay a constant tax of a shilling, a guinea, or two guineas a week, to protect themselves from dangers which have no existence, or to secure themselves against disasters which shall never come. Several have so embarrassed themselves by this foolish and infidel anxiety, that they have been unable to proceed in business, and have thus brought on themselves greater calamities than those which they were so anxious to avoid. Christianity teaches men to trust in God; to make Providence their Insurance

Office and Savings' Bank, and to employ their all, either in the benevolent and pious labours of their calling, or in ministering directly to the relief of their fellow-creatures. The talent which so many bury, they improve, and make it two; and their fidelity to God, and their trust in his providence, yield them both safety and prosperity.

12. Religion promotes men's prosperity by preserving them from the terrors and torments of an evil conscience. The man who is not under the influence of religion, will frequently do things which are evil, and his conscience will afflict and reproach him. His guilty thoughts and terrors will make business a burden to him, and they will so affect his temper and behaviour, as to render him disagreeable to those with whom he has to do. His days may become cheerless, and his nights sleepless. Poisonous drinks will be quaffed, to calm or elevate his soul by day; and poisonous drugs will be sought, to give him rest by night. One evil deed will render necessary a second, and a second will call for a third. Dishonesty will require deceit, and these will prepare him for fraud and treachery. His evil deeds and guilty thoughts will at length perplex him and distract him, and his health will fail; his sins will come to light; and fear, and shame, and guilt, and murderous drugs, and a wild, intolerable phrenzy, will carry him away. The religion of Christ will, if carefully reduced to practice, preserve men from those awful miseries. It will teach them to walk honestly, as in the day; to keep a conscience void of offence both towards God and towards men. They will act as in God's sight, and do nothing but what will bear the inspection of the universe. Their spirits will, in consequence, be free and cheerful: they will be able to attend to their business with pleasure, and the happiness of their minds, and the purity and sweetness of their behaviour, will make others take delight in dealing with them, employing them, and holding intercourse with them.

13. The man that is under the influence of religion will be charitable, and, according to his means, liberal. He will delight in doing good, and

he will employ the profits of his calling in doing good. Business itself will be an instrument of charity with him, and carried on for no other object than to please God in promoting the temporal and eternal interests of mankind. He will expect to live from his business, it is true, but he will not live to himself: he will regard even his life itself as a means of promoting the glory of God, and the welfare of mankind. He wastes nothing in extravagance; he lays up no treasures for himself on earth; he employs the whole for God and for the good of mankind. He honours the Lord not only with the tithes and the first fruits of his increase, but with his all. He calls nothing his own. He looks on himself as a steward, as put in trust by God for the benefit of his large family; and he holds and employs his all in labouring to bless mankind. And this tends to promote his prosperity. Some would fain persuade us that for tradesmen to act on this principle would be certain ruin; but such persons are under a delusion. To act on such principles is the most certain way to prosperity. "Blessed are the merciful, for they shall obtain mercy." "The liberal soul shall be made fat; and he that watereth, shall be watered himself." "He that giveth to the poor shall not lack." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul deviseth liberal things; and by liberal things shall he stand." There are multitudes of instances of persons who were unusually liberal, who yet were more prosperous in business than almost any other person. Look at Richard Reynolds; he gave in one year more than twenty thousand pounds, and yet his income continued to increase. Edward Colton gave away some hundreds of thousands, if I recollect right; and yet God continued to pour upon him fresh stores continually. Even the elements were prevented from warring against him. His trade was principally by sea, and yet it is said, that he never insured a ship, and never lost one. In "*Gouge's Sure Way of Thriving*" there are numbers of such instances recorded.—Gouge's experience was very exten-

sive, and the result of it was, that liberality and bountifulness were not only the surest way to prosperity, but the principal one.

14. Religion tends to make men prudent in business, and this tends to promote their prosperity. The Christian is taught to consider himself as a servant of God, and to look on his business as so much work put into his hands by God, to be done for him. He is also taught to believe, that he will have to give an account to God, of the way in which he has managed his business; and that on the way in which he has conducted his business, as much as on the way in which he has attended to what are called the duties of private and public devotion, will his eternal destiny depend. He believes that he will have to be saved or lost according to the way in which he has bought and sold, and in which he has treated his customers and kept his accounts. The thought that he is transacting business for so great a master, that his master's eye is always on his books, sees every entry, and observes every omission or neglect; that he overlooks him in the market, on the exchange, in the shop, and in the house, cannot fail to make him attend to his business with great care, and endeavour to do all in the best way in his power. Such thoughts and feelings can hardly fail to make a man prudent in his business; and that prudence which such thoughts and feelings are calculated to inspire, can hardly fail to promote his prosperity.

15. The Christian will conduct his business on the principle of benevolence, and this will tend to promote his prosperity. He will not seek his own interest merely in business, but the interests of mankind at large. A regard to the will of God, and the welfare of his fellow-men, will guide him both in choosing his business, in fixing the rates of his profits, and in disposing of his gains. And this regard in all things to the will of God and the welfare of mankind, will lead him to such employments, and to such conclusions with respect to the profits he shall seek, and the way in which he shall dispose of them, as will tend to make his employment both a happy and a prosperous one.

16. A Christian will limit his business by his capital. He will not attempt to trade beyond his means. He will not try to do the business of two talents, if God has given him but one. He will not be found burying a talent which his master has entrusted to him; that would be unfaithfulness: nor will he attempt to do that which God has not given him the means of doing; that would be running before he was sent; it would be presumption and self-will. The Christian will not attempt to *create* a talent by forgery, or fraudulent bills, or any species of deceit; he will know that such a course would be displeasing to his God. He will not be eager to engage in trade; he will wait till God invites him. When he does engage, it will be for God, and not for self; and he will go no farther than is consistent with truth and honesty, with owing no man any thing, and with the highest and happiest exercises of love to God and love to man. And this will preserve him from dangers innumerable; it will tend to make safe and plain his way each step he takes, and to lead him to the fullest measure of prosperity that God sees to be consistent with his best and highest interests.

17. The Christian will be a man of peace; he will neither fight nor quarrel; nor will he take part in any strife. He will never go to law with any one; nor will he allow another to go to law with him, if he can, without violence to his conscience, prevent it. He will make no enemies, if he can honestly avoid it; and when he has an enemy, he will try to convert him into a friend by kindness. If his enemy commence a suit against him, he will agree with him quickly, if it be in his power, before it be brought before the judge; and whatever injustice may be done him, he will bear it patiently, and still do good for evil. And this peaceable, inoffensive, unresisting temper and behaviour will tend to disarm men's malice, and change his foes to friends. It will save him from the endless dangers and anxieties of law; from the miseries and losses of a defeat, as well as from the losses and ill-will of a victory. His noble, godlike procedure, will not fail to secure the admiration of many, and to attach to

him the best and noblest portions of society.

18. The Christian will begin and carry forward, and conclude all that he does, with prayer to God for his blessing, and this will tend to his prosperity. The Christian is taught to pray for his daily bread; for food, and drink, and clothing; for all things needful to his welfare; and he is assured that when he asks for them aright, they shall be given. The Christian prays for these things accordingly, and as a blessing on his industry, God bestows on him these things. The man that sets God at nought, is frequently thwarted by God. It was in reference to matters of trade and property that James spoke, when he said, "Ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts." James iv. 2, 3. The Christian *does* ask for prosperity, not that he may consume God's blessing on his lusts, but that he may employ them in God's service, by doing good to mankind; and God regards his prayer, and prospers him accordingly. When a Christian prays for prosperity in his business, he is praying, in fact, for the happiness of the world; for his business is simply a part of the instrumentality which he employs for blessing the world; and he as confidently expects an answer to his prayers for prosperity, as he does to his prayers for the coming of God's kingdom. And his expectation will not be cut off.

Such are some of the reasons why we believe that religion tends to make men prosperous in business; why we believe that the words of the Psalmist shall be fulfilled in his case; "Whatsoever he doeth shall prosper." We believe that if professors would take the religion of Christ, and carry it out in all its requirements, that they would prosper in all that they might put their hands unto. Though they might not in every case acquire great riches, they would obtain food and raiment, and they would succeed in regenerating and blessing the world; and this would be the highest prosperity.

Question. But how is it that so many professors of religion do *not* prosper in business?

Answer. It is because so many pro-

fessors of religion do not practise religion. There are millions of professors of religion, who are almost altogether ignorant of the principles of religion, or if they are not ignorant, they are rebellious, and set the precepts of religion at nought. The conduct of professedly religious people generally is exceedingly at variance with the precepts of the Gospel. Professors of religion generally do not profess to be religious in business; they do not profess to carry on business on the strict principles of the Gospel; or if they do profess to do so, it is frequently little more than profession. To come to particulars.

1. Many professors of religion are not diligent in business. They are indolent, inattentive. They look on their business as something which is to carry them, rather than as something which they must carry. Many enter into trade on purpose that they may be able to avoid labour, and live at ease. Some will neither work with their hands nor their heads; they want to be what is called, gentlemen; and a gentleman, in many people's mouths, means simply an idle man. And this is one reason why many professors do not prosper in business.

2. Many professors of religion are wanting in humility. They think it too low for them to stoop, to dirty their hands, or soil their clothes, with labour. They were not born, they think, for any thing so humble as that. They have got the notion into their heads, that is so prevalent in this blind corrupt world, that to labour with the hands is not honourable. They would be more ashamed to be found filling a cart, or digging a ditch, or carrying a bag of flour, than to be found speaking in an angry tone to their work-people, or living in extravagance and luxury. They would think it an insult to be called working men: they look on themselves as belonging to a higher caste than working men. And this is another reason why so many professors of religion do not prosper.

3. Many professors of religion are not honest and true. Some professors of religion join with infidels and worldlings, in declaring that honest and truth-speaking people cannot live by business. Some professors will cheat and lie in business trans-

actions without remorse. I have heard professors acknowledge that they act on the principle of getting things as cheap as they can, and selling them as dear as they can; and all who act on that principle must frequently be dishonest. I have known a draper, a professor, sell things that he knew to be rotten as sound, and colours as fixed, that he knew would not stand in cold water. I have known professors borrow money, that they knew they had no fair prospect of being able to pay back, and use all kinds of deceit to obtain possession of other people's property. What is more common among professors, even among some that are at the head of some religious bodies, than accommodation bills? There are persons that are looked up to, in some denominations, as their leading men, that if they had been dealt with severely, would have been imprisoned for swindling, or transported for forgery. Honesty in men of business is not required in some societies calling themselves Christian churches. I was told, not long ago, of a man that was a leading man in a certain church, and yet he had failed in business, or compounded with his creditors, five times, and never in a single instance paid off his creditors. A man failed lately in business in a certain religious community, under such circumstances as to prove that he had acted dishonestly; and yet one of the ministers of the circuit, so far from requiring his expulsion, blamed him for not having taken care, when he saw his failure coming on, to secure something out of his estate to himself. But it would be endless to tell over the various ways in which dishonesty is practised and tolerated among professors of religion. And the prevalence of dishonesty among professors is one reason why so many professors do not prosper in business. People cannot place confidence in professing tradesmen; they cannot regard a profession of religion, on the part of a tradesman, as a guarantee of his honesty. I heard a man say lately, when a person who applied to him for a loan of money told him that he had been so long a member of a religious society, That is no recommendation to me. If he had been a *Quaker*, it *would* have been a recommendation; but

his being a ——— is not. And the man who thus spoke was himself a professor of religion, a man of real worth, and of genuine charity too; but he had seen so many proofs that honesty and truth are not virtues generally cultivated by professing tradesmen, that he had lost confidence in the general run of professors.

And when men find professors of religion dishonest, they feel more keenly than when they find dishonesty in persons who do *not* profess religion. And this makes it harder for dishonest professors to make their way, than roguish and cheating worldlings. People will pass over, or forgive a lie, or a dishonest trick, in persons who do not profess religion; but in persons who do profess religion, they will not pass over or forgive such things. And this prevalence of dishonesty and falsehood among professors, is one great reason why so many of them do not prosper.

4. Many professors of religion are wanting in fidelity and punctuality. They are not intentionally dishonest, but they are not sufficiently careful in making and in keeping promises. They promise perhaps without proper thought, and so promise what they cannot perform: or they do not bear their engagements in mind, and use the necessary means to provide for them. And this is another reason why so many professors of religion do not prosper in business.

5. Again; many professors of religion are not temperate: they are extravagant. They eat and drink for pleasure, and they dress for show, and not for service. They build themselves large fine houses, and store them with extravagantly costly furniture. They hang their walls with pictures, and fill their rooms with pianos, harps, and organs. Their children are reared in idleness, dressed and decked in all the pride of life. They must be taught, at incalculable expense, the foolish arts and frivolous accomplishments of a mad ungodly world, and so be qualified for wasting the bounties of providence, and resting, at best, as a burden on the community, till they are called to their account. Some professing tradesmen do not even stop short of downright drunkenness, and numbers, that are never seen reeling, or that are

never found rolling in their filth and vomit, drink more almost every day than would intoxicate three or four unseasoned men. Then others must have their carriage, their coachman, their footman, not for service, that would be christian, but for pride and show, and for love of ease and pleasure. They are as eager in pursuit of indulgence, as the worldlings that make no profession of religion; and they make use of the same old infidel arguments, in pleading for luxurious indulgence, as the blind and profligate worldling. You may hear the same foolish talk about luxury encouraging trade, giving employment to poor people, &c., from professors of religion, as from the disciples of Gibbon, Hume, Adam Smith, and other similar infidel writers. And here is another reason why so many professing christians do not prosper in business; they are not temperate. They acknowledge God with their lips, but in their deeds they worship the lust of the flesh, the lust of the eye, and the pride of life.

6. Many professors of religion are also greedy of gain. Indeed the love of money appears to be as strong in many professors, as in those who believe that money is the chief good, the one thing needful: nay, many professors *talk* of money as the one thing needful, and seem to regard it as the mightiest power in the universe. And to get possession of money, they employ the same black and dangerous arts, that the professed worshippers of mammon employ. They will gamble in the funds, in banks, and in lotteries, and turn into gambling almost every branch of business with which they meddle. Professors that have scores of thousands, are still plotting after more: and instead of employing what they have in doing good, are risking it by thousands, for the chance of increasing their store. And this is another reason why so many professors fail to prosper in business.

7. There are many professors of religion that are not patient and persevering in business. They are always changing, never remaining long enough in one situation to allow the ground which they should cultivate, to yield them its increase.

8. Again; many professors of religion are employed in bad businesses.

Many professors act as if they thought any business proper, that seems likely to bring them plenty in. A good business, in the common language of our times, is not a business that *does* good, but a business that is gainful to the owner. War, slavery, making and selling intoxicating drinks, building and letting houses for the vilest purposes, making muskets, cannon, swords, spears, bayonets, bowie knives, and other deadly instruments, is almost as common among the majority of professors of religion as of other people. And so with the trade in ornamental feathers, artificial flowers, ornamental jewellery, tobacco, snuff, tea, coffee, cards, dice, billiards, and other kinds of gambling apparatus. Many professors are as eager after the profits of these kinds of trades as avowed worldlings. Hence they are subject to the unusual vicissitudes to which bad and useless trades are subject, and to that blighting withering curse of God, that so frequently and so manifestly falls on those who seek gain by ministering to the vices and miseries of mankind. And this is another reason why so many professors of religion fail in their business undertakings.

9. Some professors of religion are not kind, respectful, courteous in their spirit and behaviour. Some carry things too far, and are so courteous to some, if we may call it courteous, as to defile their consciences with the guilt of hypocrisy and lies; but there are others that are unaccommodating, sour, insulting, unkind. And this is the cause of failure in business in some professors of religion.

10. Vast multitudes of professors of religion have failed in business in consequence of despising the admonitions of religion on the subject of suretyship and debt. I have scarce been in one place, in which I have not met with professors who have failed in business in consequence of suretyship. I could give the names of a number of persons who are just now in difficulties and troubles in consequence of this one thing. Some have wickedly lent their names to accommodation bills, others have become security for the payment of debts, and others have committed themselves in other ways. Then almost every professor runs into debt. The whole

business of the country almost is done by credit. Even churches themselves run into debt. There is scarcely a church in the land that is not in debt either for their chapels, their schools, or to their ministers. And this acting on the anti-Christian principle of running into debt, is another cause why so many professors of religion fail in business.

11. Again; many professors of religion cannot, or will not, trust in God. They are full of fears for the future. They are afraid for themselves, and they are afraid for their children; and instead of casting their care on God, and placing their trust in him, they foolishly carry their care themselves, and wickedly trust in money. They go into Benefit Societies, Fire and Life Insurances, and lodge large sums of their master's property in these institutions. Then others again lay up money in the funds, in banks, or in houses and lands; fixing it in such ways, that they can neither get it when they want it for their business, nor when they need it to do good to their fellow-men in other ways. There are millions of money thus hoarded by professors, and this is another reason why so many professors of religion fail to succeed in business.

12. Some professors of religion are troubled with an evil conscience. They are not faithful to their light. They do things which they know to be wrong, and they neglect things which they know to be their duty. They do this repeatedly, and, at length, habitually; until they become quite miserable, and unable to pursue their business to advantage. And some professors are ruined in business in this way.

13. Many professors of religion are fearfully wanting in liberality, in bountifulness to the poor and needy. Most give a little, but few, very few, give according to their ability, and the necessities of their suffering brethren. We have very few such men as Richard Reynolds, Edward Colton, or Thomas Gouge. The liberality of the professing world, at the present day, is at a very low ebb. There are more givers than formerly perhaps; but there are few that give much. And God treats them accordingly. They sow little, and they reap little: and this is another rea-

son why so many professors fail in business.

14. Very few professors of religion conduct their business for God. They do all for self. They look on business as a thing entirely apart from religion ; as something of altogether a different nature. They never ask whether their business is pleasing to God, nor do they give to God its profits. And this separating of business from God, which leads people to conduct business on worldly and wicked principles, is another cause of so many professors of religion failing in business.

15. Many professors of religion do not pray for God's blessing on their businesses. Some cannot, they dare not do it. Their businesses are bad ones, and to ask God to bless them, would be asking Him to bless sin. How can the makers and sellers of intoxicating drinks ask God to prosper their business, when they see that the prosperity of their trade would be the ruin, body and soul, of their fellow-men ? How can the man that builds a brothel, a dancing saloon, a theatre, or a gin palace, pray to God to bless him in his labours ? There are others that have honest businesses, but they have not devout, religious souls. They forget that God numbers the hairs of their heads, and orders all the affairs of earth. Hence they ask him not for wisdom, to direct them in their movements, nor for God's blessing to crown their labours with his blessing. And this is another reason why so many professors do not succeed in business. God thwarts them in their schemes, because they acknowledge not Him. In short, the reason why so many professors of religion do not prosper in business is, that many are professors merely, and many more, though sincere, are still exceedingly defective both in their knowledge and practice of the religion which they profess.

We have facts to prove that religion tends to make men prosperous in business, when they attend properly to its requirements. The history of the early Christians proves it. At first, the early Christians found business a very trying, perplexing thing. There were very few businesses in which they could engage with a good conscience,

Many of them were utterly corrupt, and others of them were polluted by being mixed up with idolatry, intemperance, and uncleanness. Many of the early Christians, therefore, were obliged to give up the businesses to which they had been trained, and learn fresh ones ; and some had to be dependent, for a time, on the charity of their brethren. But they persevered, trusting in God, and God made plain their way. They were frequently persecuted, it is true, and often had to suffer the spoiling of their goods ; yet still they prospered as a body. In some places the Christians became rich, and increased in goods, during the days of the Apostles ; and afterwards their influence and riches increased greatly. In less than three hundred years the Christians had become the most influential tradesmen, and the most powerful party in the Roman empire. Their attention to the principles of the Gospel put them in possession of the riches and influence of the mightiest empire in the world.

We have had other proofs of the tendency of religion to render men prosperous in later years. We need go no farther for proof than to the Society of Friends. They have acted, as tradesmen, more in accordance with the principles of the New Testament than any other class of persons in our land ; and the result has been, they have been the most prosperous. They have been often robbed and plundered ; and they continue to be plundered both by the State, and by what is called the Church ; yet they have still prospered. At their rise they were greatly tried : they found it exceedingly difficult to do business on Christian principles ; but they persevered, trusting in God ; and God soon made plain their way. At first, when they resolved to carry out the principles of the Gospel in trade, the world laughed at them, called them fools and madmen, and said they would never be able to subsist : but it was not long before the worldlings found out their error, and began to cry out that the Quakers were getting all the best business in the country. If all the friends had continued faithful to the principles with which they set out, and, instead of declining, had gone on to perfection,

they might by this time have been rendered the means of leavening the whole of society, and securing prosperity to millions. And it seems manifest to me, that if professing Christians generally would carry out their principles thoroughly, it would not be long before the kingdom, and dominion, and the greatness of the kingdom under the whole heaven should be given to them; it would not be long before a race of loving, peaceful, godly men, would, without arms and without deceit, rule the whole earth.

QUESTIONS AND ANSWERS ON THE USE OF PROPERTY.

(Continued from page 213.)

Q. It seems very strange that a working man must not be allowed to have something to fall back upon in case of sickness or old age.

Ans. 1. If it be hard for a man not to have something beforehand as a security against calamities that may never come, how hard must it be for such multitudes to be left without any thing to supply their *present* wants, which are hourly sinking them into the grave and into hell? If you love your neighbour as yourself, you will surely grant that you ought to be more anxious to relieve his present want that has come upon him already, than to prevent your *future* want that may never come at all. 2. Besides, would you say that that man has nothing to fall back upon, who has got the promise of God that he shall be provided for? Would you say that that man had nothing to fall back upon, who had a guarantee from the Bank of England, that he should have out of the bank, at any time, whatever he might need, on simply asking for it? How then can you talk as if that man had nothing to fall back upon, who has a guarantee from the Bank of Heaven that he shall never be permitted to want? The Bank of Heaven is worth a thousand Banks of England. All the gold and silver in the universe, the cattle on a thousand hills; the hidden treasures of the earth and sea, and more than man can conceive, belong to the Bank of Heaven. And in the will of the great director and proprietor, it is appointed that you shall never be allowed to lack any

thing good, so long as your conduct is right. Could you have better security than that?

Q. But it seems to me that it would be presumption to trust in God, if I did not use prudence and foresight in laying up something for myself, when the opportunity is afforded me.

Ans. 1. The best prudence is to obey God, and he has forbidden us to lay up for ourselves treasures on earth. That prudence which would lead us to go contrary to the commands of Christ, is from beneath, and is earthly, sensual, devilish. It is the wisdom of the world, the wisdom which God has pronounced foolishness. 2. You cannot be said to have an opportunity of laying up any thing for yourself on earth, till you have ascertained that there are none of your poor brethren still in need. Until all has been done that can be done for the improvement and welfare of mankind, your surplus money gives you the opportunity of *doing good* only, not the opportunity of laying up treasures for yourself on earth. 3. There is no intimation in the New Testament, that none but those who try to lay up treasure for themselves on earth, have any right to trust in God. On the contrary, we are first forbidden to lay up for ourselves treasures on earth, and then urged to attend to the prohibition by the assurance, that God will supply our wants. It is the man that lays up for himself treasures on earth, that loses his right to trust in God. It is he that is presumptuous.

Q. I should think a working man to blame if he did not lay by a little when he is earning more than he requires to supply his present wants. I should consider it a sin for a working man not to lay up a little for himself in such circumstances.

Ans. Sin is the transgression of God's law; but what law of God would the working man transgress, by employing all his spare money in doing good, and trusting for the future in God? There is certainly no law in the New Testament against a working man employing all his money in doing good. 2. On the contrary, there are laws of a directly contrary character. There are laws which require him to love

his neighbour as himself, to do good, as he has opportunity, to all men, especially to the household of faith; not to be careful about the future, but to cast his care on God. There is one law that refers to the working man expressly, and bears exactly on the case which you suppose. It is in Eph. iv. 28. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have,"—What? Something to lay by for himself against sickness or old age? Nay, but that he may have—"to give to him that needeth." The Apostle, like the Redeemer, would have a man satisfied with a supply of his present wants, and to do good with all that he can earn beyond what is needful to supply his own necessities, either giving it to those who are in need, or employing it in some other better way of doing good.

Q. But why was man made a provident being? Why were foresight and powers of calculating future probabilities given to him? It could never be intended that he should confine his attention to the present only.

Ans. Of course not; it was intended that he should direct his attention to the future, but not so much to the future things of *time*, as to the future things of *eternity*. The religion of Christ *requires* man to look to the future; and even Christ himself commands him to lay up treasures for himself for the future. "Lay up for yourselves treasures in heaven." Here is plenty of room for the exercise of our provident and calculating faculties. We may lay up treasures for ourselves as fast as we please, provided we will lay them up in the right place.

Q. But the church would consider a man criminal that should neglect to lay up something for himself when he had the opportunity, and then come to need relief from the church funds.

Ans. Then the church would consider him criminal without just cause.

Q. But suppose a man's living to depend on a horse or a cow, as some men's livings do; his horse or his cow would be liable to die; and what could he do, if he had nothing laid up to meet such an emergency?

Ans. He could make his request known unto God, and if he were a truly pious man, and there be truth in religion, God would hear his prayer, and send him needful help. Not a sparrow nor a hair of our heads can fall to the ground without the knowledge and permission of our heavenly Father, much less a horse or a cow; and if God permit one part of a saint's subsistence to fail him, he will provide some other. I knew a case almost exactly such as you have supposed. It was the case of J. W. of Chester. His living depended principally upon a horse; and it came to pass, at length, that his horse died. J. W. had laid up nothing for another horse. I question whether he had fifty shillings in the world at his command. He had laboured hard, and his family had laboured along with him, and with the exception of such things as tobacco, tea and coffee, he was very temperate in his way of life. Still he *saved* nothing; that is, he laid nothing by. When he met with a poor suffering brother, he relieved him; and when a call was made on him for a contribution towards some benevolent or pious object, he was always ready, and he was always liberal. Some people thought him *too* liberal, and blamed him for not taking care for himself, as they called it; and I sometimes felt myself as if he was more liberal than was required. But what came of him? His horse died; and he had nothing laid by for another. He had spent his surplus money, as it appeared to be called for by the wants of his fellow-Christians and of his fellow-men, casting all concern for the future upon God: and what was the result? Why this. As soon as it was known through the church that J. W.'s horse was dead, a general feeling of sympathy was felt, and a few friends, without J. W.'s knowledge, set to work, and raised him in a single day, I believe, about twice as much as the price of his last horse. This was a case which I knew myself. And if men would trust in God, we should have many such proofs of his providence.

Q. You seemed to speak in one part of your remarks on wealth against Benefit Societies. Now, to me, I cannot conceive what harm there can be in Christians uniting

together to assist their poor brethren in sickness.

Ans. Nor can I ; but the societies to which I referred, are not companies of Christians uniting together to assist their poor brethren in sickness. The societies to which I referred, are companies of men uniting together to lay up for themselves treasures upon earth ; to form what is called a mutual insurance society. The object of those societies is not to afford relief to the *needy*. The neediest are the old, the blind, the lame, the diseased, and such others as have no means of supporting themselves ; but these are shut out of such societies generally. When these societies advertise for members, they advertise for "*able-bodied men.*" Men are wanted that can *pay in*, and none must have relief who are not able to purchase it. And whether a man need relief or not, he can claim it, if he be sick. Hence the *needy* are sometimes found paying, while those who are *not* needy are receiving. Such societies are not Benefit Societies. A *Benefit* Society means a *doing good* society ; a company of persons joined together, not to buy something for themselves against a time of calamity which may never come ; but to administer relief to others, looking for nothing again but the recompence which is to be received at the resurrection of the just. But I have sufficiently stated my views on what are called Benefit Societies, in my pamphlet, entitled "*The duty of Christian Churches to support their poor Members, &c.,*" price one penny. It is not to *Benefit* Societies that I object, but to the selfish, contracted, anti-christian principles on which the societies called Benefit Societies are founded and conducted. 2. But, after all, men do not *secure* to themselves an allowance in time of sickness, by joining what are called Benefit Societies. I know several individuals, who, when they claimed relief, received insult and cruelty instead ; and I have heard of many others who, after they had paid into these societies thirty or forty years, found the concerns a wreck when they were expecting to receive relief from them. The societies themselves are not secure. I was lately told, that in one town not far from this neighbourhood, in which there were

fifteen such societies, thirteen had failed ; and the remaining two may have failed before this, for any thing I know. A man must have something better to trust in than what are called Benefit Societies, if he wishes to be secure.

Q. But what would you have us to trust in ? We cannot trust in the church ; for many churches do not make any provision for their poor.

Ans. Trust in God. I would neither trust in the church nor in the world, but in God. We are never taught by the New Testament to trust in the church, but in God only. We ought, if we are connected with churches, to see to it that none of our fellow-members want ; but we ought not to contribute even to the funds of a church, trusting to receive our contributions from the church again. Churches themselves may prove faithless ; they may degenerate and pass away : but God is the same for ever, he can neither change nor die. Members of churches should never form funds with an eye to securing themselves ; their only object should be to relieve others. Selfishness is almost sure to be disappointed, whether in the church or in the world ; while benevolence and trust in God shall always meet with a blessing.

Q. But have not you something laid up for yourself on earth. It has been said that you have four or five hundred pounds laid up in some bank, and that you have money on chapels also.

Ans. Suppose I had something laid up for myself on earth, it would not alter the doctrine of Christ : the doctrine of Christ would still be the same, and it would have the same claims on your belief and obedience. 2. But the story is *not* true. I have neither money laid up in banks nor on chapels : I never had, and I never expect to have.

Q. But you *have* money, or you could not print books.

Ans. Yes, people may print books without having money. Some print books in this way : they let their friends know what they wish to print, and how much it will require to print it, and their friends supply the sum ; and the work is printed accordingly. I grant this is not the way in which mine are printed ; but

what then? The doctrine of Christ is not against people *having* money, so long as it is used purely for the glory of God and the good of mankind; but against them laying it up for themselves on earth, spending it uselessly, or employing it merely as a means of gratifying selfishness by gaining more riches. Christ does not find fault with people *having* talents, but with them burying them, or using them for improper purposes.

Q. But there seems to me an inconsistency in what you say on the subject: one while you speak as if men must give all they have away, and then again you speak as if they were at liberty to have as much as they please. There seems a mist and a darkness about the subject; your views appear to be confused and incoherent.

Ans. The mist and darkness which we sometimes fancy we see about a subject or a sentiment, may be about our own minds; and the confusion and incoherency which we sometimes fancy we see in a speaker or a writer, are sometimes in our own thoughts. And this, I am persuaded, is the case in the present instance. There is no inconsistency in the sentiments we have published on the subject of wealth; nor is there, we imagine, much mystery or darkness in the subject, in our judgment. But some people have not patience to consider the subject properly. They can hardly bear to hear it mentioned. And this is the reason why they cannot clearly comprehend it. Let them be calm; let them meet the subject fairly; let them be honest, and patient, and let them resolve to submit their souls and their lives to the will of God in all things, and they will soon find the subject begin to open itself to them, and it will not be long before it lies before them unfolded and displayed in all the brightness and effulgence of the light of heaven. But to your question. We do not say that every man is bound to give away all he has; but simply this, that Christians are required by the religion of Christ, 1. Not to lay up *for themselves* treasures on earth. 2. Not to spend money in extravagance or waste; 3. Not to use it with the selfish, idolatrous object of getting to be some great one in the earth. But,

4. *Either to give it to those who need it, or if they see it to be their duty, to keep it in their possession, to employ it in such ways as we may have reason to believe are best adapted to promote the glory of God and the welfare of their fellow-men.*

Q. But what do you make of "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."*

Ans. 1. It is *sloth, idleness*, that the wise man is rebuking; not the conduct of those who labour diligently in their honest calling, and, after having procured sufficient to supply their own wants, employ the rest in relieving, assisting, and comforting their poor brethren. He cannot be pleading against the practice of employing our spare money in doing good, for he repeatedly recommends and urges the practice. 2. Nor are we against men laying up a good foundation against the time to come: we only wish them to proceed about the business in a proper way, and lay up their money in the right bank. Our views on this subject are the views expressed by Solomon himself in Proverbs, xxviii. 27, and xix. 17. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." 3. Still we do not think the doctrine of Solomon equal in all things to the doctrine of Christ, and if there should on any point prove to be a difference between the doctrine of Solomon and the doctrine of Christ, we should choose to abide by Christ. It is neither Solomon nor Moses that we are commanded to hear, but Christ; and Christ refers us, not to the ant, but to the fowls of heaven and to the flowers of the fields. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns;

* Prov. vi. 6—11.

yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the fields, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Solomon has nothing more delightful or tender than this; nor has he any thing more plain or decisive in its signification.

Q. But where are we to look for relief, supposing we should come to want?

Ans. I would look first to God, and I would place my sole trust in him. So far as I might be obliged to look to men, I would answer as follows:—

1. If we have children or relations that have the ability, especially if they profess religion, we ought to look first for help from them, and it would be their duty to afford us help. 2. If we have *not* children or relations that can assist us, or if our children or relations are *unwilling* to assist us, we ought then to look to our Christian friends for help, and they ought to afford us help if they are able. If the church with which we are united has the ability to help us, it is their duty to help us; if they have not, it is their duty to solicit help for us, from other churches that *may* be able. 3. If our fellow-professors cannot, or will not, help us, it is our duty to leave ourselves in the hands of God. This is plainly the regulation of the New Testament; the appointment of God. I can see no other principle sanctioned by Christ or his Apostles. And I have no doubt this principle would always be found good, if fairly acted upon. I do not believe that ever

*Matt. vi. 26, 28—33.

any one acted upon it, without obtaining the relief and assistance required. I do not see how the principle can fail, without a failure on the part of God's promise. He has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."* He has also taught us to say, "Give us this day our daily bread," and he has said, in connection with this direction, that when we ask, it shall be given. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son ask bread, will give him a stone? Or, if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"†

Q. But it is *covetousness* which the Scriptures condemn, and not such a prudent care as leads a man to make provision for himself and his family?

Ans. I know it is covetousness which the Scriptures condemn, but every man is covetous who is not content with food and raiment. Covetousness is the love of money, the desires of riches; and who will say that that man does not love money, and desires to be rich, who lays up for himself treasures on earth; who regards money as the great security against future want, and desires and labours to obtain and secure it to himself as a something on which he may comfortably rely? 2. As for a "prudent care," and "making provision for ourselves and families," no care is prudent which God has forbidden, and he has commanded us to be careful for nothing of an earthly kind, but to seek first the kingdom of God and his righteousness, and cast all other care on God. And the provision which we are taught to make for our families, is food and raiment, our daily bread,—if God should honour us with more, it is not that we may hoard it, or spend it wastefully, or use it as an instrument

* Matt. vi. 33. † Matt. vii. 7—11.

of covetousness, but that we may help our needy brethren.

Q. I understood that covetousness was the *inordinate* love of money.

Ans. But what is the inordinate love of money? *That* man must have an inordinate love of money who desires more than God has taught him to pray for, or who desires it, or, when he has it, uses it for other ends than those for which it is ordained by God to be used. The quantity which God has taught us to desire, is sufficient to procure us, from day to day, the necessities of life, "our daily bread," our "food and raiment." The ends for which money is to be used, after we are ourselves supplied with needful things, is doing good. Every man, therefore, that desires more for himself and his family than their daily bread, the supply of their present, daily wants, is covetous; and every man that desires money, that he may lay it up for himself on earth, as a security against future uncertain calamities, or that he may live an easy, self-indulgent life; and every man that has money in his possession, and uses it for other purposes than purposes of benevolence and piety, is covetous. 2. *Inordinate* love of money, is a love of money different from that which God has *ordained*. But I know of *no* love of money that God has ordained. It is the love of money itself, not any particular kind of it, that is said to be the root of all evil; and it is the *desire* to be rich that is represented as so dangerous, and not some particular eagerness of desire.

Q. But a man may love money as a means of usefulness?

Ans. Such a feeling or regard for money as *that*, would be a love of mankind, rather than a love of money.

Q. But you may love any gift of God: you may love the light, the air, the clouds, the flowers, the whole creation of God, and you may love money in the same way. What are gold, and silver, and copper, but parts of God's creation?

Ans. It is no use disputing about words. It is true enough that we may love the gifts of God, and the various productions of his hands; but we must not regard them as our security or our portion. We must not put them in

the place of their author, or use them contrary to his appointment. And we know for what ends gold and silver are given; for he hath told us, 1. They are not given to be laid up for ourselves on earth, as a security against future and uncertain calamities. 2. They are not given to be used in making provision for the flesh, to gratify its desires. 3. They are given to be employed in doing good, as we may have opportunity, unto all men, especially to the household of faith.

(To be continued.)

THE TEACHER.

'To this end was I born,' he said, 'and for this cause came I into the world, that I should bear witness unto the truth.' A needful mission—and gloriously fulfilled! When he said to some, 'will ye also go away?' well did they exclaim, 'to whom shall we go? thou hast the words of eternal life!' Of whom, but of him, shall we learn the truth we need? Who, but he, can tell us all that we need to know of God, of our duty to our Maker and our fellow-men, and of eternity? Shall we look to mankind for it? The world, in all its own wisdom, knows not God. Will our own heart teach us? It is deceitful and wicked. Ignorance, and error, and dissension, are around us and in us. Who will teach us the Truth? He who speaks as man never spake. The Teacher come from God. He speaks the things that he does know. He testifies the things he sees with the eye of his own Omniscience. The understanding of the world is compelled to acknowledge the divinity of his teachings, despite its bitterest enmity of heart against his doctrine. He speaks, and his word goes forth returnless. Earth has no tongue that can gainsay it. Hell is dumb under it. It passes on through all time. The universe has no power to raise a contradiction against it. It will remain when time is no more, an eternal substance. It will judge the world at the last day. It will bear the redeemed away into the kingdom prepared for them. Received by them in this probationary state, continued in unto the end of life's trial, it will live in them with the power of an endless life. It will

follow the condemned into their endless banishment, a ceaseless thunder upon their conscience, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light : he that believeth shall be saved ; but he that believeth not shall be damned : depart from me, ye workers of iniquity, into everlasting fire.'

'Come—come and learn of me,' he calls, to the wandering, bewildered children of men. 'Come—learn of me,' he calls, in accents of mercy, sweeter than the tones of angels. It is to those who are great and wise in their own eyes and the eyes of the world. It is to the simplest, humblest, most obscure and abject of the lost race. 'Come—learn of me—my words, they are spirit and they are life. Hear, and ye shall live. Hear and do the things which I say, and ye shall abide upon the rock of eternal security. Hear and do my sayings, and I will raise you up at the last day.'

Will you go—reader, will *you* go to Jesus? Go, learn the great science of happiness and eternal life. Go, be made wise unto salvation. Go, thou weary, heavy-laden—thou bondman to sin—thou, distracted amidst conflicting opinions of men—thou, trembling in doubt and fear and anxious solicitude amidst the shaking of human institutions—thou, doubtful of the path of duty—thou, uncertain of thy acceptance with God, and thy heirship to heaven—go to Jesus. He calleth thee. Go, he waiteth to teach thee. He has come from heaven to instruct you in what you need to know. He invites, he entreats you to come and learn of him. He, even *he*, condescends to be the teacher of such as we are. Go—go in a learner's meekness, with a learner's confidence. Sit down, in the deep study of his Record, at his blessed feet. Yield your ear, your heart, your soul, your life, to the reception and influence of the truth flowing from his lips. Dearer than all melody will his sayings breathe over your spirit, sweeter than the honey-comb will be his words to your soul. Liberty from bondage, will be his law ; and life from the dead, will prove the knowledge he imparts. Full as the noon-day, will be the light his instructions commu-

nicate. His words will quicken you to newness of life. They will bring heaven's kingdom within you—righteousness, peace, and joy in the Holy Ghost. They will be Christ in you the hope of glory. They will be in you eternal life.

REVIEW.

A Discourse on Miracles and Supernaturalism, with Strictures on Lord Brougham and Philip Harwood. By George Greenwell, Baptist Minister, Bedlington. Nisbet and Co., London. 8vo. 18 pp.

This is a good discourse on the whole, but we should have liked it better if it had been written in a somewhat simpler style. The object of the discourse is to show, that the praises which some people lavish on what is called natural religion, and the unfriendly hints which they throw out against revealed religion, religion as revealed and attested by Christ, are alike undeserved. The author succeeds in his object, as far as he goes, and presents the two authors on whose sentiments he animadverts in a very suspicious light. He proves that Lord Brougham and Philip Harwood have not all the light in the world : indeed, one can hardly help concluding, after reading the discourse, that one of the authors on which he animadverts, P. H., loves darkness rather than light, and that for a very ancient reason.

But G. Greenwell may improve his style if he pleases. It is true, as he intimates, that very few people learn much of God and godliness from studying the visible works of God ; and it is also true, that very few get much heavenly light by reading books written in a big-word, odd-word, or strange-word style. Books written in a plain, easy, simple style, are the books for giving light. There is nothing like simplicity. Let a writer tumble out big thoughts as fast as he can, but do not let him roll them up, and hide them in a cloud of big strange words. G. Greenwell is not so faulty in this respect as some, but he is not faultless.

There are two or three phrases or sentences that are not quite good sense. "*Ultimate principles*," is one. There are *first* principles, but not

"ultimate," last principles. The word *principles*, means *beginnings*, first elements; and "*ultimate principles*," means *last* beginnings. There are ultimate *tests* of principles, but not ultimate principles.

The following sentence is not correct:—"Christ's was a constitution, not of law, but of favour." It was *both*. There is as much law in the religion of Christ as in the religion of Moses: witness the Sermon on the Mount, and the New Testament generally. The religion of Christ is a *perfect* law. James i. 25. Still, the sentiments of the pamphlet generally appear to be sound and good.

The discourse is to be followed by others, it appears, on the same subject. Would it not be as well to have the following ones published in a cheaper style. Penny publications are the best; sixpence is too much for a discourse of 13 pages. If we would have men wise, we must let them have knowledge cheap.

THE MISSIONARY CAUSE.

MANY devoted men and women are gone to disciple the heathen, and are prosecuting that object at much sacrifice and with a worthy zeal. Great, glorious, is their work. The conversion of one human soul to Christ is worth the sacrifice of a world. But while a solitary conversion occurs, millions live on and die in their heathenism. With no more than the present missionary success, the world would not become farther Christianized, were it to continue millions of years; would not to all eternity!* And how could greater success be expected, under the present character and condition of the missionary enterprise? Compare it with apostolic, primitive times. The success of the present day is not more disproportioned to the success of those times, than the faith, consecration, spirituality, and singleness of eye are less now, than they were then. Missionaries and missionary societies are paralyzed by connection with the Anti-Christian state, and by sectarian division, rivalry and caste. They have forsaken the rock of primitive Christians for another. Those were entirely unhinged from the worldly kingdoms. God was

their king, their defender, their strength. Their authority was from Christ. They *believed* in him, and sought no other glory than his, no other riches than the treasures belonging to his kingdom. Now, missionary societies incorporate earthly authorities into their constitutions and operations; and the whole movement of the missionary enterprise generally has much of its reliance on worldly support and defence, and is contaminated with the world's Belial spirit; and in the proportion that the world is relied upon, God is distrusted, rejected, denied, and the enterprise a failure. When messengers of the gospel, constrained by love to God and mankind, shall again go forth into the heathen world, wholly disconnected with worldly institutions, casting themselves on Christ as their only dependence, and exercising the simple, mighty faith which his promise authorizes, then will multitudes turn to the Lord, and the preaching of the cross prove effectual to the overthrow of idols, the "turning of the people from darkness to light, and from the power of Satan unto God, that they may receive inheritance among all that are sanctified by faith in Christ." When shall the scene of Calvary be displayed before all eyes? When shall the precious Bible be given, even to the enslaved millions of this country!

SHALL WE GO BACK TO EGYPT?

A LETTER.

DEAR FRIEND,

I am sorry you are not happy in your connexion with the friends at —, but I do not know that I can say any thing to alter your mind in that respect. Nor have I any fault to find with you. My sole desire respecting you is that you should *do well*; that you should enjoy all that happiness, and do all that good for which God sent you into the world. My wish is not that you should be connected with *this* church or *that* church, but that you should grow in knowledge and in holiness, that you should be as much like God, and be as serviceable to your fellow-creatures, as possible.

I have no doubt that the light in which your — regarded the steps you took in reference to the New Connexion, would be a real trial to

* This, I hope and think, is somewhat beyond truth. J. B.

your mind, but Christ, from the first, gave his disciples to expect, that a constant regard to a sense of duty would be sure to subject them to such trials. We have no right to expect that duty and pleasure will always go hand in hand. Every advance in knowledge and piety will bring us under fresh trials. I look for my rest and blessedness chiefly in heaven. I tremble for those who have an easy life,—I pity those who look for an easy life. If a man is not tried, he has reason to fear he is in the way to ruin. If a man does his duty, he will be more or less conformed in suffering and reproach to the Son of God. I mourned over those men who, in last Conference, expressed such anxiety to have the Connexion a peaceful, quiet home. I saw they were seeking on earth, what was reserved for heaven: that they were wishful, though perhaps they thought not so, to have their good things here. The church of Christ is an army, and every true member of it is a soldier; and woe to the soldier that expects a life of ease and pleasure. There is danger lest Satan should injure you by his devices. You are also what Christ would have called a rich man, and there is deceitfulness in riches. It is hard for a rich man to enter into the kingdom of God. Riches make people think they should not be so much troubled: they tend to make men impatient in trouble; they tend to make people take reproach, opposition, and contempt hardly. They do not inure the soul to pain, to hardship, grief, and loss: they do not make it bold to take up, firm to sustain, the consecrated cross; but, on the contrary, they tend to make a man sensitive, irritable, impatient; they tend to make trials heavy, and contempt and ridicule intolerable. They tend to make a man expect too much from his fellow-men, and too much from the world. You have, therefore, in consequence of your circumstances, the greater need to watch and pray, and move with the greatest circumspection, lest you fall into temptation.

There never was a time when Christians had less right to expect to pass through life untroubled. The world is in motion on all sides. Society is in a general ferment. Con-

vulsions are awaiting every religious body in the land, and every kingdom of the world. The world is undergoing a general revolution. There is nothing for the Christian but either a resolute, determined war with error and sin, or apostacy and damnation. And go where you may, you must either make a stir, or join with others who make one, or be lost.

I have no doubt you would see a “lack of principle on the part of several who left the Connexion” with you. But what better could you expect. Had they ever been taught respect for principle? Was the Gospel of Christ ever preached to them in its plainness and fulness? Was a supreme regard to what is good, and right, and true, the qualification for membership in the Connexion? Were not a penny a week and a shilling a quarter, a show of respect to the preacher, a regard for outward forms, and a love of the *Connexion*, the great qualifications looked for? When was Christ’s sermon on the mount preached over to the people? When were the other practical discourses of Christ, or the twelfth, the thirteenth, the fourteenth of Romans, the thirteenth of 1. Corinthians, and other similar portions of the New Testament explained, illustrated, enforced, and applied by the preachers? What efforts were made by many class-leaders to lead their members to understand and practise the moral principles of the Gospel? What was ever done by the Book-room, the Conference, the Annual Committee, to train the people to genuine, practical virtue? Was not profligacy of the grossest kind, winked at by the authorities, —profligacy both in the preachers and in the people? And what could you expect of a number of persons trained in such a school? Could you expect to find them all persons of strict regard to principle? I did not expect it. I expected far less regard to principle than I have found. I have been disappointed in some few, but in general I have found among the friends that left the Connexion on our account, a much greater regard for the glory of God, for the law of Christ, for the interests of religion, and for the good of mankind, than I ever looked for. I believe the ——— is better in some respects than the New Connexion, but I fear you

will be far from finding even in the ——— that state of things which you would wish for. I fear you will find much more of the form of godliness than of the power; much more of selfishness than charity; much more of the old man than the new. You will find in the ——— to a great extent, the same evils, both in the preachers and the people, which you have found and lamented in the New Connexion. The doctrine that is generally preached in their pulpits is not the Gospel according to Christ Jesus, nor even the Gospel according to John Wesley; but an airy, shadowy, cloudy, unsubstantial sort of Gospel. I know there are exceptions among the ——— preachers; but if I am to judge from what I have heard of them, and from what I have read of their later publications, I should conclude that the great majority are ignorant, time-serving, hiring men. I do not write thus to deter you from joining the ———, but simply to show, that you would not do wisely to expect a perfectly easy, pleasant life even in that connexion. I only wish you to believe, that while you may meet with several truly pious, devoted, heavenly, useful, and happy souls, you will have your spirit stirred with the sight of much self, and sin, and with the sound of much impertinence and folly, of much trifling and vanity. In short, I speak thus to show that, go where you may, you will either have to share the toils, the conflicts, the pangs, the reproaches, the trials, and the persecutions of a reformer, or else to close your eyes, and stop your ears, prove faithless to your God, your Saviour, your fellow-creatures, and yourself, and go along the broad and downward path of ruin,—go recklessly along with the multitude to perdition.

I agree with you, that there is no need for sects to be multiplied, and I am fully resolved to have nothing to do with the formation of a sect. I have, accordingly, been careful to frame no system, to make no laws, to publish no creed, to establish no funds, to employ no preachers, to found no college, but to content myself with freely preaching the Gospel of Christ, and exhorting all who hear me, without regard to sectarian interests, to receive, to practise, and

to inculcate the simple religion of Christ. You say you cannot see how the separated churches can be regarded otherwise than as a new sect. I answer, if there be any thing in the separated churches of a sectarian character, I lament it; but I have, I hope, no sympathy, no connexion with anything sectarian whatever. You would like something done to bring the different Methodist bodies together, you say. So should I. Nay more; I should like something to be done to bring Christians of *all* names together. But what must that something be? They cannot be all brought together until all human authority is relinquished, till all human laws are set aside, and all human creeds abolished. Christians can never be all brought together, till they are content to require nothing of each other as a condition of Christian fellowship, or church membership, but simply faith in Christ, showing itself to be true faith, living faith, by its regenerating influence upon the character. Christians will never more unite in subjection to any human authority. The professing world were once united under human authority, but they cannot be so united again. Almost all professors of Christianity were once Roman Catholics, but it was in days of darkness, when the Sacred Writings were little known, and when the religion of the Saviour was but little understood. They can never be so generally united again under any human authority, unless the Scriptures should be forgotten again, and the light which has been shed abroad should be followed again by a time of general darkness. If Christians are ever to be united under one head again, it must be under *Christ*. Christians will never all be Methodists, they will never all be Baptists, they will never all be Quakers, but they may all be Christians, simple Christians. There is only one hindrance in the way of *me* being united with all the branches of the Methodist family, and that is, the practice of requiring of men something more either in belief or practice, as a condition of union with them, than Christ requires of men as a condition of fellowship with him. Why have I ceased to be united with the New Connexion? Because

they required things of me as a condition of union with them, which Christ did *not* require of me as a condition of union with him,—which Christ, in fact, would not allow me to do. They required me to support the Beneficent Fund, so called, to sprinkle children, &c., &c., in short, they required me to believe in *them*, not in Christ; and to obey *them*; not God. What was it that separated me from the *Old Connexion*? Their demand that I must either subscribe to the doctrine of the Eternal Sonship, express my belief in the doctrines taught in the first four volumes of Wesley's Sermons, and in his notes on the New Testament, and place myself in the hands of the Conference or of the Missionary Committee, to be sent to whatever part of the world they might think proper, or else be refused the liberty to preach in the body? If they had been content with a belief in *Christ*, in the *Gospel* as taught by Christ, and a determination to leave myself in *God's* hands, to be sent wherever *He* might choose to send me, and to do whatever *He* might bid me do, I should, so far as I can see, have remained in the *Old Connexion* to this day. And if a hearty belief in Christ, and a sincere desire and endeavour to understand and do the whole will of God, were a sufficient qualification for a place in the *Old* and *New Connexion* of Methodists, I might again be united with them both without delay. But that is not the case. Faith in Christ, and love to God and man, are not sufficient qualifications for fellowship with the *Old* and *New Connexions*, nor for fellowship with the Baptists, Independents, Presbyterians, or Episcopalians. You must believe in *man* as well as in God, you must *obey* man as well as God, or you cannot be tolerated. And this is what I and those who think with me cannot engage to do. We *cannot* therefore unite with them, until they give up their authority, and are content to accept of us, on the ground of simple Christianity. I can neither be Methodist nor Calvinist, Churchman nor Quaker, Roman Catholic nor Protestant, *Old Connexionist* nor *New Connexionist*, but a simple Christian merely. If men will not unite with me on the ground of mere Christianity, I must stand alone. I

can unite with any one that requires no more of me than faith in Christ, a faith that works by love. It matters not what a man be besides, if he believe in Christ with such a faith as produces in him love to God and love to man, it is enough for me, I welcome him as a Christian brother. He may be black, or he may be white; he may have been sprinkled, he may have been immersed, or he may have lived to this hour without either; he may believe that Christ will come to reign on the earth in person, or he may believe that the kingdom of Christ is purely spiritual; he may hold the opinions of Calvin, or he may hold the opinions of Arminius; he may eat flesh, or he may abstain from it; he may esteem one day above another, or he may esteem every day alike; he may admire the manners of George Fox, or he may admire the manners of John Wesley, still, so long as he truly believes in Christ, and loves mankind, I can receive him as a child of God, and as a brother in Christ. I should require no more of him as a condition of Christian fellowship with me, than this faith working by love; and if he required nothing more of me, there would be nothing to prevent us from becoming perfectly one. If all who truly and heartily believe in Christ would cease to demand anything of each other as a condition of Christian fellowship but faith that worketh by love, all the Christians in the world might be one. It is, therefore, the demand of more than this living, love-producing faith that is the cause of the great divisions in the church. It is the usurpation of power and authority by men over the consciences of their fellow-men,—it is the fixing of new terms of church-fellowship that breaks up the church into fragments. And this is sectarianism. This requiring of men as a condition of church-membership, what Christ has not required as a condition of church-fellowship, is the very essence of sectarianism. And a *sect* is a number of people that agree to require as a term of fellowship or union with them, what Christ has not required as a condition of fellowship or union with him. Every company of men professing Christianity, that require any thing of men as a condition of

union with them, beyond faith in Christ, such a faith as works by love, is a *sect*; and every such sect does, in effect, dethrone Jesus Christ, abrogate his law, and usurp his place. This is popery, it is Puseyism, it is intolerance, it is bigotry, it is persecution, it is the principle of the kingdoms of this world, it is anti-Christ. This is the grand dividing principle, the great element of schism. This is the great ecclesiastical error, the principle against which I feel myself called upon to war. And yet this is the principle on which almost every religious body in Christendom is built. They almost all require more of men as a condition of church-fellowship, than Christ and his Apostles require of men as a condition of church-fellowship. The Pope requires submission to his own authority, the Protestants require submission to convocations, bishops, princes, or parliaments. The Independents require, some of them this, and some of them that, but none of those of which I have heard, require no more than simple, love-producing faith in Christ. The Quakers require a general uniformity in the various branches of their discipline; the Presbyterians generally require subscription to the Assembly's Catechism; the Wesleyan's require subjection to the decisions of the Conference, and of preachers they require subscription to the sentiments of John Wesley; the New Connexion, the Primitive Methodists, the Association, all require members, or ministers, or both, as a condition of membership, and as a condition of liberty to preach among them, things which were never made conditions of church-membership, or conditions of the exercise of the gift of the ministry, by Christ or his Apostles. If I were to offer myself to any one of these bodies as a member, the question asked of me would not be, Do you believe in Jesus Christ, and is it your desire to understand and do God's will? but, Do you understand our doctrines and rules? and do you approve them? and will you hold and obey them? If I should offer myself to them as a preacher, the question would not be, Will you preach the word in season, out of season, as God may unfold it to you, and as God may require of you? but, Do you

believe the articles of our creed? Will you remain unmarried four, six, or twenty years? Will you support our Beneficent Fund? Will you labour specially to promote the interests of our body? Will you sprinkle children, or immerse believers, &c. &c. And how can I submit to such terms as these? And how can I recommend those who have laboured and suffered with me in the cause of Christian liberty and evangelical reform to submit to such terms? I can do no such thing. I must be free; and I must exhort others to be free. I would not interfere with *your* liberty. If you are able, without violating your conscience, to submit to the authority of men, and to bind yourself to human laws, and if you think you can do more good, and better please your God by uniting with any of the existing sects, I leave you to do so; but I cannot go along with you, nor can I advise the friends to go along with you. I must advise the friends to stand fast in the liberty with which Christ has made them free. Whether they can have the benefit of a commodious chapel, or whether they may be obliged to worship in an upper room; whether they be few or many; whether they be despised and laughed to scorn, or honoured and commended; whether they have regular visits from preachers, or are left with none to instruct them but the Scriptures, the Spirit, the writings of their Christian friends, and one another, I would still say to them, Hold fast your liberty. I would not give up my liberty for a world. The idea of being bound by man, of submitting my conscience and judgment to human authority, is as repugnant to my feelings as the idea of hell. I can conceive no worse degradation, I can imagine no worse ruin, no deeper wretchedness, than that of a man who has a mind to think and understand, a soul that can relish truth and righteousness, and that yet submits his judgment and his conscience to the will of man. Reproach, want, dungeons, whips, racks, flames, and death, are nothing compared with wretchedness and ruin like this. True liberty of soul is heaven, and bondage of soul is hell.

I need say no more. You will see

where I stand ; you will perceive what are my feelings with respect to your suggestion that the friends at _____ should be recommended to place themselves under the yoke of human authority. My advice to the friends is, that they maintain their liberty.

Your's affectionately,
JOSEPH BARKER.

CHURCH FUNDS.

Ques. Suppose a church to take the plan for raising funds which you recommend ; namely, to give up public collections, and receive nothing but voluntary contributions from the members in their weekly meetings, or from friends through the medium of a box at the door of the place of worship, and suppose the funds to run short, what would you do then ?

Ans. The Christian friends at Bristol and other places, meet together in such cases and pray to God for funds, and that appears to me to be the right way. If the members have not given all they ought, they will not feel much liberty in prayer, till they have given more ; and if they *have* all given what they ought, God will be sure to send them relief.

DRESS ;

A DISCOURSE.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works."

1 TIM. ii. 9—10.

In the verse preceding the text, the Apostle enjoins, in the most solemn terms, the sacred duty of prayer. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." He immediately adds, "In like manner also that women adorn themselves in modest apparel," &c. Who can look at the connection in which these words are found, without perceiving that they refer to a subject of importance ? That however trifling the subject may appear to some, it must have appeared important to the Apostle,

or he would never have connected it so closely with the solemn subject of prayer ?

In the text we have certain methods of adorning prohibited,—"*not* with broidered hair, or gold, or pearls, or costly array." The word broidered, signifies adorned with variously coloured needle-work, and this method of adorning the hair was very common in that age. But there could not be any thing in this mode of adorning the hair, which rendered it more objectionable than any other mode of adorning. It could not be because this method of adorning the hair was worse than any other, that the Apostle singled it out, but simply because it was the method which most commonly prevailed in that day. It was the waste of time and money which the practice occasioned ; the perversion of mind that led to its employment on such trifling objects ; the vanity in which the practice originated, and the influence which the practice had in feeding and increasing that vanity, that were the reasons why the Apostle prohibited the Christian women of his day from broidering their hair : and these reasons will equally apply to every other method of adorning the hair.

All these reasons condemn the practice of curling the hair, of plaiting the hair, or of adorning it in any other way, as much as the practice of adorning it with variously coloured needle-work. The hair is designed by the Creator as a defence and decent covering to the head ; and the evil against which we are guarded by the Apostle is, the practice of diverting it from this end, and using it for purposes of ornament and show.

"*Or gold.*" In every age, and almost in every land, gold has been used for purposes of ornament. In the thirty-second chapter of Exodus we read of the people breaking off the golden ear-rings which were in their ears, and bringing them to Aaron to be made into a molten calf, that they might worship it. In the third chapter of Isaiah, commencing at the eighteenth verse, we read of a great number of ornaments, amongst which there are several mentioned which were doubtless made of gold. "Chains, and bracelets, and ear-rings, and rings,

and nose jewels," &c. ; and it behoves all who delight in such ornaments as these, to read and to consider that terrible passage of Scripture. Gold was used for ornament in the Apostle's days, and it is so used still. There are gold rings for the fingers, and gold rings for the ears ; there are gold chains for the neck, and gold brooches for the breast ; there are gold bracelets for the wrists, and gold buckles for the waist ; and even men are to be seen ostentatiously displaying their gold watches, gold rings, and gold and silver-headed canes ; and it would be well if there were no professors of religion guilty of folly like this. Most of the articles we have mentioned are utterly unnecessary ; and those that answer some useful purpose would answer that purpose quite as well if made of less costly materials.

"*Or pearls.*" These and other jewels were much worn in Eastern countries at the time when the Apostle wrote, and they are much worn in those countries still. Nor are they confined to the East ; they are very generally worn in this country by those who are in circumstances to procure them. The remark we made at the commencement, with reference to broidered hair, is equally applicable here. It could not be because there was any thing in pearls more objectionable than in other jewels that the Apostle specifies pearls. No : for the sake of brevity, he mentions only one kind of jewels, and that the sort most commonly used, instead of enumerating all. No reason could be assigned against the use of pearls which would not equally apply to the use of any other kind of precious stones. You may see abundance of these in the present day, in the form of diamond rings, ornamented miniature portraits, beads, and a great variety of other articles worn only for purposes of display. All these are plainly prohibited by the Apostle in the text.

"*Or costly array.*" But what is costly array ? All clothing costs something ; but when it costs more than it needs to do, then, and in that proportion does it come under the denomination of costly array. By inquiring into the proper ends of clothing, therefore, we may very

easily determine what is, and what is not, costly array. The proper ends of clothing are plainly two : decency and protection. On the former nothing need here be said ; and on the latter every one must judge for himself, in the fear of God. We need warmer clothing for winter than for summer, and persons of delicate constitution require warmer and kindlier apparel than those who are more robust. But it is easy for a person whose eye is single, and whose conscience is tender and enlightened, to determine how much is requisite to answer these two purposes of decency and comfort ; and whatever is expended on clothing, more than these two objects require, is laid out on what the Apostle terms "costly array." And may we not include under this head all articles of dress, which are in themselves unnecessary ? All such as are merely for show and ornament ? And suppose you wear no articles of dress which are in themselves unnecessary, are you clear from the charge of wearing costly array, if you wear any useless appendages to otherwise useful articles of dress ? Such as ribbons, artificial flowers, flounces, or any unnecessary trimmings ? And suppose you avoid every thing of this kind, still, are you clear in this matter, if you pay no regard to economy in the materials of which your clothing is composed ? Do you never use a more costly where a less expensive article would do ? And even suppose you wear no unnecessary articles of dress ; no unnecessary appendages to useful articles of clothing ; and suppose you study economy in the purchase of the materials of which your garments are made, still we ask you, are you perfectly clear from the charge of using costly array, if you keep a greater quantity of clothing than you need ; or change your garments more frequently than decency and health require ? If these be the proper, and the only proper ends of clothing, then it follows, as a matter of course, that whenever we lose sight of these, and dress for ornament and display, and incur additional expense thereby, we use what the Apostle terms "costly array."

The text not only prohibits certain methods of adorning, but also recom-

mends and enjoins others. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; and (which becometh the women professing godliness) with good works." Modesty and shamefacedness constitute one of the brightest ornaments of the female character; an ornament without which the female character is destitute of more than half its loveliness and worth. Whatever other qualifications a female may possess, if she be destitute of this, she is void of that which should constitute her chief ornament and charm. She may be beautiful, intelligent, accomplished; but if she be bold and forward, her other excellencies only expose her to the greater danger herself, and render her company and conversation more dangerous to others. Shamefacedness and modesty are the guard of every other virtue, and while they shrink from the gaze of the beholder, they secure the admiration of all intelligent and holy beings, both in Heaven and in earth. Modesty, shamefacedness, and sobriety should be seen in every thing; they should shed their influence on every part of the female deportment. In looks, in tones, in language, in carriage, and in attire, should these lovely dispositions be seen. But are they seen in the dress of many females of the present day? Are they seen in those large, open bonnets which display the whole of the face and the greater part of the head? Are they seen in those dresses which leave the shoulders and bosom exposed, or only covered with a thin, transparent veil? Are they seen in the conduct of those females who make it their chief study and business to secure and to display a fine shape and figure? Are they seen in those ornaments which appear to be studiously contrived for the purpose of catching the roving eye, and exciting the lascivious desire? Alas! if Christian females will so far forget what is due to their own character, and to the character of the religion which they profess, we need not wonder that the fire which they kindle in others should sometimes consume themselves, and that their virtue and reputation should become the prey of appetites, which, intentionally or un-

intentionally, they have themselves contributed to enkindle and inflame. It gives me great pain thus to speak; but it is a deep conviction that prevailing modes of dress amongst fashionable females are calculated, in most cases, and *intended in not a few*, to awaken impure thoughts, and feelings, and desires; I say that it is a deep conviction of this, that forces me to speak. And I am not alone in this conviction. If you read John Wesley's Sermon on Dress, you will find that he expresses the same opinion, and expresses it in stronger language than any which I have used. Would to God that those who style themselves followers of John Wesley, would take heed what he says on this and other important practical subjects.

But the Apostle enjoins it on Christian women to adorn themselves with good works, as becometh women professing godliness. God causeth the sun to shine on the evil and the good; he sendeth his rain on the just and on the unjust. To the Gentiles he left not himself without witness, in that he gave them fruitful seasons, filling their hearts with food and gladness. His goodness is great towards all, and his tender mercies are over all his works. To effect our deliverance from sin and death, he spared not his own Son, but delivered him up for us all. He delights in mercy, and it is his great happiness to communicate happiness to his creatures. And does it not become those who profess to be his servants, his children, his followers, to imitate his bright example? Does it not become you, my sisters, as women professing godliness, to imitate the benevolence of God, by adorning yourselves with good works? To visit the sick, to feed the hungry, to clothe the naked, to instruct the ignorant, to act as mothers to the fatherless children of those who have left their offspring without any earthly help or stay, *that* would be to adorn yourselves indeed! On ornaments of gold, or pearls, or costly array, neither God, nor any thoughtful, serious, pious being amongst his creatures, can look with approbation; they can only secure the admiration of the giddy, foolish, carnal mind. But on such an ornament as we have

described, the ornament of a boundless, restless charity, panting for the cure of every evil that afflicts humanity, sharing the sorrows of the distressed, and labouring to mitigate their woes ;—on such an ornament as this, God can look and smile ; angels can express their admiration in strains of celestial harmony ; and all those who love mankind will invoke Heaven's richest blessings on *her* head who lives but to impart felicity to others.

There is another passage very similar to the text in 1 Peter iii. 3, &c. Peter has been giving directions as to the duty of wives to their husbands : “ Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word, they also may, without the word, be won by the conversation of their wives ; while they behold your chaste conversation, coupled with fear.” Then follow the words to which we refer : “ Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” There are some small points of difference between this passage and the text which are deserving of notice. The text prohibits “ broidered hair ;” Peter, in the passage just quoted, prohibits “ that outward adorning of *plaiting* the hair ;” thus warranting the conclusion to which we come, that it is not any particular method of adorning the hair that is prohibited, but the practice of adorning the hair in any way. Paul prohibits the wearing of “ costly apparel ;” and Peter forbids “ that outward adorning” which consists in the “ putting on of apparel ;” thus plainly teaching that we are to dress not for ornament but use, and thus proving that all apparel worn for ornament or show, comes properly under the denomination of “ costly array.” Paul requires Christian women “ to adorn themselves with good works.” Peter would have their adorning to “ be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.” Peter

would have them to be adorned with inward—Paul with outward holiness. In the two passages then, you have the picture of a full-dressed Christian female. There is no curling or plaiting of the hair, no gold, no pearls or precious stones, no costly array, nothing worn merely for the purpose of ornament. No, she is clad in modest apparel ; decent and comfortable, with shamefacedness and sobriety. But this is only the clothing of her body ; it is her mind that she labours to adorn. And she has not laboured in vain : she is adorned with all the graces of the Christian character, and more especially does she manifest a meek and quiet spirit ; patient under trials ; passive, unresisting, kind and forgiving in the midst of insults and provocations. And not only does she meekly refrain from evil, she is abundant and fruitful in good works. In her family, in her class, amongst her neighbours, she seems like an angel of mercy, sent to dry up the tears, to assuage the sorrows, and to heal the wounds of suffering humanity. In her that prayer is answered,

“ Send down thy likeness from above,
“ And let this my adorning be ;
“ Clothe me with wisdom, patience, love,
“ With lowliness and purity ;
“ Than gold and pearls more precious far,
“ And brighter than the morning star.”

Having thus ascertained the course required of us by the Apostle in the text, let us turn our attention to a number of considerations which ought to induce us to adopt this course.

1. Gay and costly clothing produces pride. Pride is to think of ourselves more highly than we ought to think. When we either take credit to ourselves for excellencies which we do not possess, or esteem ourselves on account of qualities which we do possess, but which are defects instead of excellencies ; or when we attribute to ourselves the good which we ought gratefully to attribute to God, in any of these cases we are proud. Now those who dress gaily and expensively *do* esteem themselves on account of it ; though, as we have seen, instead of being an excellency, it is a sin. And it is plainly the tendency of gay and costly clothing to produce this effect. Where are

the individuals who dress in this manner, that do not think more highly of themselves on account of it? If they enter a place of worship, they think their dress will entitle them to one of the best seats. If they converse with you, they expect from you every token of respect. They will address *you* by your name, if you are more plainly attired than themselves; but if you should address them in the same way, they would be offended. They expect from you the unscriptural, servile, flattering titles of Master, Mistress, or Miss, on pain of their displeasure. In these, and in a thousand ways besides, do you see the influence of gay and costly clothing in producing pride. And how childish is such pride! For an immortal being to esteem himself on account of what he can never enjoy in equal perfection with birds and insects! Alas, for poor human nature, how deeply is it fallen!

2. Gay and costly clothing engenders the love of praise. There is a difference between this and pride. Pride is to think too highly of ourselves; the disposition of which we speak at present, is a desire that others should think highly of us. The love of praise is natural to man, and it is one of those propensities which ought to be most diligently and carefully curbed. But the practice of using gay and costly clothing is calculated to add fuel to the flame. If there be a single breast in which this disposition does not exist, the practice of which we speak would produce it there: and wherever it does exist, the practice in question is calculated to increase its power. Indeed, gay, costly clothing, and the love of praise, exert a reciprocal influence on each other. People dress gaily and expensively from a love of praise; and the love of praise is strengthened by the course which they pursue. I know you will deny that it is a desire to be admired and praised which leads you to wear ornamental clothing. But answer this one question, "Would you dress as you do if you knew that every body in the world was blind but yourself? If you were sure that none but yourself and God would see your clothing,

would you adorn yourself as you do?" You know you would not, and that it is simply from a desire to be thought highly of by others that you use this outward adorning of the flesh. And the disposition which you thus indulge, grows and strengthens with indulgence; and the more you gratify it, the more completely will it enslave you. If you would not be the miserable captive of sin for ever,—lose no time, but at once break the chain by which you are held in bondage.

3. Gay and costly clothing produces envy. The desire to be admired we have seen to be the invariable origin of this practice; and when you find that others compete with you in your efforts to secure the applause of thoughtless, giddy mortals, the desire to *excel* takes possession of your breast, and you not only endeavour to be fine, but *finer* than your neighbours. And if in a party of friends there should be one more fashionably and expensively attired than yourself; if the eyes of the company are directed towards her, and her dress is more highly admired and extolled than yours, though you may join in applauding it, yet you inwardly and secretly envy her whom you commend, and resolve that she shall not excel you on any future occasion. In consequence, though you have clothes enough, and more than enough already, you procure another dress that you may outdo your neighbour whose rich and elegant attire was admired and applauded more than yours. There have been many foolish women who have thus entered on a race of competition in gaiety and splendour with their richer neighbours, and have thereby involved their characters in disgrace, and their husbands, children, or parents in ruin. Oh, my young friends, beware of this dangerous propensity. Be content with decent, comfortable clothing, and never envy the attire of the rich and gay.

4. Gay and costly clothing produces a spirit of peevishness and dissatisfaction. A person who dresses plainly and cheaply, is not so easily disconcerted and put out of the way as one who is fond of dress. The latter individual is continually ex-

posed to little inconveniences which tease and agitate the mind. A little food spilt on her dress at table ; a shower of rain overtaking her while she takes a walk in the open air ; a little dust on the floor of a vestry or chapel where she has to kneel to worship God ; and a thousand other incidents, are sufficient, any of them, to disturb her temper, and to break her peace. Our peace of mind depends on our uninterrupted enjoyment of that which we make our happiness, our chief good. Now, if we seek for happiness only in God, and use all other things only as means of serving and enjoying God, nothing will be able to interrupt our peace. But if we turn away from God, and seek for happiness in the poor satisfactions of creature good, we are liable to have our peace disturbed by every circumstance that transpires. If we seek for happiness in rich and elegant attire, our peace will be broken by every thing that spoils our dress ; and the very fear of having it spoiled will often interrupt our tranquillity and disturb our minds. And where can you witness a more pitiable object than an immortal being, destined for the full and endless enjoyment of God, thrown into a fit of anger, or a fit of grief, by some little accident to the clothing of the corruptible body ? Surely, if angels can weep, they weep over a scene like this ?

5. Gay and costly clothing produces a spirit of effeminacy. The Gospel represents a religious life as a life of toil and hardship. It assures us that the kingdom of heaven suffereth violence, and that the violent take it by force. It urges us to strive, or agonize, as the word means, to enter in at the strait gate. Christ's call to the children of men is, "Forsake all, deny yourselves, take up your cross, and follow me." The Apostle exhorts us to endure hardness as good soldiers of Jesus Christ. That he himself might do so, he informs us that he laboured to keep his body under, lest after teaching others, he himself should become a castaway. And is gay and costly clothing a fit preparation for enduring the hardships, sustaining the conflicts, and performing the labours peculiar to a life of devotedness to

God ? Which are the most likely to go through wind and rain and snow to call sinners to repentance ; those who dress in a plain and homely manner, or those who strive to dress as fashionably and expensively as they can ? None of you will suppose the latter. Why, a shower of rain will prevent them from going to a place of worship if it be but a few yards from their own door ; and they are afraid of venturing into a crowded place of worship, lest their dress should be disarranged. If they are in the midst of numbers groaning for mercy and refusing to be comforted, they are afraid of kneeling to direct these inquiring souls, and to engage in prayer on their behalf, lest their garments should be soiled by the dust. These endure hardness as good soldiers of Jesus Christ ! Nay, they are both better prepared and more disposed to loll on sofas, to gratify their appetites, and to spend their whole life in ease and in indulgence, than to brave the inclemencies of the seasons, the scoffs of the multitude, and all the other hardships which await the faithful soldiers of Jesus Christ.

6. Gay and costly clothing leads to much unprofitable conversation. Just picture to yourselves a company of immortal beings sent into the world to do all the good in it they can, and prepare for a safe and happy passage out of it, spending hour after hour in discussing the neatness and elegance of such and such an article of dress ; inquiring after the latest change in the fashions, and speaking in terms of rapture almost of some recent change in the trimming of a bonnet, or the shape of a sleeve. Is it not enough to break one's heart to witness such a melancholy waste of time, such an awful prostitution of powers bestowed for high and glorious objects ? And yet you knew that this would be the effect of entering into company with the garments that you wear. Did you not intend that this effect should be produced ? Would you not have been offended if no notice had been taken of your dress ? And are people so prone to converse on serious and important subjects, that you should so carefully provide matter

for light and trifling conversation? Or is the apostolic admonition of no importance "Let your speech be always with grace, seasoned with salt?"* And again, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."† Or, have you forgotten what the Saviour says, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."‡ And if, as we have seen, elegant and expensive clothing leads to idle, vain, unprofitable conversation, it cannot be too strongly reprobated, nor too soon discarded.

7. Gay and costly clothing unfits the mind for devotional exercises. How can it be otherwise? After you have spent half an hour in curling or plaiting your hair, and another half hour in adjusting the different parts of your dress; and after you have stood a while, in addition, admiring yourself in the glass, in what kind of frame do you find yourself for appearing before God, and holding intercourse with him? Are not your thoughts still engaged about your person and your dress? And if you should attempt to pray, do not these thoughts force themselves upon your minds, and prevent you from waiting on the Lord? And, indeed, with what consistency can you pray under such circumstances? How can you give expression to the language of humility, after you have been doing all within your power to feed and foster pride? How can you ask for grace to delight yourself only in the Lord, while you are seeking the meanest, poorest, earthly delight? How can you ask for strength to deny yourself and take up your cross, while you are indulging yourself to the utmost of your ability and opportunity? No, it is impossible. If you pray at all, it is only in word; your conscience will not rest unless you do attend to some form of prayer; but you hurry through the exercise as fast as possible, and you are always pleased when it is over. It is not without reason that the apostle con-

nects the admonitions of the text with his previous solemn injunctions respecting prayer. Gay and costly clothing are as incompatible with the true spirit of prayer, as either wrath or doubting. To worship self and to worship God together, is impossible. You must cease to idolize self, or you will soon be disqualified for the worship of God.

8. Gay and costly clothing are incompatible with a single intention to please God in all things. We are no farther Christians than we endeavour to please God. The great requirement of the Gospel is "Whether ye eat or drink, or *whatsoever* ye do, do all to the glory of God." All who profess religion, acknowledge this to be their duty, but how few perform it? How few are as pious in their business and refreshments, as they are in their prayers? Our prayers are an abomination in the sight of God, unless they be presented with a single eye to his glory; and the most common actions of life would be just as acceptable to God as our most secret prayers, if performed with the single intention of pleasing him. And it is manifestly our bounden duty, as well as our highest privilege, thus to present all our actions to God, a sacrifice well pleasing through his son. But answer now to God and your own conscience, answer,—Was it to please God that you put that ribbon on your bonnet, or that flower in your cap? Was it from a conviction that he would be pleased with it, and reward you for it, that you incurred that needless expense in purchasing articles of dress? Was that your motive, or was it not? Was it not rather because you thought you would look prettier or more respectable? And why will you wear a mask? How long halt ye between two opinions? If the Lord be God, serve him; but if self, then serve self, and do it with all your heart. You need not think of sometimes serving self, and sometimes serving God; of doing some things to please God, and of doing other things to please yourselves. The law of God requires "truth in the inward parts, your full consent, your whole desire, your undivided hearts;" and if you are to fulfil God's will concerning

* Col. iv. 6. † Eph. iv. 29.

‡ Matt. xii. 36.

you, you must do nothing that you cannot ask him to accept and reward ; and you must do all you do with a single eye to his glory. You cannot thus act while you indulge in the practice prohibited in the text.

9. Gay and costly clothing exhibits a spirit of conformity to the world, and in proportion as we indulge in it, we increase that spirit. "Be not conformed to this world, but be ye transformed by the renewing of your minds," is a divine injunction. Christ "gave himself for us that he might redeem us from all iniquity, and purify us to himself a *peculiar* people, zealous of good works." He intends, that by our humility of deportment, our spirituality of mind, our superiority to all selfish motives and considerations, and our intense anxiety to promote the salvation and happiness of our fellow-men, we should be distinguished from all around us. That it should be plainly seen that we are influenced by different motives, that we are governed by different principles, and that we aim at widely different objects from the rest of mankind. Gay and costly clothing defeats this end ; it confounds the church and the world with each other, till it is almost impossible to distinguish between the two. People see, if you dress in this way, that you are as fond of display as they are themselves, or you would not adorn yourselves as you do ; that you are governed in part at least by inclination and appetite, instead of being governed by the will of God alone ; that you do not yet love God and your fellow-creatures so well, as to give up all for their sake, or you would give up your useless ornaments to promote the cause of God, and to relieve your neighbours' wants. People see that in all these respects you resemble themselves, and they shrewdly guess, that if they knew you in all respects, as well as they do in this, they would find that you differ from them in very few instances indeed. Thus are the church and the world confounded together. So completely is the distinction between them in this particular obliterated, that I have been informed that in some places it

is a common practice for dressmakers to go to places of public worship, that they may see the latest changes in the fashions. Meanwhile, conformity to the world in this respect, leads to conformity to the world in other respects as well. Resembling the world in our dress, we become intimate with worldly people. Following the changing fashions of the world, we become essentially worldly in our spirit ; and by imbibing a worldly spirit, and associating with worldly men, we come to adopt the customs of the world for our guide in every thing, instead of walking by the rules laid down in God's holy book. Such is the lamentable result of a departure from the simplicity of gospel obedience.

10. Gay and costly clothing injures the cause of God. It is impossible that it should be otherwise. It is by a clearly-marked and wide distinction from the world, that we are to bear testimony against the vices of the world, and to shine as lights in a dark place. When we conform to the world, how can we rebuke the world ? How can we reprove pride, when our own clothing discovers pride ? When we dress to please ourselves, how can we reprove others for pleasing themselves by attending the ball-room or the theatre ? We impose silence on ourselves by our conformity to the world ; or if we speak, we are open to the cutting rebuke, "Physician, heal thyself." In consequence, the hands of the wicked are strengthened, and they are confirmed in their prejudices against religion. Eternity alone will unfold to view the mischief that has been done to immortal souls by the gay, costly clothing of some ministers of the gospel and their wives. I mention these particularly, not because their duties are different from the duties of other Christians, but because the conspicuous station they occupy, gives to their example much greater power.

11. Gay and costly clothing wastes a vast amount of property which might be employed for nobler purposes. God is the great proprietor of all we possess, and we are but the stewards of his manifold mercies. God is a being of infinite wisdom and love, and he intrusts his property to our care, not

for trifling and mischievous purposes, but for purposes of vast utility and unspeakable importance. He has a great many poor children to be clothed and fed ; he has millions of creatures who are destitute of the light and blessings of the Gospel, who lead unhappy lives, who lie down in sorrow at the last, and enter, it is to be feared, on a dark and cheerless eternity. God commits a portion of his property to you in trust, to be employed, after your own wants have been supplied, in feeding his hungry and clothing his naked children, and in sending the bread of life to the famishing souls of men. These are the great purposes for which God has entrusted you with a portion of this world's goods ; purposes worthy of his wisdom and worthy of his love. But when you array yourselves in costly apparel, you waste that which should be supplying the wants, relieving the miseries, and promoting the everlasting welfare of all around you. And not only are others neglected, and their interests overlooked, but frequently the comfort of the individuals themselves, and of their families, is sacrificed to a love of dress. There are those who will half-starve themselves to procure the fineries of fashionable dress : there are numbers who leave their minds uncultivated that their bodies may be adorned. Many a woman murmurs if her husband lays out a few shillings in good, religious books, who thinks nothing of expending pounds on ornamental clothing. And are there not numbers of young women who lay out large sums on gay and costly attire, and allow their aged parents, or other destitute friends, to depend for subsistence on parish relief ? And if you, my friends, do not leave your parents and relations to be thus provided for, do you not leave your brethren and sisters in the Lord to the tender mercies of the parish officer ? And is this loving them "as Christ has loved you ?" Is this loving the brethren, and manifesting a readiness to "lay down your life for them ?" What ! when you refuse to part with the useless ornaments of your dress, to save them from being dependent on parish relief ! Let us relinquish all pretensions to brother-

ly love, or else let us act more like brethren than we do at present. And suppose all your Christian brethren were placed above want, yet look at the dark and wretched condition of the world. Think of six hundred millions of human beings, proceeding from one common stock with yourselves, bought by the same precious blood, and candidates for the same immortality, but destitute of the light which guides your steps and gilds your prospects ; strangers to the tidings of salvation which have reached your ears, and to the hopes which cheer and animate your minds. Think of their sad condition, in darkness, bondage, misery : call them brethren, if you can ; and then say whether we ask too great a sacrifice, when we wish you to lay aside the useless ornaments of your clothing, to send them the light and blessed influences of the Gospel of Christ. Oh ! when I think of souls in heathenish darkness, who might be walking in the light of life ; of souls in bondage to sin and Satan, that might be enjoying the liberty of God's children ; of souls on the way to hell, that might be on the way to heaven ; of souls already in the pit of torment, who might have been among the redeemed in glory,—when I think of these things, and, inquiring after the cause, receive for answer,—“British Christians had the means of sending them the gospel, but they wasted their property in adorning their persons, instead of employing it in labours of love for the salvation of souls,”—when I think of these things, I know not what to do ; I feel as if I could wish for a voice like thunder, and for words like the resistless lightning, to arouse my brethren and sisters from their guilty slumbers. I feel as though I could wish for wings to fly from place to place, calling upon Christians to walk worthy of their high vocation, and redeem their profession from disgrace. O my beloved friends, bear with my earnestness and importunity, and if you have any concern for your Redeemer's glory, any compassion for perishing souls, cast away your useless ornaments, and sacredly devote all you have to the interests of God's cause, and the relief of human woe.

I must now proceed to answer a number of objections that may be made to the course required by the Apostle in the text. And first,

1. Methinks I hear some one urge the oft-repeated objection, May not people be as proud in plain clothes as in gay? This is an objection with which we meet at every turn. If you read John Wesley's Sermon on Dress, you will find it fully answered. For substance, his reply is as follows:—"You ask, May not people be as proud in plain clothes as in fine? Yes, they may; and a man may be as sick who drinks a cup of water, as another who drinks a cup of poison; but will any one maintain that there is as much tendency in the water to make him sick as in the poison? So a man may be as proud in plain clothes as another is in finer apparel. But have the plain clothes as strong a tendency to make him proud as the others have? It is because costly raiment tends to make men proud that we plead against it."

2. Well, but says another, "Can God be in favour of plainness when he has made nature itself so gay?" I heard this objection urged by a preacher of the Gospel on one occasion. "I think," said he, "God cannot be a friend to plainness, when he has made nature itself so fine." Cannot he? Where shall we go to ascertain God's will? To nature? And is nature then a sufficient guide in our inquiries after the will of God? And are God's works in nature intended to be a model for our imitation, and the standard of our conduct? What need then for a revelation of his will? God has revealed his being, wisdom, power, and goodness in the works of nature; his *will* he has revealed to us in his word. Well, and what is the testimony of his word on this matter? "I will, in like manner also," says the Holy Spirit by Paul, "that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" If God is not friendly to plainness, what does this language mean? You refer us to nature, and point to the variegated plumage of the peacock, and the elegantly painted petals of the tulip. Yes, and if

man was made for no higher purposes than these, he might be excusable in imitating their richness and gaiety. But man was made for nobler ends. As far as visible things can display the Creator's glory, it is displayed in the works of nature: but we were designed to manifest his glory by the maturity of our intellectual powers, the purity of our moral principles, the depth of our devotion, and the illimitable extent of our benevolence. For a man to imitate the inferior creatures is a deeper degradation than it would be for angels to imitate a man.

3. "But expensive clothing and frequent changes in the fashions encourage trade." There never could be a greater delusion than this. This may be very easily shown. I was conversing with a painter and paper-hanger one day, and he told me of a drawing-room in the house of some rich man in the neighbourhood, the painting and papering and furnishing of which cost five hundred pounds. What a shocking waste of God's money! I exclaimed. Waste? think you, said he; do you think the money was wasted? You know it was encouraging trade. Yes, I replied, but would it not have encouraged trade quite as much, if he had laid out the five hundred pounds in building a row of cottages for poor people? A great number of trades would then have shared in the advantage; masons, carpenters, glaziers, plasterers, smiths, painters, and others, and the work, when completed, would have been of real utility too. But, as he did lay out the money, one individual received all or most of it, and the object for which it was expended was an utterly useless and worthless one. You may apply the same reason to the subject of ornamental dress. It would promote trade far more effectually, to lay out your money on good comfortable clothing for the naked, and on plain, wholesome food for the hungry, than to lay it out on useless ornaments for ourselves: and then it would be doing good directly besides. We ought not to do evil even to encourage trade; but when by doing good we may more effectually promote trade as well, we are utterly without excuse if we pursue any other course.

4. "But I can afford to dress better than others, and better than I could at one time myself." You can afford it, can you? And can any servant *afford* to waste his master's money without dishonesty? If he should at one time have ten pounds, and at another time have ten thousand pounds of his master's property entrusted to his care, can he *afford* to appropriate a portion of it to himself any better at one time than the other? "You can afford it!" can you? Then you think your money is your own, to do with it as you please. Ah! this is a sad mistake. Ye are not your own yourselves, much less any thing that is committed to your charge. You are bought with a price, and bound by ten thousand strongest ties to glorify God with your body and with your spirit, which are his. "You can afford it better than you once could," can you? So the Lord has been prospering you, and increasing your substance. And are these the returns you make for his goodness? Do you neglect his little ones, and adorn your persons with what should be nourishing or instructing them? and all because you can afford it? Why has God entrusted more to your care than in former times? Is it to increase your opportunities for self-indulgence and display? Or is it to increase your opportunities of doing good? Remember, if your opportunities are greater than they were, your responsibilities have increased in equal proportion. Where much is given, much is required. Oh! cease to waste your Lord's money, for every penny of which you must give an account to him. Depend upon it, unless you can afford to stand at the left hand of the Judge at last, and hear him say "Depart"—you cannot afford to waste any of his property now.

5. "But it is such a little thing to make so much to do about." My friends, nothing is little on which God has expressed his will. However little it might be before, that circumstance stamps it with unspeakable importance. In itself, it was but a little thing, a matter of small importance, whether our first parents should eat of the fruit of the tree in the midst of the garden; but when it was made the subject of a Divine

prohibition, and the test of their submission to the Divine will, then it became pregnant with important consequences; and we all know what were the sad results of disobedience in *that* little matter. In like manner, it may seem a question of small moment in itself, whether you should wear plain or gay, cheap or costly apparel; but when God has settled the question by saying—"I WILL"—that you should do the one, and not do the other, then submission to God's will in the matter becomes an important and sacred duty; a duty which you cannot knowingly neglect without incurring guilt. You think it a small matter, do you? But who does not know that an accumulation of little things will amount to something great in the end? It might seem a little thing for a child to throw a penny into the sea; but if ten thousand people were to throw one penny each into the sea after another till each had thrown two hundred and forty, then altogether there would be ten thousand pounds thrown into the sea, and that would not be a little matter. But ten thousand pounds thrown into the sea would do no harm there: it might have been doing good, and it would be a shocking thing to waste it: but there is an incalculably greater sum than this wasted by Christian females every year in superfluous dress, and the money wasted in this way does not lie harmless at the bottom of the sea, but, as we have seen, corrupts the minds, depraves the affections, and injures the souls of multitudes. And you who array yourselves in gay and costly apparel, have a share in this annual waste; and can it be a small matter? It is a small matter, you think: then surely in so small a matter, it is easy to submit to God's will. If it was a great matter, your resistance would not seem so utterly unreasonable. If the question was, whether you should obey God at the expense of liberty or life, then we should not wonder at your hesitation; but when the question is, "Will you, to please and obey God, sacrifice your useless ornaments," such little things, according to your own account, *then* to hesitate is inexcusable indeed.

6. "But I do not dress so gaily as many; no, not so gaily as many

professing Christians; nor even as some ministers' wives and daughters." Well, I am glad you do not. I am thankful for any approximation to what is right, but I would guard you against making the conduct of ministers and their families, or of any professing Christians, the standard by which to judge of your duty. They may be right, or they may be wrong, but "what is that to thee? follow thou me," is the Saviour's admonition. The Gospel, and the Gospel only is your rule; it is by this rule that you will be judged at the last day, and it is by this rule that you should regulate your conduct now. *All* ornamental and costly dress is condemned by this rule; and it is as *truly*—though perhaps not so *greatly*—a breach of this rule, to curl your hair at all, as to surround and almost conceal your face with curls; to wear a single ribbon in your cap, as to have it bedecked with a profusion of flowers and ribbons. And then there is a question I should wish you seriously to consider: Why is it that you dress more plainly than others? Is it from a sense of duty? Because God commands it? Then you will be solicitous to go the full length in obedience to God's commands, and in fulfilment of your duty. But is it not because you have a taste for plain dress? Because you think it suits you best, and that you look best in it? If this be the case, then you will be no plainer than your taste leads you to be; and though your taste deters you from dressing gaily, it allows you to dress expensively; and your plain dress may be more costly than the gay and fashionable dress of another. And is it not plain, in this case, that you are governed by your taste, not by the will of God? Oh, my friends, let us abandon all such rules of conduct, and cleave to that great rule by which our conduct will be tried at last, the revealed will of God.

7. "But I do not like extremes." And is it an extreme then to take the plain, untortured, unadulterated Word of God for our guide? Is it an extreme to carry out fully the self-denying and benevolent spirit and principles of the Gospel? Is it an extreme to inquire what are the true, reasonable ends of clothing, and to

limit ourselves to what is requisite for the attainment of these ends? This is all for which we plead. And if taking Scripture and reason for our guide in every thing, instead of being governed by appetite and custom, be going to extremes, then I think we ought to go to extremes by all means.

8. "Well, but I will not begin to dress plainly till I have made up my mind to do so as long as I live. I have known so many who have begun to dress plainly, and have afterwards ceased to do so, and dressed as gaily as the gayest." And would not this be as good an argument against religion altogether, as against this particular part of religion? And are there not many who urge this objection against all religion? They say, "I will not begin to serve God, till I have made up my mind to go on; there are so many who begin, and fall away again." And is not the argument as good in the one case as in the other? "You will not begin to dress plainly till you have made up your mind to do so as long as you live." You are not desired to begin before you make up your mind. But is it not time to make up your mind? How long have you to live? If you should be removed into eternity to-day, may you not wish that you had made up your mind? Is not your duty sufficiently plain? Have you any doubts about it in reality? Is not the only obstacle a want of submission to the known will of God? And does not the want of submission to God's known will, whatever may be the particular occasion on which it is displayed, expose you to imminent danger? I do not wish you to act before you decide, but is it not high time to decide at once?

9. "But I should seem so singular." Well, as long as the mass of mankind pursue a course of open rebellion against God, you cannot serve God without being singular. But bear in mind that you are not to follow a multitude to do evil. If you do, you will follow the multitude to destruction. You had better act according to the dictates of conscience, and the teachings of God's word, though by doing so you should differ from the whole world, than sacrifice your conscience, and neglect your

duty, to have the friendship of the whole world. You had better have the world against you, and God on your side, than have God against you and the world on your side.

10. "But my friends are opposed to my dressing plainly." This is a hard case, and if you are really desirous to perform your duty, you deserve the sympathy and prayers of all God's people. But your duty must be performed. By wearing more fully and constantly than you have ever done, the ornament of a meek and quiet spirit, see if you cannot reconcile your friends to the absence of those outward adornings which they prize so highly. Meanwhile you must remember who hath said, "He that loveth father or mother, brother or sister, husband or wife, more than me, is not worthy of me."

11. But methinks I hear some one, deprived of every plausible pretence for rejecting the principles advocated in this discourse, saying inwardly, if not outwardly, "You may say what you will on the subject, I'll please myself after all." Well, I cannot help it, I am sorry that you should come to such a conclusion; but it is not my fault. I wish to assume no authority over your faith; I have no desire or disposition to dictate to you. I have told you in plain and simple terms what seems to me to be the will of God on this subject. I have laid before you the considerations by which you should be induced to submit to God's will in the matter. I have answered every objection that I could conceive of, every objection that I have at any time heard against the principles for which I plead; I have done all this, if I know my own heart, from a single desire to promote the glory of God, the welfare of his cause, and the interests of your own immortal souls: and here I must leave the matter. If you receive what I say, and act accordingly; well: I shall be thankful to God on your behalf. But if you reject what seems to me to be the truth, and neglect what seems to me to be your duty, it is not for me to judge you. I have no authority to do that. One must judge both you and me, that is God. Before his bar we must all appear: I shall then have to answer for what I have

said and written; you will have to answer for the use you make of what you have heard and read; and to that awful tribunal I refer you. The Lord grant that we may find mercy of the Lord in that day.

Before this discourse comes to a final close however, I would address myself to two or three classes of persons on this subject.

First, to my young friends. You are the hope of the church, and the appointed labourers for the salvation of the world. Your fathers and elder brethren in the Lord will soon pass off the stage of trial, and enter on their eternal state. You are rising up to fill their places when their voices are hushed in silence, and all their powers laid prostrate by the hand of death. On the views which you may be led to entertain, the principles which you may adopt, the course which you may pursue, will depend, in a great measure, the prosperity of the church, and the salvation of the world. The great question, Shall sin continue its direful reign, and infidelity extend its ravages; or, shall the power of sin be broken, the vaunting spirit of infidelity be abashed, and the final overthrow of both be hastened by the general revival of pure, practical godliness? waits for you to decide it. The salvation of mankind will be hastened or retarded by the decision to which you come, by the turn you take. I am anxious that you should be thoroughly instructed in the religion of Jesus; that you should be thoroughly imbued with its tender and benevolent spirit; that you should make the objects which it proposes for your pursuit, the great objects of your life; that you should make its principles the only guide of your conduct; that you should pursue these objects, and act on these principles in every thing, great and small; and that you should spend your life in ceaseless and abounding efforts to promote the glory of God and the happiness of the whole human family. To guide your inquiries, and to quicken your feelings, on one subject, I have written the discourse which you have read. Consider what you have read, attentively; compare it with the teachings of the Sacred Volume; seek divine direction, and shape your future course

accordingly. Be patterns of humility, of spirituality, of self-denial, of burning zeal, of melting charity, through all your future life ; and then you may calculate on the blessing of God to attend you all your days, and you will bid adieu to earthly things at last, with the pleasing assurance, that if the world is not much better than when you found it, it is not for want of your devoted labours, your fervent prayers and holy life.

Second, to my aged friends. Your work is nearly done, and your account must soon be rendered to the Judge of all. You have yet the opportunity, however, to exert an influence on the rising race. I do not ask you to exert that influence on behalf of the views and principles pleaded for in this discourse ; though that might be solicited without impropriety. But I do ask that you will not attempt to prejudice their minds against those views. If they are no better for dressing plainly, they can be no worse. They can be no better for dressing gaily, but they may be worse. Do not attempt then to lead them astray. Perhaps you once held these principles and acted on them yourselves, but by one worldly influence and another, you have been led to practice a greater conformity to the world. Do not add evil advice to an evil example. Your example will do mischief sufficient, without your advice. If you will not recommend the right course, recommend none at all. Be silent on the subject, if you would not reflect with sorrow on your conduct at a future day.

Third, to parents. A solemn charge indeed is committed to you. An heir of immortality to train for endless bliss or woe. Your influence over your child is almost unbounded. Whatever she sees you deem important, she will probably deem important too. If she sees that you spend more time and attention in decorating your person, than you spend in religious retirement and devotional exercises, she will deem the former more important than the latter, and pay more attention to it too. You dress plainly yourself, however, but you adorn your child. Oh beware ! She *may* look prettier, but what is that when compared with the interests of her immortal soul ? Every article of finery with which you

bedeck her, feeds the natural vanity of her mind, and thus adds fuel to a fire which may afterwards bid defiance to your utmost efforts to quench,—adds fuel to a fire which may consume both body and soul, and burn to the nethermost hell ! Have mercy on the soul of your little one, and do not, to increase her beauty, risk her eternal salvation.

Fourth, to all who bear the name of Methodists. A word in conclusion to you. It is not because I conceive that your duty is different from the duty of other denominations of Christians that I thus specially address you. No, there is but one rule for all Christians, on this and on all other subjects. It is because you seem to me to be under greater obligations to walk by this one great rule than almost any other people under heaven, that I wish to make my last appeal to you. I cannot do this better than by transcribing a passage or two from the writings of John Wesley, the highly-honoured founder of Methodism.

In his Sermon on Dress, he says, “ Many years ago, when I was at Oxford, in a cold winter’s day, a young maid (one of those we kept at school) called upon me. I said, you seem half starved. Have you nothing to cover you but that thin linen gown ? She said, ‘ Sir, this is all I have ! ’ I put my hand in my pocket ; but found I had scarcely any money left, having just paid away what I had. It immediately struck me, ‘ Will thy master say, Well done, good and faithful steward ! Thou hast adorned thy walls with thy money which might have screened this poor creature from the cold ! ’ O justice, O mercy ! Are not these pictures the blood of this poor maid ! See thy expensive apparel in the same light ; thy gown, hat, head-dress ! Every thing about thee which cost more than Christian duty required thee to lay out, is the blood of the poor ! O be wise for the time to come ! Be more merciful ! More faithful to God and man ! More abundantly adorned (like men and women professing godliness,) *with good works*. It is true, great allowance is to be made for those who have never been warned of these things, and perhaps do not know that there is a word in the Bible which

forbids costly apparel. But what is *that to you*? You have been warned over and over; yea, in the plainest manner possible. And what have you profited thereby? Do not you still dress like other people of the same fortune? Is not your dress as gay, as expensive, as theirs, who never had any such warning? as expensive as it would have been, if you had never heard a word said about it? Oh, how will you answer this, when you and I stand together at the judgment-seat of Christ? Nay, have not many of you grown finer as fast as you have grown richer? As you have increased in substance, have you not increased in dress? Witness the profusion of ribbons, gauze, or linen about your heads? What have you profited then by bearing the reproach of Christ? By being called Methodists? Are you not as fashionably dressed as others of your rank that are not Methodists? Do you ask 'But may we not as well buy fashionable things as unfashionable?' I answer, not if they give you a bold, immodest look: not if they cost more. 'But I can *afford* it.' O lay aside for ever that idle, nonsensical word! No Christian can *afford* to waste any part of the substance which God has entrusted him with. How long are you to stay here? May not you to-morrow, perhaps to-night, be summoned to arise and go hence, in order to give an account of this and all your talents to the judge of quick and dead?" "Why then," he says again, "does not every one that either loves or fears God, flee from it, (costly apparel) as from the face of a serpent? Why are *you* still so conformable to the irrational, sinful customs of a frantic world? why do you still despise the express commandment of God, uttered in the plainest terms? You see the light: why do not you follow the light of your own mind? Your conscience tells you the truth: why do not you obey the dictates of your own conscience?"

"You answer, 'Why, universal custom is against me; and I know not how to stem the mighty torrent?' Not only the profane, but the religious world, run violently the other way. Look into, I do not say the Theatre, but the Churches, nay, and the meetings of every denomination; (except a few old-fashioned Quakers,

or the people called Moravians,) look into the congregations in London or elsewhere, of those that are styled Gospel ministers: look into Northampton Chapel, yea, into the Tabernacle, or the chapel in Tottenham-Court-Road: nay, look into the chapel in West-street, or that in the City-road; (and had he been living now, he might have said, into any Methodist chapel in the country;) look at the very people that sit under the pulpit, or by the side of it: and are not *those that can afford it*, (I can hardly refrain from doing them the honour of naming their names,) as fashionably adorned, as those of the same rank in other places?

"This is a melancholy truth. I am ashamed of it: but I know not how to help it! I call heaven and earth to witness, this day, that it is not my fault. The trumpet has not 'given an uncertain sound,' for near fifty years last past. O God! thou knowest I have borne a clear and a faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear. It lies upon their own heads."

"I conjure you," he says once more, "all who have any regard for *me*, show me, before I go hence, that I have not laboured, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be *cheap* as well as plain. Otherwise you do but trifle with God, and me, and your own souls. Be all of a piece, dressed from head to foot, as persons *professing godliness*: professing to do every thing, small and great, with the single view of pleasing God."

Such are the words of the venerable Wesley. I have only to say in conclusion, if, as Methodists, you have any regard for his memory;—if, as Christians, you have any regard for the authority of Christ;—if, as men and women, you have any regard for the happiness of the great family of which you are members;—consider deeply—decide promptly—and act firmly in this matter.

W. T.

WATER.

A pamphlet has been lately published, giving a very singular account of a person in Germany, called Vincent Priessnitz, who is said to be working great wonders in the cure of diseases by various applications of simple water. The substance of the story is as follows:—Vincent Priessnitz was born at Graefenberg, in the Austrian dominions. He appears to have got his notions of the efficacy of water in curing diseases from an old man, near the place of his birth, who used to employ it in curing the diseases of animals, and occasionally of the poor people in the neighbourhood. Early in life an accident befel Priessnitz, which led him to try the virtues of water upon himself. He was kicked in the face by a horse, which knocked him down, and the cart passing over his body, broke two of his ribs. A surgeon from Freidwaldau being called in, declared that he never could be so cured as to be fit for work again. Having always possessed great presence of mind, and an unusual degree of firmness, the young Priessnitz, not being pleased with this prognostication of the doctor, and being somewhat acquainted already with the treatment of trifling wounds by means of cold water, determined to try to cure himself. To effect this, his first care was to replace his ribs; and this he did by leaning with his abdomen, with all his might, against a table or chair, and holding his breath so as to swell out the chest. This painful operation was attended with the success he expected: the ribs being thus replaced, he applied wet cloths to the parts affected, drank plentifully of water, ate sparingly, and remained in perfect repose. In ten days he was able to go out, and at the end of a year he was again at his occupation in the fields. The fame of this extraordinary cure soon spread abroad amongst his neighbours, who came to consult him when any extraordinary accident occurred. By means of treating their diseases, and occasionally those of cattle, he acquired a better knowledge of the virtue of water, and ventured upon more serious cases. This soon gained him renown, so that his house was beset with persons rich and poor, begging

his advice. From having watched so many diseases with his observing eye, and inquiring mind, he soon acquired the knowledge requisite to detect them in their symptoms. Having no remedy but plain spring water, no theories to puzzle his brain, and no guide but nature, which spoke to him more clearly because there was no art to stifle its voice, he soon perceived the defect of the present system of diet, and mode of treating diseases, and found out, by the various applications of water, means of remedying most of those bodily evils which mar our happiness in life. Priessnitz's renown soon brought down upon him the envy of his neighbours, and of the people of Freidwaldau, who were very ready to become his persecutors. The doctors complained of him to the authorities of the state, and there was first a trial in the courts of justice, and then a government inquiry into the matter, both of which ended in favour of Priessnitz and cold water. On the report of the government commission, Priessnitz was allowed to continue his operations, and since then he has been honoured, it is said, by the friendship of some of the royal family, and by many of the first people in the empire. It is said that his labours have produced a general excitement on the continent, and that public testimonials have been erected to him by the people. "On the ascent, by the carriage-road to Graefenberg," says the pamphlet, "the traveller will see a fountain erected by his patients from Wallachia and Moldavia, with this inscription:—

VINCENT PRIESSNITZ.

*Au Genie de l'Eau Froide.**

And on descending by the footpath to Freidwaldau, the traveller will find that the Hungarians have erected a lion on a pedestal in bronze, with the following inscriptions in their language:

FRONT.

"As a punishment to man for his presumption in despising the beverage which he had in common with wild animals, he became diseased, infirm, and debilitated.

"Priessnitz causes the primitive virtues of water to be again known,

* To the genius of cold water.

and by it infuses fresh viogour to the human race."

SIDE.

"Priessnitz, the benefactor of mankind, merits the grateful and honourable remembrance of the Hungarian nation; the erectors of this monument invite their countrymen of future ages to the vivifying springs at Graefenberg.

"MDCCCXXXIX et XL."

These public testimonials to Priessnitz attracted at length the attention of medical men, and overcoming the prejudices of the schools, many of them have accorded a tardy admission of the efficacy of water in curing diseases. What says Rausse:—"It is impossible for a man to die of an acute disease who has sufficient strength left him to allow of water producing its reaction, and who, from the commencement of his disease, is treated by Hydropathy." Nor is the testimony of this physician given without the firm conviction that arises from mature deliberation, for he says:—"I am not disposed to advance a doctrine which may be put down, and I therefore here publicly make known that I am ready, by deeds as well as with words, to prove all that I have stated as to the healing power of water." It is the opinion of this authority, that all diseases that are curable, are curable by water alone.

Another medical man of the name of Raven is introduced as sanctioning the principles and plans of Priessnitz.

The following list is given by the pamphlet to show the progressive advance of Priessnitz's establishment from 1829 to 1841:—

	No. of Patients.
1829 - -	45
1830 - -	54
1831 - -	62
1832 - -	118
1833 - -	206
1834 - -	256
1835 - -	342
1836 - -	469
1837 - -	570
1838 - -	800
1839 - -	1400 and upwards.
1840 - -	1576
1841, say -	1400

7293

The following is a list of complaints in which the water remedy has been used:—

Inflammatory fever, nervous fever, &c., intermitting fever, dropsy, cancer, cholera, obstructions of articulation, chilblains, inflammation of the chest, scrofula and rickets, scarletina, measles, small pox, erysipelas, whooping cough, inflammation of the brain, opthalmia, pains and weakness in the eyes, itch and ringworm, mercurial diseases, ulcers, syphilis, catarrh, common sore-throat, quinsey, and inflammation of the throat, pain at the chest, &c., sore eyes, wounds, nose-colds, burns, deafness, ear-ache, tooth-ache, sprains or stiffness of the joints, fractures, piles, stitches in the side, dyspepsia, indigestion, constipation, &c., inflammation of the abdomen, weakness of the nerves, hypochondria and hysterics, head-ache, tic doloureux, bleeding at the nose, weakness of the digestion, and debility of the stomach.

The water is used in a great variety of ways. Sometimes the patients bathe, sometimes they wash and sponge themselves, sometimes the parts affected are soaked in water, and at other times the water is pumped upon them. Great use is made of bandages, cloths, and sheets dipped in water, and applied to the body; sometimes to the parts diseased, and sometimes to the whole body. In all cases the water is drunk, and in all cases it appears to be drunk cold. Drinking cold water, bathing in water generally cold, but sometimes warm, and washing the body with water, are the principal ways of application. Priessnitz allows his patients no other drink but water: he forbids all beer, wine, porter, ale, and all spirituous liquors. Even tea and coffee, cocoa and chocolate, and the whole host of abominable things called teetotal drinks, are forbidden. Priessnitz also requires of his patients plain living in general, though he does not appear to lay so much stress on strict temperance in food, as he does on the use of cold water.

Such is the story running through the country and through the continent. What to think of the story we can hardly tell. But, 1, we believe that water is the best drink. 2. We believe that water is not only the best drink for people in health,

but in many cases the best in sickness also. 3. We have no doubt but washing the body in cold water, and bathing in cold water, both in the way of shower bath and plunging bath, are calculated to have a beneficial influence on the health, both by securing cleanliness, invigorating the nervous system, and promoting a regular and healthful perspiration. 4. We see nothing incredible in the notion that water is calculated to be, when properly applied, something of a universal remedy. We have proved the usefulness of water ourselves both as a drink and as an external application in washing and bathing, and we have had striking proofs of its usefulness in various ways as a remedy in scrofula, fever, wounds, weakness of the legs, &c., resulting from rapid growth, rheumatic pains, colds, influenza, and even in dropsy. 5. John Wesley used to prescribe cold water for a many diseases. He has the following paragraph on cold bathing in his *Primitive Physic*:—

“Cold bathing cures young children of convulsions, coughs, cutaneous inflammations, pimples and scabs, gravel, inflammation of the ears, navel, and mouth, rickets, suppression of urine, vomiting, want of sleep.

It prevents the growth of hereditary apoplexies, asthmas, blindness, consumptions, deafness, gout, king's evil, melancholy, palsies, rheumatism, stone. It frequently cures every nervous and paralytic disorder; in particular, the asthma, agues of every sort, atrophy, blindness, cancer, chin-cough, coagulated blood after bruises, consumptions, convulsions, coughs, lethargy, palpitation of the heart, pain in the back, joints, and stomach, rheumatism, rickets, rupture, suffocations, surfeits (at the beginning,) convulsive pains, deafness, dropsy, epilepsy, violent fevers, gout (running,) hectic fevers, hysteric pains, incubus, inflammations, involuntary stool or urine, lameness, sciatica, scorbutic pains, swelling on the joints, stone in the kidneys, torpor of the limbs, even when the use of them is lost, vertigo, St. Vitus' dance, vigilia, varicous ulcers, &c., but in all cases where the nerves are obstructed, you should go to bed immediately after, and sweat.”

In his introduction to his *Primitive Physic*, he gives the following

rules, among others, for the preservation of health:—“Every one that would preserve health, should be as clean and sweet as possible in their houses, clothes and furniture. Water is the wholesomest of all drinks: it quickens the appetite, and strengthens the digestion most. Strong, and more especially spirituous liquors, are a certain, though slow poison. Coffee and tea are extremely hurtful to persons who have weak nerves. Tender persons should eat very light suppers; and that two or three hours before going to bed. A due degree of exercise is indispensably necessary to health and long life. Cold bathing is of great advantage to health: it prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold.”* The body of the work abounds with prescriptions of water. 6. The use of water in the way of drinking, washing, and bathing, is a very simple and safe thing to be tried, and it has the additional recommendation of costing very little. 7. The change from the use of ale, porter, and wine, as drinks, to the use of water, had a most beneficial effect in our own case: it removed a dozen painful symptoms of disease. 8. Still, people ought not to expect immortality from the use of any remedy, nor ought they to expect uninterrupted health. The human family will never regain perfect and uninterrupted health, until they regain perfect and uninterrupted holiness. Disease and death were introduced by sin, and they will remain with us till sin be thoroughly expelled. 9. Nevertheless, we have reason to expect that as sin is abandoned by men, disease will be withdrawn; and as the plan recommended by Priessnitz is the abandonment of the sin of luxury, and the adoption of the principle of temperance, we may reasonably expect the adoption of the plan to be beneficial. 10. We believe that the great preservers and promoters of health are, 1. Temperance in meat and drink,—drinking water, and using plain, homely food. 2. Fresh pure air. 3. Exercise sufficient to try the strength of all our powers,

* These sentences were copied by J. Wesley from the celebrated Dr. Cheyne.

both of soul and body. 4. Purity. And, 5. Such tempers and habits, in all respects, as the religion of Christ requires. 11. As health is one great means of usefulness, it is but right that we should attend to it; it is but right that we should try to get it, if we have it not; and that we should try to keep it, if we have it. The man who pays no regard to his health, is, in principle, a self-murderer. If it be wrong to drown one's self, it is wrong to shorten one's life by neglect of temperance, cleanliness, and other plain and simple means of health. 12. Still Christians should not be anxious about health,—they should be anxious for nothing. They should do what duty requires, in every case, and then, making their wants known unto God by prayer and supplication, leave all their concerns in his hands.

There are two or three things in connexion with the pamphlet which contains the account of Priessnitz and his proceedings, which appear rather suspicious; they are these, 1. On the title page of the pamphlet there is the following announcement:—

“HYDROPATHIC SOCIETY.—At a meeting of friends of humanity and science, held the 17th of March, 1842, at the public room of the Society of Arts, Adelphi, London, for the purpose of taking into consideration the extraordinary facts reported by various authors at home and abroad, to have taken place at Graefenberg, with reference to the cure of diseases by the various applications of ‘cold water,’ suggested and practised there by Vincent Priessnitz, it was resolved as follows:—‘That the subject is one deeply interesting to the cause of humanity and of science, and eminently deserving of an unprejudiced and careful investigation. That a society be now formed, to be called ‘The Hydropathic Society.’ That persons subscribing one guinea per annum to the funds of the society shall be members thereof, and entitled to receive the papers published by the society, and to attend its general and public meetings. That the objects of the society shall be:—1. To make inquiries, and collect authentic information on the past, present, and future proceedings of Vincent Priessnitz, at

Graefenberg, in Silesia, in Austria, with reference to the cure of diseases by the various applications of ‘cold water,’ suggested and reported to be practised there by that individual: and with reference to the subject of Hydropathy generally. 2. To publish the result of the inquiries made by the society. And, lastly, if the system be found worthy of public notice, to promote its adoption as a matter of humanity.”—*Times*.

This advertisement looks like an attempt on the part of some person or persons to get money. There is first the guinea subscription, and then no names are given. The propounders of the society may be philanthropists, but the affair would have had a better appearance if the guinea subscription had been dispensed with, and the names of the parties given instead. Again, the writers of the pamphlet betray a great ignorance of the Scriptures. Witness the following passage:—

“The testimony of St. Paul tells us, that threescore years and ten is the age allotted unto man, meaning unto the oldest men, and further meaning that those who exceeded this age were few.”

One would have thought that children in our days would have known better than to attribute the passage about the length of man's life to Paul. And then, again, the pamphlet is written in a style that does not commend its authors to us. And, lastly, the pamphlet is anonymous. These things have led us to suspect, that there is something of the money-getting system in the affair. Still though we suspect something wrong in the publishers of the pamphlet, and the founders of the *Hydropathic Society*, we see no reason to doubt the statement of facts respecting Vincent Priessnitz and the water remedy.

While on this subject, we would caution our readers against the wicked and shameless imposition practised on the public by the sellers of “PARR'S LIFE PILLS,” and other similar delusions. The makers and sellers of those pills pretend that old Thomas Parr used them,—that he lived to so great an age through using them,—that he left a written receipt for making the pills,—that the receipt and the will of T. Parr have

been lately discovered, and that the pills advertised through the country as "PARR'S LIFE PILLS," are made according to the receipt and will of Parr thus discovered. The public ought to be informed that the whole story is a pure and diabolical forgery; a deliberately manufactured lie. The same may be said of the stories told about "OLD JENKINS'S LIFE PILLS," and of quack medicines generally. It is truly lamentable to think that such awful impositions should be practised in our day. But the love of money is the root of all evil.

[Since the above account was written, we have received fuller information respecting Priessnitz and the cold water remedy, and we have reason to believe that the account given above is strictly correct.]

SALVATION FROM SELF.

"Many have prayed to be saved from their enemies—some, to be saved from their friends; but he that is saved from *himself*, need suffer no fear from foes or friends. His salvation is certain and complete. It is the great deliverance which the Lord Jesus came to effect for us. Every sin against God, and crime against man, springs out of selfishness. It is the fountain of all bitterness. It is the great Upas, shedding wickedness and woe over the world. The gospel lays an axe to its root. That instrument, designed and wrought in Heaven's wisdom, strikes for the uncompromising extermination of this tree of evil, root and branch. The plan for human salvation, is a plan for the destruction of human selfishness. All the mighty enginery of redemption is levelled against this rebellious and destructive principle in the depraved soul. The exhibitions of Divine love, in creation, in providence, and in the mission and death of the Redeemer, are the grand influences plied against it. He that yields to these, is redeemed. He that resists, is self-destroyed—self-damned.

"The 'first great commandment' annihilates self. The second makes selfishness its own condemnatory judge, and its own executioner. The whole law of God and selfishness are

antagonist principles, never reconcilable. The precepts of Christ declare the impossibility of obedience to God and of Christian discipleship, in any who do not wholly relinquish self. 'Ye cannot serve God and Mammon.' 'Whosoever will come after me, let him *deny himself* and take up his cross and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it.' Vain the effort to be a Christian and yet to retain a selfish interest. Self will raise its claims and interpose its obstacles against the Christian course, so long as it is not absolutely denied—crushed—exterminated. While there is one point of self-interest not broken off from, that point will hold its subject from following Christ fully. 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' Some things may be done in obedience to Christian faith, without the full renunciation of self. The wicked Herod 'did many things' that John taught, but when the dancing-girl asked it, he beheaded that holy man. So with the unconsecrated professor: he does what he can without sacrificing self; and when his selfish interest requires, he betrays Christ, as Judas did.

"The precept enlightens, and assures the understanding; the Cross subdues the heart. When the soul, conscious of its lost condition, looks upon the Son of God 'lifted up' on the Cross, and discerns in him the Lamb of God whose sacrifice takes away its sins, and apprehends the Divine love that gives forth such an offering for its redemption, its selfishness perishes, self is crucified with Christ, and the yielding heart responds to this exhibition of God's love,—

'Nay, but I yield, I yield, I can hold out
no more,
I sink, by dying love compelled, and own
Thee conqueror.'

"Then the believer loves God with all the heart, and his neighbour as himself. Then is fulfilled the great design of Him 'who died, that they who live, should not henceforth live unto themselves, but to Him who died for them and rose again.' Then may such an one say, 'I am cruci-

fied with Christ ; nevertheless I live, yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—*The Disciple.*

ELIZABETH ;

A TRUE STORY.

A portion for the young ones, and perhaps for the old ones too.

THERE was once a little girl, whose name was Elizabeth —. She had an excellent father and mother, who carefully instructed her in her duty ; they taught her to fear God and keep his commandments, and to seek the teaching of the Holy Spirit. Little Elizabeth was a very merry frolicsome child, and although she sometimes sincerely desired to be good, yet she often did wrong from inattention to the advice of her parents and the reproofs of her conscience.

One day, when Elizabeth was between seven and eight years of age, she was guilty of telling an untruth, and the following were the circumstances which led her to commit so great a fault. Her father liked to see her hair growing in its natural way, simply parted in the middle, and hanging down on the back of her neck. At this time, it had become fashionable for children's hair to be cut short, and Elizabeth was mortified at having her hair longer than that of her schoolfellows ; so she determined to cut it, and availed herself of the opportunity for effecting her purpose one morning when her father and mother went out to spend the day. She mounted a table, on which she knelt before a looking-glass, and then with a pair of scissors, which she had taken from a work-basket, she cut her hair in a way which she considered becoming.

Before proceeding any further with the story, I shall make a few remarks on her conduct. She knew well that her father objected to her hair being shortened ; therefore, in cutting it, she disobeyed him, and consequently dishonoured him ; she thus violated that commandment of God which enjoins us to honour our father and mother. Now, I believe there are very few children who do not love their parents, who do not feel natu-

rally a warm affection for them ; but they do not so naturally honour them ; therefore, it pleased the Most High to put forth a command on that subject. To honour, means to treat with great respect or reverence ; we are even enjoined to "honour all men;" and how much more ought we to honour our parents than other persons, considering that we are indebted to them for their constant care and unwearying kindness. And whenever children are tempted to speak or act disrespectfully to their parents, they should consider that they are disobeying God, and, of course, incurring his displeasure, which is an awful thought.

When Elizabeth rose the next morning, her father and mother kissed her, and she was very glad to see them at home again ; but her father, when he had kissed her, looked earnestly at her, and said with surprise, "This child's hair has been cut. My dear, hast thou been cutting thy own hair?" Elizabeth blushed, and said, "No, father." "Who has been cutting it then?" "Nobody, father." "Somebody must have cut it. When was it done?" "I don't know, father."

Now, her father saw plainly that this was not true, and he said very seriously to her, "My dear, thou art not speaking the truth ; go directly up stairs into the spare room, and wait there till thy mother and I come to thee." Elizabeth did not attempt to justify herself, but went away immediately as her father desired. Her breakfast was carried to her, and she remained alone.

It is proper to observe that Elizabeth had not been addicted to telling untruths ; it was therefore the more remarkable to her parents that she should have denied her fault on this occasion. She knew that she had done wrong in disobeying her father, and feeling ashamed of that transgression, she foolishly attempted to conceal it by an untruth. She knew her Saviour's command to his disciples, "Watch and pray, that ye enter not into temptation," Matt. xxvi. 41 ; but she neglected to do so, and was betrayed into disobedience, and now she added one sin to another.

When sitting by herself in the spare room, Elizabeth's feelings were uncomfortable, for she had an accus-

ing conscience ; but she was hungry and ate her breakfast, and endeavoured with all her might to drive away her painful thoughts. At length, she heard footsteps on the stairs. The handle of the door moved, the door was opened, and in walked her father and mother, the former with a Bible in his hand. They quietly sat down, and desired her to stand before them. Her father then said solemnly, "I am very sorry to find that my little Elizabeth has so far departed from what she knows to be right, as to dare to tell a falsehood." "Yes," said her mother, "it is indeed a sad thing that a child, brought up with so much care as she has been, should act thus. I had hoped better things of her ; she little knows the pain of mind she has occasioned us."

Elizabeth had endeavoured to stand unmoved ; but the words of her parents softened her heart, and her tears now flowed abundantly : her mother also shed tears. Her father then opened the Bible, reminding her that it contained the words of God himself. He then read impressively : "Lying lips are an abomination to the Lord," Prov. xii. 22: then turning to another text, he read, "All liars shall have their part in the lake which burneth with fire and brimstone : which is the second death," Rev. xxi. 8. He then spoke very solemnly of that heavenly kingdom into which nothing but purity and holiness can ever enter, and added, "How awful would it be to have the gates closed against us !" Her mother then said, "When we rebel against the truth, we resist and grieve the Holy Spirit. It has often been explained to Elizabeth that this Holy Spirit is one with the Father and the Son ; and therefore, in this resistance, she has resisted and rebelled against God. Oh that she may sincerely repent, and never more be guilty of deviating from the truth !"

Her father then read the history of Ananias and Sapphira, which shows the awful consequences of their deceit and lying. Elizabeth's father and mother then told her they felt too deeply grieved to be angry, and they earnestly entreated her to seek forgiveness of her heavenly Father, who hears in heaven, his dwelling-place, and forgives the iniquity of the peni-

tent sinner ; and we shall not seek in vain if we ask for pardon in the name of our Lord and Saviour Jesus Christ, who shed his precious blood for the remission of sins, and who ever liveth to make intercession for us ; for he himself said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it to you." John xvi. 23.

They desired her to remain in that room until they should allow her to mix with the rest of the family, from whom she must be separated for a time, as her offence required punishment, and they wished to impress her mind so strongly with the sinfulness of lying, that she might never forget it. They left the Bible with her, desiring her to read certain psalms and chapters, and then they left the room. Her dinner was sent to her, and after she had read, and reflected on what she had read, and spent much time in sorrow and weeping, her father and mother paid her another visit, and as soon as she had taken her supper, which was brought up to her, she was desired to go to bed. Her mother told her that she must not sleep with her sister as usual, but in another room, as she could not be considered a suitable companion for her sister.

Poor little Elizabeth dared not offer to kiss her parents, but retired silently to her little lonely bed, and there she sighed and wept till her pillow was wet with her tears. She felt truly sorry for her fault, and after beseeching her heavenly Father to forgive her, she fell fast asleep, and did not wake till it was time to rise. Instead of joyfully meeting her parents as usual, she almost dreaded to see them ; and when at length she came into their presence, they desired her to go again into the spare room. Here she spent the greater part of the day in a similar manner to the preceding day, in reading and committing texts of Scripture to memory, reflecting on her conduct, and listening to the occasional instructions of her parents when they came into the room for the purpose of performing their duty towards her.

Some who read this little narrative may think that two days of confinement and correction were more than sufficient for even so grave an offence ; but let them attend to what

Elizabeth's parents said to her on this subject. Her mother said, with a look of concern and compassion, "My dear child, we are very sorry to deprive thee of play and other pleasures; but, as parents, we are bound to reprove and punish thee for what is evil in thy conduct, and we are desirous that this painful circumstance should impress thee so deeply that it may never be forgotten." Her father added, "When Elizabeth is grown up, she will see that we studied her best interests, and were not willing that she should lose the impression which may be made on her mind, by too soon returning to her usual employments and amusements." Elizabeth's mind assented to what they expressed, and she felt thankful that she was blessed with parents who thus watched over her.

Just before tea-time, her father and mother came again, and told her they believed she had sincerely repented of her error, and that they freely forgave her for the distress she had occasioned them. "But," said her father, "remember we are not able to forgive sins: forgiveness can be obtained only from Him whose law thou hast broken. I trust thou hast sought for pardon, and I sincerely hope thou wilt never again offend thy heavenly Father by uttering a falsehood." Elizabeth was much affected by the kind and solemn words of her parents. They then both kissed her most affectionately, and told her she should go down stairs to tea; but her mother desired her to remain in the room a few minutes, that she might first go and prepare her brothers and sisters to receive her properly.

Her father and mother then went down, and the latter desired the other children to be kind to Elizabeth, and never to reproach her with her misconduct, or even remind her of it; "for," said she, "the poor dear child has already suffered enough." When Elizabeth went down, they all looked kindly at her, and after tea, they enjoyed a game of play together, before bed-time; and that night she had the additional pleasure of sleeping with her sister as usual.

Elizabeth never lost the recollection of what she felt on those two days of tribulation; and the tender kindness of her mother in requesting

the other children not to remind her of it made a deep impression on her mind. Very often, after she grew up, she remembered the fault she committed in her childhood, and always felt that she had cause to bless God for the care her father and mother took to impress on her young mind a dread of departing from the truth.—*Elizabeth.*

REVIEW.

I have just been looking over a small pamphlet published by the "Methodists of the Wesleyan Association in the Sunderland Circuit," giving a short account of their origin, and of their principles, and I was quite surprised to find how nearly their principles agree with what we regard as the principles of the New Testament. The readers of the *Investigator* will be pleased with the following extracts from the pamphlet.

Instead of giving the rules of J. Wesley, the authors of the pamphlet say, "We prefer referring our members to the written word itself, that they may learn the will of God in the words of God, that the word of Christ, which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, may dwell in them richly in all wisdom, and that they may be made perfect, thoroughly furnished unto all good works. For a full exhibition of Christian duty, we especially refer them to Matt. 5, 6, 7 chap.; Rom. 12, 13, 14 chap.; Gal. 5, 6 chap.; Eph. 4, 5, 6 chap.; Col. 3, 4 chap.; 1st Thes. 5 chap.; Titus, 1, 3, 4 chap.; Heb. 11, 12, 13 chap.; James' Epistle; 1st Peter, 2, 3 chap. We reject all claims to legislative power on the part of ministers of the gospel, or any other persons, either in their individual or their collective capacity, as convened in councils, conferences, or assemblies. We require nothing as a term of church membership, but what God requires in his written word, namely, repentance, faith, and holiness of life and conversation. Prudential rules for the regulation of prudential and connexional affairs, we regard as of no authority further than is necessary 'that all things may be done decently and in order:' and to these we apply the apostolic

rule, 'Let every man be fully persuaded in his own mind.' To impose prudential rules upon a Christian society and to require submission to them on pain of suspension from church privileges, or expulsion from the church, is plainly contrary to the word of God (*see Romans, 14th chap.*) We hold it to be the will of Christ, that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the gospel in the world, and to advance the glory and worship of God through Jesus Christ; and that each society of believers, having these objects in view in its formation, is properly a Christian church. We hold that the New Testament contains, either in the form of express precepts, or in the example and practice of the apostles and apostolic churches, all the principles of order and discipline requisite for the constituting and governing of Christian societies; and that human traditions, canons, and creeds, possess no authority over the faith and practice of Christians. That Christ is the only head of the church; that the officers of each church under him are appointed to administer his laws impartially to all; and that the only appeal, in all questions touching religious faith and practice, is to the sacred scriptures. That the New Testament authorises every Christian church to elect its own officers, to manage its own affairs, and to stand responsible only to the supreme and divine head of the church, the Lord Jesus Christ. That none should be received as members of Christian churches but converted or awakened persons, who walk according to the gospel; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enjoins. The power of admission into any Christian church and rejection from it, we believe to be vested in the church itself. That the power of a Christian church is purely spiritual, and that the authority of ministers and officers is simply executive, not legislative; their office is to interpret and enforce the laws of Christ, not to make laws of their own; agreeably

to the commission given to the apostles by Jesus Christ, 'teaching them,' says he, 'to observe all things whatsoever I have commanded you.' That it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other as members of the same body, and to co-operate for the promotion of the Christian cause. That the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and piety are approved, though conscientiously differing in points of minor importance; and that this outward sign of brotherhood in Christ should be co-extensive with the brotherhood itself."

The churches in the Sunderland Circuit were gathered in April, 1836. They stood alone until August, 1837, when they formed a union with the Wesleyan Association. The condition of the union was, that the "annual assembly should strictly adhere to the following principles:—

"I. That this meeting (the annual assembly) recognises and holds as the *only and sufficient* rule of faith and practice, and also of church government, the holy scriptures of the New Testament of our Lord and Saviour Jesus Christ: and regards as matters indifferent, so far as membership with a Christian church is concerned, whatever is not manifestly enjoined in those infallible records.

"II. That the members of this association are desirous of cultivating, to the utmost of their ability, a catholic spirit; and to live on terms of the most affectionate Christian communion with all who love our Lord Jesus Christ."

The churches, we understand, still abide by this condition. The Annual Assembly has begun to legislate, making laws about funds, chapels, the marriage of preachers, and other matters; but the churches in the Sunderland Circuit refuse to acknowledge the laws of the Assembly. They keep their chapels in their own hands, and receive such preachers as appear to them likely to help on the work of the Lord, whether they have been recognised by the Annual Assembly or not.

It is to be hoped they will continue to walk by the same rule,

and stand fast in the liberty of Christ to the end. What folly for churches to bind themselves to obey an Assembly or Conference, when they can have no security that the Assembly or Conference shall require only what is right; and it is doubly foolish for churches to make over their chapels to such Assemblies or Conferences, as *pledges* that they will obey them, whether their requirements be right or wrong. And what folly it is for men to wish to have churches bound to them in this way. It seems a mystery to me, that persons professing Christianity, should wish to have hold of other people's property, that they may be able by that means to force them, by the terror or the power of law, to do as they may wish them. Christian knowledge and Christian piety are at a low ebb when these things take place. The Lord send brighter and better days.

CHURCH MACHINERY AND LEGISLATION.

THE church [nominal] is burdened with machinery. If the church and world can be enlightened to their *duty*, prevailed upon to leave their rubbish, yield to Christ, submit to the laws already given by him, and cease to legislate—it will be a blessing?

The Spirit of the Lord is moving upon many minds at this day, showing them, in connection with other great truths now developing, the folly of human machinery for the regulation and control of mankind. He is bringing them to see the simplicity of the gospel—teaching them to *leave themselves to its all-sufficient influence*—to be borne on by it in the right course. They are learning to receive Christ as their *wisdom*, as well as their sanctification and redemption. Thus they are becoming free, to serve God and humanity, and to *enjoy* religion—instead of racking their souls in contriving machinery and exhausting their strength in operating it. The spirit of the gospel, having its free course, will spontaneously produce and operate the necessary organization—the “right tune, in the right time”—the kingdom of heaven instituted and carried out on earth.—*The Disciple*.

THE LORD'S SUPPER.

To the Rev. Joseph Barker.

DEAR SIR,

Would you be so kind as to give, through the medium of your *Investigator*, your opinion upon the quality of the wine which ought to be used in the administration of the Sacrament; whether it ought to be fermented or unfermented wine, as a great deal of talk is at present made about this subject, and as many have conscientious scruples concerning it.

I am, dear Sir,

Your's very sincerely,
J. NANSON.

Newcastle, June 21, 1842.

Ans. I prefer the unfermented wine myself, but I would not interfere with the liberty of my brethren. There are some who believe that unfermented juice is *not* wine, and there are others that seem to think that fermented wine itself is not proper for the Lord's Supper, unless it be *red*; and I would leave such persons to act on their own judgments. I could take either white wine or red wine, fermented wine or unfermented wine myself, in commemoration of the death of Christ; but if others do not feel at liberty to take any but one particular sort, I would respect their consciences, and leave them free to act according to their own judgment. I could not only *take* either sort of wine in the Lord's Supper, but I could *administer* either sort to others. I have administered both on one occasion: offering one sort in one cup, and another in another cup. I do not think the bread and wine to be of much importance. Love to God and love to mankind; gratitude for God's love in the gift of Christ Jesus, and a disposition to give up our all to God's service are the great things. Where there are these, it does not matter, in my judgment, what kind of wine or bread is used in commemorating or setting forth Christ's death, or whether there be any formal use of bread and wine at all. He best commemorates, and best sets forth Christ's death, who dies to all sin, and lives only to serve God, and promote the cause of piety and human happiness. The use of bread and wine in the Lord's Supper is of no use, except so far as it may tend to make men better, more like

God, more like Christ. And a Friend, who never attends to the common outward form, but who feeds on the living bread, the word of Christ, in his heart, and grows up into a conformity with Christ in holy tempers and holy habits, is a thousand times better communicant, than he who eats bread and drinks wine according to customary forms, while he lacks the disinterestedness, the lowliness, the meekness, the benevolence of Christ. The proper way is to leave each one to form his own judgment of the design of Christ respecting the use of bread and wine in the Lord's Supper, and to leave each one to carry out the Saviour's intention in such way as seems best to him. If, upon a careful investigation of the subject, a person be led to the conclusion that he ought to eat leavened bread, and drink red fermented wine, let him do so; if another, after a careful investigation, be led to the conclusion that he ought to use *unleavened* bread and *unfermented* wine, let him use them: and if a third be led to the conclusion that Christ did not intend to institute any permanent form, but only to teach his disciples, so long as they should eat the usual Jewish passover, to take the bread and wine in commemoration of his death, rather than in commemoration of the death of the Egyptian first-born, and the deliverance of the ancient Israelites from Egypt, leave him also to his judgment, and allow him freely to act on his conclusions. If one think that he ought to take the bread and wine kneeling; if another think he ought to take them sitting; if one think he ought to take them once a week, on the first day of the week, in an upper room; and if another think it is sufficient if he take them once a month, once a quarter, once in a year, or once in his life, on any day of the week, and in any kind of a place: if one think he ought to take the bread and wine from the hands of a *priest*, and another think that he may take them from the hands of any Christian brother, or from no one's hands at all: if one believe that the bread and wine are transubstantiated into the very body and blood of Christ; if another believe there is not a transubstantiation of the bread and wine, but that, without a change of the substance of

the bread and wine, the body and blood of Christ accompany the bread and wine; if another, neither believing in transubstantiation nor in consubstantiation, regards the bread and wine as simple emblems of Christ's body and blood, while another, like the Quakers, so called, believes that the obligation of outward forms has wholly ceased, and that the religion of Christ consists not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost, leave all freely to hold their opinions, till they receive fuller light, and leave all freely to act on their convictions, as the servants of God alone, and not of men. What a disgrace to professors of the religion of Christ that they cannot tolerate, forbear one another in these things? What a pity that professors of Christianity should expel one another from their fellowship, from fellowship with the church of Christ, for differences of opinion about the meaning and intention of Christ on this subject. Why cannot we all, enjoying the liberty which Christ has given us, to judge of his meaning for ourselves, and to act according to our judgment, leave our brethren to enjoy the same liberty? It was the prayer of Christ, that all who *believed* on him should be one, whatever their *opinions* about his meaning should be. *Faith*, not *opinion*, is the condition of church-fellowship established by Christ; why cannot we be content with his appointment? But better days are coming. Many of the followers of Christ are learning lessons of Christian forbearance; and we hope the days draw near when intolerance shall perish from among the children of men.

THE MERITS OF CHRIST, THE ATONEMENT, &c.;

Or God's way of speaking, and Man's way of speaking.

Q. What are your views of the merits of Christ?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the Sacred Scriptures.

Q. Do you expect to be saved for the merits of Christ? Do you believe that there is no other way for

any to be saved but through the merits of Christ?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the Sacred Scriptures.

Q. Do you not believe in the merits of Christ then?

Ans. I never use the expression. There is no such expression as "the merits of Christ" in the sacred writings; and I like to keep as close to scriptural language as possible.

Q. But do you believe in the thing signified by the words, *the merits of Christ*?

Ans. What thing is it that is signified by the words? If it be any doctrine of scripture, it may be expressed in scripture words. Just put what you mean into scripture language, and then I may be able to answer you. I believe in every thing spoken by Christ, or written by his inspired Apostles. Just put your meaning into scripture words, Will you?

Q. I hardly know whether I can do that. Do you believe that Christ made a proper sacrifice for the sins of mankind?

Ans. I believe that Christ gave himself a sacrifice for sin; but what you mean by a *proper* sacrifice I cannot tell. What do you call a *proper* sacrifice, and what would you call an *improper* one?

Q. Do you believe that Christ, by his sufferings and death, made satisfaction to divine justice for man's sins?

Ans. The Sacred Scriptures do not say any thing about satisfaction to divine justice, so that I never make use of the expression. The sacrifice of Christ was satisfactory or pleasing to God. The Apostle says that Christ gave himself an offering and a sacrifice to God for a sweet smelling savour; and this I understand to mean that the sacrifice and offering of Christ were pleasing to God. But I should not suppose that they were any more pleasing to divine justice than to divine mercy. I like to speak of God and of the work of Christ in the language in which the Sacred Scriptures speak of them; and the Sacred Scriptures do not separate the justice of God from his wisdom, his holiness, and his love, when speaking of the sacrifice of Christ.

Q. But you know what is meant by those forms of expression: and what is the use of being particular about words?

Ans. I cannot say that I *do* know what is meant by the forms of expression which you use; and if I *did* know what is meant by them, I should not feel disposed to encourage the use of them. I think such forms of expression unnecessary. I think them useless. I believe them, in fact, to be hurtful. I think they tend to breed disputes. I believe they tend to darken the Scriptures, and mislead men's minds. I regard such forms of expression as veils which hide from men's minds the truth.

Q. But what will become of the doctrine of the atonement, if those forms of expression are laid aside?

Ans. The *scripture* doctrine of the atonement will remain; and will be both better understood, and more loved and admired; but the *Antinomian* doctrine of the atonement, taught by many, would have to be modified or pass away. The *scripture* doctrine of the atonement was held long before those forms of expression came into use, and it will be held after they have gone out of use.

Q. But it would spoil some of the best sermons of some preachers, if they were not allowed to use such expressions?

Ans. Then their best sermons are not much worth; and they might be spoiled without any great loss to the world.

Q. But you hold that justice demanded satisfaction for man's sin, I suppose?

Ans. I never use any such expression; and I am not aware that any such expression is used in the sacred writings.

Q. You seem as if you were disposed to trifle with one, and vex one. Why do you not give me satisfactory answers?

Ans. Nay, I have not the slightest desire either to trifle with you, or to vex you: I only wish to wean you from the use of your unscriptural ways of speaking on religious subjects. Put your questions in scriptural language, and the answers you will receive will be more to your mind perhaps.

Q. Do you believe that the blood of Christ was necessary to quench

the flame of divine wrath, and turn away the anger of God from guilty man?

Ans. You still deal in unscriptural expressions; so that I must either give you no answers at all, or give you answers which will be unsatisfactory.

Q. Just answer me as well as you can.

Ans. Well then, I do not believe that the blood of Christ has turned away the wrath of God from guilty man. God is as angry with guilty men now as he ever was. The Gospel reveals the wrath of God against all unrighteousness and ungodliness of men. God's anger is turned away from none but those who are turned away from their sins.

Q. Your answers confuse me.

Ans. Perhaps they only make you *feel* the confusion which has existed in your mind before.

Q. Do you believe in the atonement?

Ans. Certainly.

Q. Do you believe that Jesus died for mankind,—that he gave himself a sacrifice to God for man's salvation,—and that through his death men may be brought to God?

Ans. Yes.

Q. That is all I mean.

Ans. Then why did you express yourself so unwisely?

Q. I only used the expressions which are commonly used by some of the ablest writers on the subject.

Ans. Many of those who are called able writers, use very objectionable expressions on the subject; expressions calculated to bewilder and mislead the mind; expressions calculated to darken the truth of Christ, and perpetuate error and unbelief.

Q. But you consider that we are accepted and saved entirely *for the sake of Christ*, I suppose: for the sake of what he has done and suffered?

Ans. The Scriptures do not say so. The Scriptures speak of men being saved *by* Christ, but they nowhere speak of men being saved *for the sake of Christ*. There is one passage which speaks of God *pardon*ing men for the sake of Christ, but the passage is not correctly translated. The word which is translated *for the sake of*, is *en*; and ought to have been translated *by*, or *through*. *Kathos kai o Theos en Kristoo eharisto umin*;

"as God through Christ has forgiven you." Eph. iv. 42.* The word commonly translated *for the sake of*, is *eneken*; as *Eneken emou, for my sake.*" Matt. v. 11. Matt. x. 39. There is no other passage in the whole Bible that speaks of men being either saved or pardoned for Christ's sake.

Q. But there are other forms of expression in the Scriptures, which have the same meaning, I suppose?

Ans. I cannot say that there are. If the expression means that God pardons, approves, or saves people without regard to their own conduct or behaviour, there are not any expressions of the same meaning. The Scriptures uniformly represent God as having regard to men's conduct in bestowing pardon and salvation. None are pardoned, accepted of God, or received to heaven, but such as receive the truth, leave their sins, and live to God; and all who do thus are pardoned, accepted, and received to heaven.

Q. I don't know whither you would lead one?

Ans. Back to Scripture,—back to the simplicity of Christ.

Q. Then what do you regard as the *ground* of a sinner's acceptance with God?

Ans. No sinner is accepted until he leaves his sins, and turns with purpose of heart to the Lord; and no sinner who does thus leave his sin, and turn to God, is rejected. The language of the Scriptures is, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and

* I have before me four German translations, the Lutheran, the Roman Catholic, the Reformed, and the New Translation; but not one of them translates the passage as our version does. The Roman Catholic translation is "*As God in Christ hath forgiven you.*" Luther's translation is, "*Like as God hath forgiven you in Christ.*" The Reformed Translation is, "*Even as God hath forgiven you through Christ;*" and the New Translation is, "*As also God in Christ has forgiven you.*" The Dutch and the Latin Translations are to the same effect.

doeth them, I will liken him unto a wise man, which built his house upon a rock : And the rain descended, and the floods came, and the winds blew, and beat upon that house : and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Acts iii. 19.—Matt. vii. 21, 24—27.

Q. But does not God accept the obedience, sufferings, and death of Christ as a substitute or equivalent for man's obedience? Is it not purely in consideration of Christ's obedience, sufferings, and death, that God forgives man's disobedience, and looks on the sinner as though he had himself kept the law of God?

Ans. The Scriptures do not say so. The Scriptures do not say that God ever looks on a sinner as though he had kept his law. God *forgives* the sinner, when the sinner repents and returns to obedience; but he does not look on the sinner as having kept the law. Nor does the Scriptures say any thing about God accepting the obedience, sufferings, and death of Christ as a substitute for man's obedience, or as a compensation for man's disobedience.

Q. I suppose you simply consider the death of Christ as purchasing God's favour for man?

Ans. No; I am not aware that God's favour can be purchased. God's favour need not be purchased for a good man; God bestows his favour on the good, freely; and nothing can bribe him to bestow his approbation on a bad man. God loves goodness, without a price; and he cannot love wickedness, with a price.

Q. Do you then consider the sacrifice of Christ as the procuring cause of God's mercy to men generally?

Ans. No: on the contrary, I consider the sacrifice of Christ as the result of God's mercy or love to mankind. God was merciful before Christ came; and it was God's mercy, his unbought, unmerited mercy, that led him to send his son. As Baxter says, Christ did not come to change God's disposition to-

wards us, but to change our disposition and conduct towards God. He did not come to make God good, but to make us holy and obedient, that we might be prepared for the reception of his favours. It was not the sun that had left the earth, but the earth that had left the sun; and it was not the sun that required to be brought nearer the earth, but the earth that required to be brought back to its proper place in reference to the sun.

Q. I wish you would just tell us what your views of the subject are.

Ans. I will do that with the greatest readiness; but my views are so simple and plain, and so old-fashioned and practical besides, that I am afraid you will not see much beauty in them. My views are expressed in such passages as the following; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved". John iii. 16, 17. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Romans v. 6, 7, 8. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." 1. John iv. 9, 10. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Eph. v. 1, 2. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to

the will of God and our Father." Gal. i. 3, 4. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich." 2. Cor. viii. 9. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 11—14. These are my views on the subject. Here is every thing to encourage man's hope, and to awaken man's love, and yet nothing to encourage presumption or disobedience. Nor is there any of that metaphysical folly or mystery with which many of the writings of theologians abound.

Q. But do you take into your views of the atonement and sacrifice of Christ, nothing but what you find plainly laid down in the New Testament?

Ans. Nothing more.

Q. Do you not consider the views which are generally held to be essential to salvation?

Ans. Nothing can be essential to salvation, but to believe what God says, and to do as he commands.

Q. But it is generally considered that unless men entertain such views on the atonement of Christ as are inculcated by such men as Bates, Dwight, and others of the same school, they cannot be saved.

Ans. O yes, I am aware of that. It is quite common for theologians to represent men's salvation as depending on holding their opinions. They would persuade you that to believe what God has said is nothing, unless you also believe their interpretation of God's words. They would have you to believe that receiving the truth of God, as taught by Christ and his Apostles, amounts to nothing, unless you also admit their creeds and theories. But don't be afraid of them. Set the proud, intolerant theologian at defiance; throw his theories and fables to the winds; and, resting on the simple

declarations of Christ, and obeying the precepts of his Gospel, without fear, look for the mercy of God, unto eternal life. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Gal. v. 6. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 15, 16.—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1. Cor. vii. 19.

SEALED TO THE DAY OF REDEMPTION.

It is customary when people hire servants, to give them a pledge or earnest of the wages they are to receive when their work is done, as a seal or ratification of the engagement or agreement. The master does not pay his servants their wages beforehand, but he gives them a shilling, a penny, or a pound, as the case may be, as a seal or ratification of the bargain between them, as a pledge that the wages shall be paid when the work is done, and as an earnest, a foretaste of the future remuneration. So does God do with us. When we enter into his service, he not only gives us the promise of eternal life, but the pledge also of that blessedness, the earnest, the foretaste of our reward. He does not give us our reward, our fullness of blessedness at once, but he seals his promise by bestowing upon us the fullest proofs of his intentions to reward us, by giving us an earnest, a foretaste of that blessedness in our souls. This he does by giving to us the Holy Spirit. The Holy Spirit is that by which we are blessed with peace, and confidence, and joy, by which we are assured of God's love to us, and of his design to bless us with eternal life and blessedness. "The day of redemption," the day of the resurrection of the body, is the period when our full blessedness is to be given; but between that period and this, we have a portion of blessedness given us, as a pledge of God's intention to give us our full reward.

MIXING LIGHT AND DARKNESS.

In a pamphlet containing the connexional regulations and general principles of one of the last-formed Methodist bodies, are the two following passages close together:—

“1. That hereafter every Preacher entering the Itinerancy, *shall be required* to become a member of the PREACHERS’ ANNUITANT SOCIETY.” (1841.)

“2. That the Sacred Scriptures of the Old and New Testament, were written under Divine inspiration, and are a revelation of the will of God to man, and contain a true and perfect rule of faith and practice.”

How is it, if our friends believe that the Sacred Scriptures contain a perfect rule of practice, that they should think it necessary to make other rules? They cannot say that the Sacred Scriptures contain the rule requiring preachers of the gospel to be members of the Preachers’ Annuitant Society, and that they have only *taken out* the rule and printed it, to prevent it from being forgotten or neglected. There is no such rule in the Sacred Scriptures. They cannot even say that the Sacred Scriptures contain the *general principle* of the rule, and that they have only brought out the principle, and applied it to a particular case. There is no such thing in the Sacred Scriptures as either a particular rule, or a general principle, requiring that preachers shall be members of an annuitant society. The rule is quite a new one. It has no existence, in any form, in the Sacred Scriptures, either in the Old or New Testament. It is plain, then, that our friends who have published this pamphlet before us, as a statement of their principles, must be under some mistake. Either they do *not* believe the Sacred Scriptures to be “a perfect rule of practice,” or they must have made the *new rule* requiring preachers to be members of the Preachers’ Annuitant Society, by mistake.

This is certain, that if the Sacred Scriptures contain a perfect rule of practice, the rule which our friends have made, requiring all that would be travelling preachers to be members of the Annuitant Society, must be an unnecessary rule. They surely

cannot think that that can be a perfect rule of practice, which does not enjoin all things necessary to fit a man for being a good minister of Christ. The regulation requiring preachers to become members of the Annuitant Society, must be a needless one, or else the Sacred Scriptures must be an imperfect rule of practice, for they contain no such regulation.

And what an awful thing for men to require things of their fellow-Christians as a condition of exercising their ministry, which the Saviour himself does not require. What a thing for persons professing Christianity, and complaining of “the assumption and exercise of undue authority on the part of the Methodist Conference,” and assigning this “assumption and exercise of undue authority on the part of the Methodist Conference,” as their reason for leaving the Wesleyan body, to assume the power to shut men out of a hundred or a thousand pulpits, and forbid them to labour as travelling preachers, unless they will become members of a Benefit Society! What a thing for persons who profess to regard the Sacred Scriptures as a perfect rule of practice, to say to a brother Christian and minister of Christ, It is true you are a Christian, a good man, sound in the faith, holy in your tempers and behaviour, an example of meekness, of purity, of temperance and charity, of truth and honesty, of wisdom and gravity; it is true you are well instructed in the Gospel, and well qualified to teach it to others; and it is also true that Christ has sent you to preach it; but you shall not preach it among the people whom we represent, unless you will become a member of the Preachers’ Annuitant Society. You may preach as a *local* preacher, but not as a travelling preacher. You shall not go out of your own neighbourhood; you must not go into all the world; you must not go out as a missionary to heathen lands;—you must not be permitted to receive contributions, from those who enjoy the benefit of your labours towards your support. The people may wish to enjoy your labours; they may have received good under your ministry; you may be the very man that God

meant for them ; but all that is nothing, unless you can consent to become a member of the Preachers' Annuitant Society. It is true that Christ was not a member of a Preachers' Annuitant Society,—that Paul, and Peter, and Silas, and John, and Luther, and Baxter, and Fox, and Penn, and Wesley, and Whitfield laboured as travelling preachers without being members of any Annuitant Society; but they lived before our times. If they were living *now*, they should not do as they did ; “ Hereafter every preacher entering the Itinerancy shall be required to become a member of the Preachers' Annuitant Society.” They might tell us they were not anxious about the future uncertain calamities of life,—that they could trust God for times of sickness and old age,—that they considered it wrong to lay up for themselves treasures on earth,—that they also considered it wrong to contribute their money to persons who have enough already : they might also tell us that they could employ their money to better advantage by feeding the hungry, clothing the naked, and helping the fatherless and widows among the poorest of Christ's flock ; but that would be nothing : they must become members of the Annuitant Society. I say, what a thing for people to speak thus ! And yet this is the language of their conduct, when they pass such laws as the one of which we speak.

And it seems the more strange that men should act thus, just after the conference of the New Connexion had destroyed itself by enforcing similar regulations. Do our friends see no danger in the course they are taking ? Do they think that the regulation can be enforced without peril ? How short-sighted, how dim-sighted we are ! Can we hope to prevail against God ? It is in vain to war with the principles of the Gospel. Such regulations may scatter the churches, but they will never support the Annuitant Society, by enforcing their *own* laws instead of the laws of God.

We hope the friends for whom these remarks are specially intended will not find fault with us for the liberty we have taken. We feel no unkindness to them : we have no desire to offend them ; we only wish

them to consider well the steps they take, and to guard against imitating the various denominations going before them ; who have begun with advocating Gospel liberty, and ended in binding themselves and each other with chains. What greater stretch of power can they point to in the history of the old Connexion, than they have themselves run into in passing the law quoted above ? What more arbitrary law can they find in the whole history of Methodist legislation, than the law which shuts out from the ministry every man, however wise, however good, however able, however useful, who happens to have a conscientious objection to become a member of a benefit society ? They must see and feel, if they will consider the matter, that such laws, such interference with the liberty of their brethren, are not right. At least one would think so.

REVIEW.

The Second Reformation.—Proposals for the Formation of a Church Reformation Society, an outline of the Changes it is proposed to make ; and a Sketch of the Constitution of the Church of England, as it is intended to be after the Second Reformation. By the Rev. Thomas Spencer, M.A., Perpetual Curate of Hinton Charterhouse, near Bath, and late Fellow of St. John's College, Cambridge. Price one penny. Third Thousand.

THIS is a most singular pamphlet ; singular enough, we doubt not, to cause its author to be suspected by many of madness, if not of something worse. And yet the reforms proposed by the author seem to us to be generally good, so far as they go. The society which he proposes to form is to “ adopt the Scripture as the only rule of faith, and the public good as the only object at which to aim.” All peculiar creeds and observances of human origin are to be regarded as of no authority.

The following is an outline of the principal Changes which it is proposed to make in Ecclesiastical Affairs, and a Sketch of the CONSTITUTION OF THE CHURCH OF ENGLAND as it is intended to be after the SECOND REFORMATION.

"1. The Bishops to be removed from the House of Lords.

"2. The titles and offices of Prelate, Dean, Archdeacon, Canon, Prebendary, and other titles and offices connected with cathedrals, to be abolished.

"3. The titles of Rector, Vicar, and Priest to be abolished.

4. The designation of the clergy to be *Ministers of Religion, Preachers of the Gospel, Pastors of Congregations, Bishops, and Curates*.

"5. All patronage to cease; and an equitable adjustment to be made with existing patrons in such cases as may deserve it.

"6. The revenues of bishoprics and cathedrals, together with the income of all livings arising from tithes, glebe lands, or Queen Anne's Bounty, to be placed in the hands of the Ecclesiastical Commissioners.

"7. The palaces of bishops, and the houses of deans and chapters, to be sold, and the proceeds thereof to be placed in the hands of the Ecclesiastical Commissioners.

"8. All clergymen who desire it, to be permitted to return to the ranks of laymen, to enter any other profession, or to hold any other office, as if they had never been ordained.

"9. Out of the Ecclesiastical Revenue, which, from the sources above described, would exceed six millions sterling annually, to appropriate two millions to the payment of ministers of religion, giving to each an average of £200 or £250 a-year.

"10. To recommend all congregations that have the ability and disposition, to support their own ministers, and thus set at liberty that portion of Ecclesiastical Income which had been allotted to them.

"11. To appropriate the remaining four millions of Ecclesiastical Revenue to the purposes for which it was originally designed—the relief of the poor, and the repair of parochial edifices; and thus to supersede the necessity for compulsory religion and compulsory charity; and to abolish all Church Rates and Poor Rates.

"12. To transfer the relief of the poor from Boards of Guardians to the respective parishes and congregations to which they belong; to divide each parish into districts; to institute inspectors, after the man-

ner of the primitive deacons, who may exercise a careful supervision over the poor, and guide the charity of the benevolent.

"13. To set apart for the training of ministers those Colleges in the Universities of Cambridge and Oxford which are called *Divinity Colleges*; the object of whose founders was more especially to encourage the study of divinity, and the fellowships of which can only be permanently held by clergymen; and in such colleges, besides a competent share of all other useful learning, to communicate to the students a more complete knowledge of the doctrines and precepts of Scripture, and to prepare them, by the sound principles of moral and political science, and by the practice of public speaking, to instruct all classes of men in their duty.

"14. To allow the members of a congregation to elect their own minister from amongst those who have already been ordained, or who shall have obtained a degree in such Divinity College, after having first heard him preach, and after having in other respects satisfied themselves of his fitness.

"15. Instead of prelacy to institute a moderate episcopacy.

"19. All the clergy shall be equal; nor shall the bishop be distinguished by peculiarity of dress, wealth, or power. To exercise influence by the excellent spirit that is in him shall be the aim of the bishop who would be approved; but neither the bishops amongst the clergy, nor the clergy amongst the people, shall exercise lordship over God's heritage, but, as examples to the flock, lead them in the good and the right way. The bishop shall be provided with a curate during the term of his office.

"20. The clergy may use or dispense with the surplice or gown as to them and their congregations may seem fit.

"21. Ministers may be permitted to preach in any place of worship to which they may be invited; and, with consent of churchwardens, may invite any recognised minister of the Scotch, American, Moravian, Independent, Wesleyan, Baptist, &c. churches to preach in his pulpit.

"22. In every congregation those

persons who consent to take the Bible as their only rule of faith, and whose conduct appears to be guided by its precepts, shall be deemed members of the Church, and shall be enrolled as such on a Church list, according to the 19th Article of the Church of England, which says, 'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered;' and all candidates for church membership shall be admitted at one of the meetings of the church members, after such examination into their life and conduct, as may be deemed satisfactory; and all offences which require discipline towards any member of the church shall be examined into by all the members, the minister presiding, and shall be decided by a majority of votes. The members of each church to form a court of arbitration, before which all disputes between two members shall be brought, and, if possible, settled without litigation.

"23. The liturgy to be revised and rendered more strictly conformable to Scripture.

"24. A general meeting of the Clergy to be held annually in some one of the large towns of the kingdom in rotation; to which the clergy of every county shall send their representatives; the number of representatives and manner of election to be left for future determination. At this annual council the reports from each episcopal district shall be considered; the general state of religion at home and abroad; the differences of opinion in matters of religion; increase or decrease of crime, pauperism, and infidelity; popular fallacies and superstitions; errors in public legislation affecting the peace of the empire and the prosperity of the working classes; the manner in which the voluntary principle in religion or charity operates in those parishes which have undertaken to support their ministers and their poor without help from the ecclesiastical funds; and to mark the effect of endowments generally upon religious, charitable, and educational institutions; and if there be any other matters in which the general welfare of mankind demands their services, or in which they may by their pru-

dence and benevolence become benefactors to the human race, seriously to consider and calmly to discuss these things. At the close of the council the substance of their deliberations shall be carefully abridged, and forwarded as a pastoral letter to the ministers and people of the episcopal church throughout the kingdom.

"25. Churches and burial grounds to be no longer consecrated, as tending to create false impressions, and to perpetuate foolish superstitions amongst the ignorant. Saints' days to be left out of the calendar; and besides Sundays no days to be regarded except Good Friday and Christmas day. The Sabbath to be regarded as the day of rest from all worldly occupations and care, and as a day of religious worship and moral improvement, but not with superstitious veneration as among the Jews. The Sabbath being made for man, and not man for the Sabbath, all works of necessity and works of mercy may be performed on that day.

"26. From the time of the adoption of the Constitution of the Church of the Second Reformation, all penal laws, canons, acts of uniformity, and compulsory statutes connected with religion, shall be repealed. No person in authority shall henceforth make a distinction between one man and another on account of his creed or mode of worship; nor shall it be required of members of parliament, or town councillors, or holders of any office in church or state, to take an oath or make a declaration that they will protect the privileges or property of the church from any change or reformation which the superior wisdom of future years may deem expedient; but the way of improvement shall be left open, so that all persons and all denominations of Christians may proceed in the search of truth without impediment."

Such are the changes recommended to be made in the Church of England by the pamphlet before us. Who would have expected such a pamphlet to come from a minister of the established church? But we live in strange times. Society is heaving on all sides. The heaven of Gospel truth is finding its way among all classes. While some denominations are crawling backwards,

individuals in other denominations are stretching forward, and making their way far into the regions of light and liberty.

It is a strange fact, that Thomas Spencer, the author of the pamphlet under notice, has not been excommunicated. Are the ministers and members of the established church more tolerant than the leading ministers and members of dissenting denominations? Would Thomas Spencer have been allowed to propose such sweeping changes in any other denomination without expulsion? We think not. And yet, curious enough, many of those men who would expel a man from their own denomination, that should propose such extensive changes, are applauding Thomas Spencer for proposing such a wholesale reformation of the established church. But we imagine Thomas Spencer will not go long unpunished.

We say the changes proposed to be made in the established church by T. Spencer appear to us to be generally good, so far as they go; but they do not go far enough. We would relinquish all ecclesiastical property, except what we could retain with the perfect good-will of the holders: we would obtain nothing by force of law. We would have no fixed salaries; but have all ministers who might require to be supported by the church, to be supported by the free-will contributions of their fellow Christians. We would thus save ourselves the trouble of treating with patrons, or of employing Ecclesiastical Commissioners. We would have all to be favoured with the opportunity of obtaining a good education; but we should prefer to have them instructed in their own families, in the bosom of their own respective churches. We would leave it to God to determine who should be preachers of the Gospel, and welcome all to the work whom he might call, whether they had been ordained by man, or had obtained a *degree* in a college, or not. The colleges we would leave to those who might claim them: or, if left to us, we would employ them in such ways of usefulness as might seem best. The proposals that all congregations should support their own ministers, supposing their ministers

to need support,—to provide liberally for their poor,—to recommend the Bishops to give up worldly politics,—to have no masters among ministers and churches, but to have all brethren,—to recommend a friendly intercourse between truly good men and truly Christian ministers of all names,—to cast aside all human creeds,—to abolish all penal laws, canons, acts of uniformity connected with religion, and to leave open the way of improvement, so that all persons may proceed in search of truth without impediment are excellent.

We like the pamphlet all the better for being published in so cheap a form. The price is only a *penny*, and parcels for distribution may be had on application to the author, at *half price*.

Thomas Spencer has published several other pamphlets, some of which we have read with considerable interest, though none of them go so far as we could wish. Some of those pamphlets had had, some time ago, a circulation of upwards of ten thousand. The names of some of them are as follows:—

1. The Pillars of the Church of England.
2. The Prayer Book opposed to the Corn Laws.
3. Religion and Politics.
4. Practical Suggestions on Church Reform.
5. Remarks on National Education.
6. Clerical Conformity and Church Property.
7. The Parson's Dream and the Queen's Speech.
8. The Outcry against the New Poor Law.
9. The New Poor Law, its Evils, and their Remedies.
10. Want of Fidelity in Ministers of Religion.
11. Objections to the New Poor Law answered, Part 1.
12. Objections to the New Poor Law answered, Part 2.
13. Objections to the New Poor Law answered, Part 3.
14. Objections to the New Poor Law answered, Part 4.
15. The Reformed Prayer Book for 1842.

We believe that Thomas Spencer will be rendered extensively useful. We admire him for his freedom, his

independence, his bold declaration of his sentiments, his regard for the interests of the poor, his zeal in the cause of truth, of liberty, of piety, and of human improvement generally. We pray that God may direct him, and lead him into all truth, and make him an extensive blessing to the human family.

The Duty of Christian Liberty, as taught in the New Testament, adapted for the Use of Select Classes in Sunday Schools, and to assist in Meetings for Free Discussion in Christian Churches. By a Sunday School Teacher. 12 pp.—Price one penny.

A little work of very modest pretensions, but calculated for usefulness. The object of the writer is not so much to state anything new on the subject, as to present, in a condensed form, and arranged under proper heads, the testimony of Scripture on the important theme of Christian liberty. He has not given quotations from Scripture at length, however, but simple *references* to the various passages. The reason he gives for this is, that the reader may be led thereby diligently to peruse the Sacred Volume for himself, and form his own views accordingly. *Our* sentiments on Christian liberty are well known; and we feel pleasure in noticing another publication unfolding and advocating similar views. The stronghold of covetousness is one of the most impregnable of Satan's fortresses, and it will require the united exertions of Christian soldiers, of every rank of intellect and ability to storm it, and bring it to the ground. Believing that the little work before us will answer purposes in this holy warfare, that more extended and differently constructed treatises would fail to accomplish, we cordially recommend it to our readers. It may be had of the agents for this periodical.

INTELLIGENCE.

We have received a copy of another religious periodical from America, inculcating the same broad principles of Christian liberty, and the same thorough-going principles of Christian temperance and liberality, as

The Disciple. The friend who has sent it writes as follows:—

"I have herewith forwarded the 'Christian Journal;' this paper is one of several which are published among a numerous and increasing body of Christians in the United States. They acknowledge no other name than that of Christians, and in their liberal and scriptural sentiments they very strikingly resemble the body of believers with whom you are identified. Each church is truly independent. No human creeds are tolerated. The Bible alone is recognised as the rule of faith and practice, while the right of private judgment and interpretation is acknowledged and granted to all. The body originated with a few members of a Calvinistic Baptist Church, seceding rather than sacrifice their conscientious views. When I left the United States there were upwards of five hundred churches, and there are others springing up in almost every part of the States. The doctrines of the proper Sonship of Christ and of Baptism by immersion, are held by many, while others hold the opposite sentiments; but all is Christian liberty and affection."

Since the last intelligence was given, J. Barker has preached or lectured at Hexham, Corbridge, Middleton, Cambo, Preston, Blyth, Plessey, Dukinfield, Oldham, North Shields, South Shields, Sunderland, Manchester, Stockport, Stalybridge, Barnardcastle, Shildon, Darlington, Holywell, Bretton, Buckley, Hawarden, Bradford, Halifax, Heckmondrike, Brighouse, Scarborough, Bramley, Whitby, &c. At most of the above places J. Barker has delivered lectures, and held public discussions on the principles of peace. Two or three public meetings have been held on the subject of peace and war in Newcastle-on-Tyne. The meetings were very numerous attended. Salem Chapel and Nelson Street Chapel, were both crowded; and the interests of peace were manifestly promoted.

The principles of Evangelical Reform are exciting considerable attention both at Barnardcastle and Shildon. Several persons of various denominations regard them with favour, and are labouring to promote their spread. The principles are exciting

attention in the neighbourhoods of Richmond, Arkingthdale, Middleham, as well as in many other places.

During his visit to Wales J. Barker addressed public meetings at Bretton, Holywell, Buckley, Lane End, and Hawarden. At Bretton he spoke in the open air: the company would have filled the chapel many times over. At Holywell he lectured in the Independent Chapel: Br. Hughes, the minister, was present, and showed great kindness. At Buckley, on Saturday evening, the 18th June, J. Barker was to have lectured in the Independent Chapel at Buckley, the same in which he lectured when in Wales before; but the chapel would not hold above a quarter of the people who flocked to hear; so that the meeting was adjourned to the large chapel-yard, which was kindly lent for the occasion, and there from one to two thousand people stood and listened to the principles of the Gospel. A minister of the latter-day saints, so called, made some opposition, but his objections appeared to make no impression.

On Sunday morning, the 19th last, the friends took bread and wine together at Woodlane, in a barn belonging to Jos. Ellis, which had been prepared for the occasion. The barn was crowded, and a delightful heavenly influence pervaded the meeting.

In the afternoon of the same day, J. Barker preached in the open air, at Lane End. Though it rained till the time of the meeting, the number of persons present would not be much, if any, less than a thousand. The weather became fair about the time the meeting commenced, and continued so, with very little exception, till the service was just concluding.

In the evening, J. Barker preached at Hawarden, in the same lane in which he had the memorable discussion with W. Cooke, last autumn. The large space, capable of containing upwards of a thousand individuals, was filled. The attention manifested by the large multitude gathered together was truly delightful. Though several brisk showers fell during the address, no one seemed disposed to stir. And even when the rain fell at last so heavily that the speaker was obliged to be silent, in

consequence of the falling shower drowning his voice, the people still stood unmoved, as if resolved not to stir till they had heard all that the minister had to declare.

The friends in Wales are in a very pleasing and prosperous state. They are advancing in knowledge and piety, and they are increasing in numbers. They are truly reformed. They have, during the past year, supported all their poor and needy members, besides liberally assisting and relieving the members of other churches. The public can see that they are an improved race of professors; the love they show towards each other and towards their needy neighbours generally, has convinced many that they are indeed disciples of Christ.

We hear favourable accounts from Brother Trotter respecting Bradford, and from Brother Smith, respecting the neighbourhood round. The church at Mossley is thriving. From forty to fifty professed to find peace with God on the 19th of last month. Amos Dyson is labouring in Mossley and the neighbourhood. Samuel Sayce was very unwell when we were in that neighbourhood, but peaceful and happy in God. We have not heard whether his health be improved.

Jas. Walker, one of the ministers in that neighbourhood, was married on Tuesday the 28th last. We have not heard that the friends have any intention of turning him out for getting married, though he has complied with the appointment of God, without asking permission of man. When J. Barker was married he was put back a year, and transported: J. Walker is allowed to do the will of God in peace: he is under another system. What impudence; what presumption, for men professing the religion of Christ, to pass laws forbidding their brethren to marry, except at such times as they may dictate! But such enormities, we hope, are passing away.

William Clare has been labouring for some months in the neighbourhood of Newcastle: he is now gone to Sunderland, to labour for a time in connexion with the friends of the Association there.

David Thomas, a minister of the New Connexion, but a friend and

advocate of Evangelical Reform, has been expelled by the last Conference. The following letter will show his state of mind under his persecution. After speaking strongly respecting the course pursued towards him by his persecutors, he says:—

“But I dare not doubt the promise of God, ‘All things work together for good.’ I cannot at present give you a detail of all the events which have placed me in my present position, but I shall briefly describe my present circumstances. Though I have been troubled on every side, yet I have not been distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Blessed be God, I still retain a powerful sense of the Divine presence; I am cheered with his smile amidst all my earthly difficulties: the more pressure without, the more peace within; the delightful assurance which I feel, that God will open my providential path, inspires me with confidence and joy; so that I may boldly say, ‘The Lord is my helper, and I will not fear what man shall do unto me.’ Those who take the side of Conference, appear to have been straining every nerve to reconcile the minds of the people to their proceedings. I have been told that Mr —— has been going from house to house to lessen my influence; Mr —— also, and others have been actively engaged in the same business. For my own part, I am quite determined to act from honourable motives, and from Christian principle. I know not what will be the result of my present labours and sufferings, but I depend upon the promise of God, and here my soul finds good anchorage. I have commenced as a Christian Missionary both at Rochdale and Bury; I have never yet solicited a single individual to unite with me, but I believe that God will open a door for me in both the above towns. I have experienced some difficulty for want of suitable rooms to preach in, but having been favoured with fine weather, I have been engaged in holding forth the word of life, under the wide-spread canopy of heaven. Of late I have attended every evening in the old Market-place at Bury, and my soul has been mightily blessed whilst lifting up my voice for God. Hundreds have

listened apparently with devout attention, and I believe that I can say with the Apostle, ‘The things which happened to me have fallen out rather unto the furtherance of the Gospel.’ I intend to pursue my present plan, and I sincerely hope that God will make my feeble labours an abundant blessing. I have never yet been disturbed in my open-air services except on one evening. There was a publican who supposed that I was delivering a temperance lecture, caused me some annoyance, but his violence was restrained, by the kindness which the multitude manifested towards me. Amongst other abusive words he demanded from me, who I was addressing? I told him I was addressing publicans and sinners. This announcement was well received, and I was allowed to proceed without much confusion, and I have not met with any public opposition since. Being in much haste, you must excuse me from writing more at present. I remain, yours affectionately, in the tribulation of Jesus,

“D. THOMAS.”

Since receiving the above, we have been informed that rooms for meeting in have been obtained both at Rochdale and Bury, and that there is a prospect of good. How wonderfully doth God make the wrath of man to praise him?

GOVERNMENT.

I BELIEVE that civil governments are ordained of God, and yet I believe they are ordained to come to an end.

Christianity says not a word against civil government, and yet it is both calculated and designed to annihilate civil government.

I believe it is a Christian's duty to pay tribute when demanded of him, and yet I believe it anti-Christian in any one to demand tribute of another.

I believe it is a sin to *resist* governments,—that it is our duty to *submit* to them, or to be in *subjection* to them, and yet I believe it would be wrong to obey them, except when their commands are in agreement with the laws of Christ.

I believe that civil governors are appointed by God, and yet I believe that their work and office, as government is at present managed, are anti-Christian.

Civil government, government by force, can never be perfect ; its perfection would be its annihilation.

Government cannot be reformed, except by the people becoming intelligent, virtuous, Christian ; and yet a people cannot become intelligent, virtuous, Christian, without bringing civil government to an end.

I believe that civil government is necessary to the present state of society, and yet I do not believe it necessary for Christians to take part in government : just as I believe plagues, fires, and poverty are necessary, and that yet it is not necessary for Christians to have any thing to do in causing them.

RELIGION, AND THE MEANS OF RELIGION.

It is one thing to be *religious*, and another thing to attend to the *means* of religion.

To sing hymns, to pray, to hear sermons, to read the Scriptures and other good books, to keep or go into the company of good people, to meet with them in church meetings, class meetings, to eat bread and wine in commemoration of the death of Christ, to distinguish the Sabbath from the rest of the days, as a day of rest from common labours, and to spend its hours in singing, praying, hearing sermons, and reading religious books, to have a sincere belief of Gospel doctrine, and correct notions respecting Gospel subjects, are not to be religious ; these are only the means of religion. Religion itself is something beyond all this ; something higher, better, more solid, more substantial, more divine. Religion itself consists in a right state of mind towards God and towards man, towards earth and towards heaven, and in a right behaviour towards God and towards man. Religion consists in love to God, and in love to all mankind ; in obedience to all God's laws, as inculcated by Jesus Christ, in the cultivation of all those holy tempers, and in the imitation of all those holy and benevolent habits, which constitute the character of Christ.

"Pure and undefiled religion," according to the Apostle James, "is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." It consists in purity and benevolence, in avoiding evil, and in doing good.

To be truly religious is to be like God ; and "God is love."

To be religious is to imitate God ; and God is "good to all ; his tender mercies are over all his works." "He causeth his sun to rise on the evil and on the good ; he sendeth rain on the just and on the unjust." "He doeth good to the evil, and to the unthankful."

To be religious is to be like Christ, and Christ was the image of God. Christ was the brightness of the Father's glory ; God manifest in the flesh. He was the exemplification of God's character, and his works were an exhibition, an illustration, a representation of the principles and proceedings of God's eternal and universal providence.

To be religious is to be like Christ, and Christ was holy, harmless, undefiled, separate from sin and sinners ; he was meek and lowly in heart ; he was full of tenderness and love, and he spent his life in going about doing good.

To be religious is to be so influenced by a belief of divine truth, as to be brought to love God and to love mankind, and under the influence of that love, to try in all we do to please God, and to promote man's welfare.

It does not matter how many hymns a man may sing, how many prayers he may say, how many chapters he may read in the Bible, how many sermons he may hear, how many religious meetings he may attend, how often he may eat bread and drink wine in remembrance of Christ's death,—it does not matter how careful he may be to employ the Sabbath in what are called religious exercises, or acts of devotion,—it does not even matter how great his faith may be, how correct his notions, how vast his knowledge, nor how abundant his gifts, unless he be governed in his conduct by love to God and love to man, unless he have in him the mind that was in Christ, and walk as Christ also walked.

The Apostle Paul is very plain on this subject. In his first Epistle to the Corinthians, xiii, 1-3 he says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Singing hymns, offering up prayers, hearing sermons, reading good books, attending meetings of religious people, a belief of the truth, and correct notions, are not to be despised or neglected; they are of great importance as *means* of religion, or as helps to religious improvement: but they are *only* means, and unless they tend to make us more like God, and more like Christ, they can do us no good.

When the Scriptures of the New Testament speak of the things which render us pleasing to God, and which prepare us for a better world, they do not mention meeting in class, subscribing humancreeds, the observance of the Sabbath, singing hymns, offering prayers, hearing sermons, eating bread and drinking wine in remembrance of Christ's death; they speak of a renovation of the whole soul, and a transformation of the whole character. They speak of *some* of those things as necessary, such as prayer, assembling with God's people, attending to the instructions offered by Christ's ministers, but they speak of them only as *means*,—as the means of preserving or increasing love to God and love to man, of promoting the growth of those holy tempers, and the perfection of those holy habits which formed the mind and character of Jesus Christ.

Even faith, and a knowledge of God's will, are spoken of as nothing, in themselves,—their worth and usefulness are represented as consisting in the influence which they are calculated to exert upon men's hearts and lives,—and if they fail to turn the soul to purity and love, and to form the life to labours of benevolence, they are nothing. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what

doth it profit? Even so faith, if it hath not works, is dead, being alone. Wilt thou know then, O vain man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also."* The Apostle Paul goes farther, if possible, in the words already quoted. "Though I understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Faith is important, and so is hope; so important that we are said to be saved both by the one and by the other: Eph. ii. 8, &c. Rom. viii. 24. But still their importance is that of means; their usefulness is in their tendency to kindle and to feed the flame of love; and they can only so far contribute to our salvation, as they succeed in making us like Christ, in filling us with love, and in making us fruitful in good works.

The usefulness of faith and knowledge is to be estimated in the same way as the usefulness of seed and manure are estimated by the farmer: and the usefulness of hearing sermons, singing hymns, reading the Scriptures, meeting in class, eating bread and drinking wine in remembrance of Christ, is to be estimated in the same way as the farmer would estimate the usefulness of ploughing, harrowing, sowing, and fencing; namely, by the *crops* which they produce.

The farmer would regard his seed and his manure as worthless, and he would regard his ploughing, his sowing, his digging, his fencing, as lost labour, if they brought him no increase of grain. And we ought to regard our knowledge and faith; our singing and praying, our hearing and reading, as lost labour, except so far as they make us better in our hearts and lives; more pure, more loving, more diligent in our endeavours to do good, more peaceful and resigned in suffering evil.

When, therefore, we would examine ourselves, to learn how we stand with respect to God and to the eternal world, we ought not to ask so much, How much time have we spent in singing hymns, in offering

* James ii., 14, 15, 16, 17, 20, 24, 26.

prayer, in reading good books, in hearing sermons,—or how regular have we been in attending religious meetings, and abstaining from labour on a Sabbath-day? we ought rather to inquire, What kind of tempers do I show? What course of life do I pursue? Am I kind, gentle, meek, forbearing, merciful, patient? Am I truthful, honest, just, temperate, faithful, benevolent? Am I like Christ? Am I aiming in all things to please God, and to benefit my fellow men? Am I growing in a conformity to Christ?

Even religious *feelings* are nothing, except so far as they tend to make us more loving and godlike in our tempers, and more steady and diligent in our endeavours to please God, and do good to our fellow-men.

Feelings are to the soul like winds to the sails of a vessel. The winds are nothing, if they do not carry forward the vessel; and feelings are nothing, unless they carry forward the soul in holy love, and holy labours.

Some people confound pleasant religious feeling with love to God; but “this is the love of God,” saith John, “that ye keep his commandments.”

We are not therefore to reckon the amount of our love to God, by the strength of our religious feelings, but by the amount of our labours and sacrifices for God’s cause, and for the welfare of his creatures.

And sorrow for sin is nothing, except so far as it leads to reformation of life. Sorrow for sin, even godly sorrow, is not repentance, though it *worketh* repentance.

A man must not reckon his repentance, therefore, according to the sorrow which he has felt, but according to the effect which his sorrow has had upon his heart and life. If his sorrow has led him from sin to holiness, it has been of the right kind, and the right quantity; if his sorrow has left him earthly, sensual, devilish; a slave to the world, the flesh, and sin, it is nothing.

Repentance, faith, conversion, are all nothing, except so far as they result in a life of obedience to the law of God; the law of holy, universal love.

If you would know whether you are truly religious, you should study

the discourses and the history of Christ, and compare yourselves by them.

You should not try yourselves by the laws of men; they are always imperfect, and often evil; nor should you try yourselves by men’s examples; they are often faulty. The only perfect standard of true piety is the law of God, as inculcated and exemplified by Christ Jesus.

It is to the neglect of Christ’s discourses and example, in a great measure, that the present low and imperfect state of the professing world is to be attributed. I can hardly believe it possible that so many professors could err so greatly, with respect to the nature of true religion, if they were carefully to study the discourses and the example of the Saviour.

There is very little of what many professors regard as religion, in the Gospel; and there is but little of what the Gospel exhibits as religion, among the great mass of professors.

How little do you find in the discourses of Christ about attending religious meetings, singing hymns, public prayers, hearing sermons, religious feeling, orthodox opinions, &c.; and yet how many place a great part of their religion in these things. What a great deal do we find in the Gospels about doing good, about patiently bearing evil, about meekness, humility, self-denial, mercy, peace and equity, trust in God, and superiority over the world; and yet how little do we find of these things among many professors.

The fullest exhibition of true religion given by Christ in any one of his discourses, is that which was given by Christ in his Sermon on the Mount. On our attention to the principles of that discourse, Christ makes our eternal destiny to depend. To obtain therefore a correct view of the nature of religion as inculcated by Christ, we cannot do better than examine this discourse. What is the picture which the Redeemer gives of those who shall be accepted and blessed of God? What is the course of conduct which the Redeemer marks out for those who would secure eternal life?

The portrait of a truly religious man, as given by the Saviour, is as follows:—

PORTRAIT OF A TRULY RELIGIOUS MAN, AS DRAWN BY CHRIST HIMSELF.

1. He is *poor in spirit*. He is not desirous of wealth. He is not afraid of poverty. If he be rich, his riches are employed in doing good; if he be poor, he is resigned to the will of God. He knows how to abound, without being proud or extravagant; he knows how to suffer lack, without anxiety and discontent. He is dead to the world, and the world is dead to him. God is his all in all.

2. He *mourns*. He laments the dark and unhappy state of the world; he sighs and cries on account of the prevalence of iniquity. He is afflicted and troubled, but he bears his lot with patience, and is content to wait for the fullness of his blessedness in a future world.

3. He is *meek*. He receives insults and injuries without rage or revenge. When he is reviled, he reviles not again; when he is struck, he strikes not again; but calmly and quietly commends his cause to God.

4. He *hungers and thirsts after righteousness*. His desire is not after wealth or honour, after power or pleasures; but after a fuller resemblance to God, and a stricter conformity to his will. And he longs for the conversion of his fellow-men, and for the spread of truth, and righteousness, and joy, throughout all lands.

5. He is *merciful*. He pities the distressed, and, according to his ability, ministers to their relief. As he has opportunity he does good to all men, especially to the household of faith. He feeds the hungry, clothes the naked, visits the sick, is a father to the fatherless, a husband to the widow, and a friend to all. He pities men's souls, and labours to turn them from darkness to light, and from the power of Satan to God. He is tender towards people's feelings and faults. He can bear with transgressors; and forgive his foes.

6. He is *pure in heart*. His motives are pure; his object in all things is to please God, and bless mankind. His affections are pure. He is not enslaved by fleshly lusts, or by earthly idolatrous love: his

affections are placed on God and on heaven, and his love of mankind is pure and heavenly.

7. He is a *peace-maker*. He is not only peaceful himself, but he tries to promote peace among others.

8. He is *persecuted and slandered for his good conduct*; but he is not discouraged. He regards reproach as glory, when it comes upon him for his attachment to Christ: and persecution for righteousness' sake, he regards as an occasion of joy.

9. He has *nothing of selfishness about him*. Whatever he has that is good, he shares it freely with his fellow-men. While he receives God's gifts with thankfulness, he shares them among his fellow-men with joy. He is a general blessing; he does good to all he comes near; and every place in which he lives is the better for him. As the salt communicates its savour to every thing it touches, so the Christian communicates good to all with whom he has intercourse. As the sun sheds down his light and influences on the world beneath, so does he labour to diffuse around among his fellow-men the light of truth and the influences of piety. He endeavours to communicate the light of truth, and the influences of piety, by the use of his tongue and of his pen, as he has opportunity; but he labours still more to let his light shine by his good works. His tongue is not silent; his pen is not still; but his life is his principal sermon; his good works are the principal means which he employs to bring men to glorify God.

10. He is *no antinomian*. So far from wishing to be without law, he places himself under the law in its most perfect state, as completed by Jesus Christ. Nor is he partial in his respect to the law, receiving one precept, and rejecting another. He respects the least of Christ's commandments; both obeying them himself, and teaching others to obey them.

11. He not only *does not kill*, but he refrains from anger. He crushes murder in the seed; annihilates it in its first elements. He is gentle towards all men, and in all circumstances. He will not use reproachful, contemptuous, bitter, or violent expressions. He will not call bad

names. His tongue is in harmony with the tenderness and gentleness of his soul.

12. He *endeavours* to keep himself straight with all mankind. He is as wishful to stand fair with his brethren on earth, as with his Father in heaven. He does not steal from man to give to God. He does not contribute to benevolent or pious institutions, while he is unable or unwilling to pay his debts. Nor does he expect, by praying to God, to make up for slandering his brother. If, therefore, when he would make an offering to God, he remembers that he has wronged his brother either in word or in deed, that his brother has any thing against him ; he goes first to be reconciled to his brother, and then returns to offer his gift.

13. If any one goes to law with him, he makes up the matter immediately, if it be in his power. He will do any thing to bring the suit to a friendly or peaceful close, that he can do with a good conscience. He has no call for law or lawyers himself, and what he can do with a good conscience, to prevent himself from being mixed up with legal proceedings, lawyers, judges, and jailors, by other people, he does do, and he does it promptly, without delay.

14. He *is chaste*. He not only avoids adultery, fornication, and all uncleanness, but he keeps a strict watch over his heart, and refuses to harbour the unholy desire. Rather than be hurried into evil, through the power of the flesh, he will use his body with severity. When watchfulness and prayer will not accomplish his object, he will call in the aid of fasting and more painful severities ; and rather sacrifice his health than be a slave to flesh.

15. He *is faithful to his wife*, fanning by kind and tender attentions the flame of holy love within his soul, and remaining the true and unfailing friend and comforter of his partner through every stage of life. He would no more seek to be separated from the faithful wife of his bosom, than he would seek to be separated from Christ, and God, and heaven.

16. He not only will not take a false oath, but he will not swear at all. His manner of affirming is, Yea, yea ; his manner of denying is, Nay,

Nay. He is true in his words ; faithful and punctual to his engagements, and his simple declaration is with him as binding as an oath.

19. He not only does not return evil for good ; he will not return evil for evil. An eye for an eye, and a tooth for a tooth, a blow for a blow, and blood for blood, is an obsolete law with him. He refuses to resist evil in any shape. If a man strike him on the right cheek, he will rather offer the other cheek for a blow than strike again. If any man will sue him at the law, and take away his coat, he will rather let him have his cloak also, than go to law with him. If a man would compel him to go with him a mile, he would sooner go with him two than fight for his liberty. He will not even use violence to defend himself from the highwayman or housebreaker ; but rather let go both his money and life than inflict a blow upon a fellow-man.

20. He *loves his enemies*, he blesses them that curse him, he does good to them that hate him, and prays for them that despitefully use him and persecute him. He imitates the benevolence of God, and is merciful as his Father which is in heaven is merciful.

21. He *gives alms*. He does good to all as he has opportunity, not to be seen of men, not to gain fame or honour to himself, but from a sincere desire to please God and serve his fellow-men.

22. He *prays* : not to be seen or heard of men, not to gain the reputation of piety among men, but simply to obtain from his heavenly Father those helps which are needful to enable him faithfully to do his will. His prayers are not remarkable either for their length or their loudness ; but they are sincere, persevering, humble, confiding, and principally offered in secret.

23. When he prays, he addresses God as his Father, and as the Father of all mankind. His first prayer is, that the character of God may be properly understood throughout all lands, and that all men may revere and honour God, and give him the thanks and obedience which are his due,---that all men may place themselves under God's government, and do his will on earth as it is done in

heaven. His next prayer is for what is needful for his support and welfare. He does not ask for riches, but only for bread ; nor does he ask for bread for the future, but only for the present ; leaving the future to the care of God. While he asks pardon for his own sins, he freely pardons those who have sinned against him. He asks not to be led into temptation, if it may please God to spare him ; and he is especially desirous, if led into temptation, to be preserved from evil.

24. He is always temperate, and in some cases he fasts ; but his fasting is not for show, but for improvement in piety, that he may the more effectually beat down the powers which tend to evil, and keep his body under due subjection to the spirit.

25. He does not lay up for himself treasures on earth, either in banks, in benefit societies, in beneficent funds, in insurance offices, or in private coffers. The treasures that are entrusted to him, he lays up in heaven, by giving them to such as are in need, or by employing them in such other ways of usefulness as may best commend themselves to his mind. And as his treasure is laid up in heaven, his heart is there.

26. He cannot tell people beforehand exactly how he will employ his treasure in every particular case ; he cannot foresee what may be his duty in this respect in every future or imaginable case : but his end is one, and his motive is pure, and as the time for action comes, the way of duty is made plain to him. His eye is single, and his body is full of light.

27. He does not attempt to serve both God and the devil, to please both the flesh and the spirit, to conform himself both to the Gospel and the world ; he sees that that is impossible. He therefore chooses God for his master, and makes all things give way to his will. He fixes his eye on God's law, and makes all other laws, and all other interests give way to it.

28. Though he lays up for himself no treasures on earth, he has no anxiety about his life, what he shall eat, or what he shall drink ; nor yet for his body, what he shall put on. God's love to him in times past ; God's kindness to the fowls, of heaven, and his attention to the flowers

of the field ; the knowledge that God is his loving father, and that all things in earth and in heaven are under his control, together with the promise that God will supply his wants, preserve him from fear, and enable him to trust in God for all things. He therefore makes it his great object and endeavour to secure the kingdom of God and its blessings, and rests assured that all things else that may be needful shall be given to him.

29. He is not critical, censorious, fond of prying into other people's defects, or forward to condemn. He believes that God will judge him as he judges his fellows, and will deal out to him the same measure that he deals out to his brethren ; and a desire to obtain mercy for himself from God, induces him to deal gently and mercifully with his brethren.

30. He is a reformer. He tries to put all things right, both at home and abroad, and labours and longs for a regenerated and happy world. But he does not try to reform others, while he neglects himself. He is as wishful to be right himself, as he is to have others right. Hence he begins his work of reformation at home. While he is wishful to have the big world around him put right, he labours to have the little world within his own breast put right. He does not go up and down pretending to get motes out of other people's eyes, while a great ugly beam is in his own eye. He first pulls out the beam from his own eye, and then endeavours to get the mote out of his brethren's eyes.

31. He is prudent in his reforming movements. While he labours to be as harmless as a dove, he is wishful to act as wisely as a serpent. He considers the characters of the men with whom he has to deal, and orders his proceedings accordingly. He does not teach and preach at random, much less does he preach with the set purpose of vexing and enraging men ; but as far as he can innocently, he becomes all things to all men, that he may gain the more.

32. He asks for wisdom and power from above that he may be able both to understand and to do what is best ; and he supplicates the blessing of God upon his labours, to render them successful.

33. And as he wishes to obtain

help and direction and blessing from God, he is disposed to offer help and direction and comfort to others. All things, whatsoever he would that others should do unto him, he does to them.

34. He does not look for a fashionable religion, but prepares to be singular. He enters in at the strait gate, though very few go in with him; and he walks onward in the narrow way, though favoured with but few companions. He is resolved to be right himself, though he should have to be right alone. He loves friendship, no one esteems it more highly; but he loves God still more, and he chooses rather to be solitary, than to desert his God.

35. Nor does he love self-seeking preachers, who, to further their worldly interests, consult, in their preaching, their hearers' pleasure, more than their hearers' necessities. He likes men for his teachers who will tell him the plain truth, whether it pain or please him; who will consult, not his pleasure, but his necessities; and keep back nothing from him that may be profitable to him. And he likes to have teachers who, while they preach the pure Gospel to him, are careful to practise it themselves; teachers that will walk in the narrow way, as well as point it out to others. He judges of the worth of a teacher by his conduct, more than by his opinions; and he would sooner have a tree with ill-shapen leaves and plenty of good fruit, than he would have the finest leafed tree in the garden, that yielded no fruit. He considers a Christian deportment a stronger recommendation of a teacher, than a readiness to sign all the creeds in the world.

36. He is not afraid or ashamed to make a profession of religion; he acknowledges his attachment to Christ and his Gospel freely; but he is not content with a profession. While he calls Christ Lord, he is careful to do as he says. He has no idea that any body can get to heaven, that does not do the will of his Father which is in heaven.

37. Whatever gifts he may have, and however useful he may have been rendered in the church, he is not high-minded: he still sees the

necessity of watchfulness and prayer; lest, after having preached usefully to others, he should himself become a castaway.

38. He therefore hearkens to Christ's words with attention, and studies them with care; and he endeavours to reduce them to practice with all fidelity and perseverance. And by patient continuance in well-doing, he seeks for glory, honour, immortality, and eternal joys.

Such is the picture of a religious man, of a true and faithful Christian, as drawn by Jesus Christ. It is from *this* picture that you must learn the nature of true religion, and judge whether you be truly religious characters or not.

The pictures of true religion drawn in the other discourses of Christ, and in the writings of Paul and the rest of the Apostles, are of a similar description. And indeed the whole New Testament is uniform in its doctrines on this subject. Christ, Paul, Peter, James and John, all agree in representing the religion of Christ as embracing whatsoever things are true, whatsoever things are honest, whatsoever things are prudent, whatsoever things are kind, whatsoever things are pure, whatsoever things are lovely.

If you would understand the religion of Christ more fully, read the New Testament through; ponder its precepts and exhortations with care: transcribe them as you proceed, and consider the bearing upon the interests, the characters, the situations, and circumstances of mankind. Forget the examples and the laws of men, or at least regard them as of no authority; and contemplate only the laws and the example of Christ Jesus. Offer up your prayers for light to God, and resolve to practise what you already know, and God will enable you to understand what is his good, and acceptable, and perfect will.

It is not necessary that we should carry our observations farther. Enough has been said to show how imperfect is the state of the church; what need there is for Evangelical Reform, and what need there is that those who labour to reform others, should take good heed to themselves.

THE SONSHIP OF CHRIST; INFERENTIAL THEOLOGY; AND TOLERATION.

Q. Do you consider that Christ was the Son of God according to his divine nature, or his human nature?

Ans. What do the Scriptures say on the subject?

Q. I do not recollect that the Scriptures say any thing on the subject.

Ans. Neither do I say any thing on the subject then. I had rather stand still, than go where God or Scripture will not lead me.

Q. But there are some things which are not taught expressly by Scripture, that may still be gathered from Scripture by way of inference.

Ans. Perhaps there are : but there is enough in Scripture taught *expressly* for me : and I feel little interest in matters of mere inference. Let us only pay proper attention to matters taught in the Scriptures expressly, and we shall not come far short. We shall have plenty to exercise our minds, and plenty to employ our hands. I have no high opinion of inferential theology : I do not think it true generally, and I do not think it necessary.

Q. But you don't suppose that it is unnecessary to have right views of the nature and person of Christ, do you?

Ans. I don't think it necessary to know any thing about the person of Christ, but what is taught in the Scriptures expressly. I very much question whether *either* of the notions which you mentioned respecting the sonship of Christ be true ; and I am satisfied that neither of them is of any importance.

Q. Christ must be called the Son of God either with respect to his human nature, or his divine nature.

Ans. I don't think he must. There are persons who believe he is called the Son of God without respect to either nature, but simply with respect to his office of Messiah ; and to me those persons appear to have more reason on their side, than either you or your opponents. But as I said, the question is, in my judgment, of no importance, and it does not matter which of the different notions a man holds on the subject ; nor does it matter, in my judgment,

whether a man has any notion at all on the subject.

Q. You differ very far from some people on this point. Young Treffry wrote a large volume on the subject, and the Wesleyan Conference has made it essential to all who would be admitted into their ministry, to declare their belief in the opinion that Christ was an *eternal* Son. Subscription to the eternal sonship is necessary to gain for a man admission into the ministry, among the largest and most influential body of dissenters in the country.

Ans. I know all that. And yet you know that Adam Clarke did not believe in the doctrine of eternal sonship. So that if Adam Clarke were to come back again, and apply for admission into the Methodist ministry, he would be rejected. However firm his faith in God and in Christ Jesus,—however vast his intellect,—however extensive his holy learning,—however pure his spirit,—however disinterested his motives,—however ardent his zeal,—however great his labours,—however noble and godlike his character,—however excellent his abilities as a preacher,—however extensive his usefulness, he must be rejected as a minister, because he happened not to agree with a number more about a *matter of inference*,—about the meaning or application of the phrase, the Son of God.

Q. But Adam Clarke will not come back again.

Ans. That does not alter the principle : if he *were* to come back, and apply for admission into the Wesleyan body, he would be rejected. And if some other person, equal to Adam Clarke, were to offer himself, he would be rejected. And though Adam himself may never apply, persons of his character may apply. There may be young Adam Clarkes knocking at the door of Conference at this moment,—persons that in after life shall excel Adam Clarke ; and yet they must be rejected. I am sorry for such regulations ; I think they are no credit to those who make them. They are calculated to exert a very unfavourable influence on the ministry among the Wesleyans.

And I am sorry when I think of poor Treffry. He was a fine young man, as some of his writings prove ;

but what a pity, that a young man, on the verge of eternity, should spend his few remaining moments, and his feeble, failing energies, in writing a large book on the eternal sonship. It is a mournful thought to me. How much more delightful, if he had spent his closing hours in writing of the blessedness of the world to which he was going, and in inviting and urging his dying fellow-men to accompany or follow him to that blessedness.

But the conduct of young Treffry and of the Wesleyan Conference does not alter my judgment as to the unimportant nature of the question, or as to the uncertainty and uselessness of what is called inferential theology. It rather strengthens my judgment, and tends also to impress me more and more with the dangerousness of meddling so much with matters of mere inference. It tends to convince me, that the best way is, to make more of the plain, express declarations and commands of the Gospel. Only let men take in all that Christ has plainly taught, and practise all that he has plainly commanded, and they will take no harm. They will be both good and happy; they will be both accepted of God, and useful to men.

REDEMPTION.

"Redemption" is frequently explained by preachers as if it meant no more than deliverance from punishment; whereas the word is employed in the New Testament to signify much more. The redemption undertaken by Christ Jesus includes four things: 1. Deliverance from punishment, or the pardon of past sins. 2. Deliverance from error and spiritual pollution, or a renovation of soul. 3. Deliverance from bad practices; or, a reformation of character. And, 4. Deliverance from death; or the resurrection of the body unto eternal life. Jesus Christ came to redeem us in all these respects; and they who receive his doctrine, and give themselves up to him to be governed by him, shall be redeemed by him in all these respects.

1. Christ came to redeem us from our liability to punishment for past sins. Hence the Apostle says, in his

Epistle to the Ephesians, i. 7, "In whom we have redemption through his blood, even the forgiveness of sin." And again, in his Epistle to the Romans, iii. 24, "Being justified freely by his grace, through the redemption that is in Christ Jesus."

2. Christ came to redeem us from all internal pollution. Hence the words of the Apostle to Titus, ii. 13, 14, "Our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The writer of the Epistle to the Hebrews speaks in a similar strain, ix. 13, 14. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." The Apostle John also, in his first Epistle, i. 7, speaks of the blood of Christ as cleansing the soul from sin. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

3. Christ came also to redeem us from all bad practices. Hence the words of the Apostle Peter, in his first Epistle, i. 18. "For ye are not redeemed with corruptible things, such as silver and gold, from your vain conversation (or wicked practices) received by tradition from your fathers, but with the precious blood of Christ."

4. Christ came to redeem us from death, to raise our bodies from corruption, clothe them with immortality, and make us eternally happy. This part of the work of redemption is not to be accomplished till the end of the present dispensation. To this part of the redemption by Christ Jesus, the Apostle refers in Rom. 8. 23. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And it is in reference to the completion of the work of redemption by the deliverance of the body from death, that the last day

called by the Apostle, in his Epistle to the Ephesians, 4. 30, "*the day of redemption*"—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." When then we speak of the redemption by Christ, we ought to speak of it as including not only the forgiveness of past sin, but the full renovation of our hearts and lives, and the raising us, body and soul, to immortal blessedness.

WAR.

WE have stated that soldiers are slaves,—that they are not at liberty to think, to judge, or to act for themselves,—that they are entirely at the will of others—that they are but parts of a large machine, moving onward, standing still, falling back, killing, plundering, or standing to be killed by others, at the bidding of their masters. We have stated that the laws of war require absolute, unquestioning, unhesitating obedience,—that the soldier, when commanded to kill his brother, is not allowed to ask the reason why he must kill him, but to kill him forthwith,—that he is to be deaf to every voice, whether from earth or heaven, but the voice of his commander,—and that he is to think of nothing, aim at nothing, but killing, starving, shooting, stabbing, burning, sinking his fellow men, with all his might. These statements may sound harsh to some, but they are strictly true. I have read the articles of war, and I must declare, that I cannot see how truth can be exceeded in speaking of the fallen, degraded condition of the soldier. I cannot conceive how his bondage can be represented worse than it really is. I will give you a sample of the laws by which the British soldier is governed, and you shall judge of his condition for yourself. Read the following extracts from the articles of war, and then tell me, whether the soldier, tempting as his calling may appear to some, is not the most hand-bound, foot-bound, head-bound, heart-bound slave in God's creation. Look at the work he is commanded to do; look at the sternness with which the law is given; and look at the horrible, hellish severity with which transgression, however slight, is punished.

EXTRACTS FROM THE ARTICLES OF WAR.

"If, when action or other service be commanded, any person shall presume to delay or discourage the said action or service, on any pretence whatsoever, he shall be punished with death.

"If any officer, mariner, soldier, &c., shall relieve an enemy, pirate or rebel, with food, clothing, arms, ammunition, &c., he shall be punished with death.

"If upon signal, or order of sailing, joining battle, &c., any person in the fleet shall not do his utmost to sink, burn, and destroy or otherwise disable the enemy, he shall be punished with death.

"If any officer, mariner, soldier, &c., shall cowardly or treacherously yield, or cry for quarter, he shall be punished with death."

Such are the laws by which soldiers are governed. The devil himself could not make laws more cruel and murderous. Is it not time that efforts were made to obtain liberty for the soldiers of our country? We have done well in labouring for the liberation of the slaves of the West Indies; but we have not done well in neglecting the bondmen in the possession of the government at home. It is well to direct attention to the movements of the old slave-holders of the West Indies, and to endeavour by all Christian means to prevent them from ensnaring others, whether Hill Coolies, or Africans, into bondage; but it is time we began to pay more attention to the movements of the governors at home, and to endeavour to keep the poor, the ignorant, and misguided of our own countrymen, from being beguiled into the slavery of a soldier's life. We ought to unite our efforts at once to make men understand the horrors, and crimes, and miseries of war, the degradation and wretchedness to which soldiers must be subjected, and to persuade them not to enlist. Nothing need be said about the anti-christian nature of those articles of war. The laws of war and the laws of Christ are as opposite as light and darkness, as Heaven and hell. The laws of Christ command us to love our enemies, to do good to them that hate us;

the laws of war command us to do our utmost to destroy them. The Apostle says "If thine enemy hunger, feed him; if he thirst, give him drink:" the laws of war say, if a soldier relieve or assist an enemy with food or clothing, he shall be punished with death. The laws of Christ require us to do good as we have opportunity unto all men; the laws of war say, that if a soldier does not do his utmost to sink and burn his enemies' vessels, and to kill his enemies, he shall be punished with death.

ENGLAND IN FORMER TIMES;

Or a few Facts from English History.

HARRISON assures us that, during the reign of Henry VIII., 72,000 thieves, great and small, were put to death in England alone. He says, that even during the reign of Queen Elizabeth, there was not one year commonly, in which 300 or 400 thieves were not devoured by the gallows in one place and another.

Every part of the country was, in those days, infested with persons, who, refusing to labour, lived by plundering the peaceable inhabitants, and, often strolling about the country, in bodies of 300 or 400, attacked the sheepfolds and dwellings of the people.

Ignorance was so great and so common even among the wealthier classes, that Fitzherbert recommends to *gentlemen*, who were unable to commit things to writing, to *notch a stick*, to assist their memories.

The food of the labouring men consisted chiefly of oat and rye bread, milk and pottage. The beef and plumb-pudding of those days were confined to the tables of what are called the nobility. While the residents at court breakfasted on beef-steaks, the ploughmen regaled themselves on barley or rye bread and water gruel.

In 1570 churchwardens were empowered to fine every parishioner twelve-pence, a serious sum then, who omitted going to church on Sunday. Fines were levied on all who did not wear woollen caps on Sunday.

In the 31st year of the reign of

Elizabeth, an act of parliament passed, entitled *An Act against the Erecting and Maintaining of Cottages*. In 1581 a proclamation was issued, forbidding the erection of new buildings within three miles of the city (of London) gates, and limiting the number of inmates in each house to one family. In the year 1630, Charles the First issued a similar proclamation, against the building of houses on new foundations in London or Westminster, or within three miles of the city or the King's palaces. The proclamation also forbade the receiving inmates into houses, *lest the inhabitants should be multiplied to such excess, that they could neither be governed nor fed.*

A magistrate of Somersetshire, writing in 1596, affirms that forty persons had been executed in that one county alone, in one year, for various felonies, thirty-five burned in the hand, thirty-seven whipped, one hundred and eighty-three discharged, and that yet the fifth part of the felonies in the county were not brought to trial. He also further states that the other counties of England were in no better condition, and some of them in a worse.

In the year 1603, no less than 36,000 persons were swept off in London alone by pestilence, though the population was not one-half, if one-third of what it is at present. Twenty years after, about the same number perished in the same way. Thirteen years after that 10,000 perished; and in the plague of 1665 there perished in London 68,596. These terrible plagues are attributed to the prevalence of vice and poverty. In 1666, the year after the last-mentioned plague, London was destroyed by fire.

Even drunkenness appears to be no new vice in our country. It appears to have shown itself in its full-grown horrors, almost as soon as the working people could obtain the means of buying intoxicating drink. In 1704, near one hundred and forty years ago, Daniel Defoe writes as follows:

"There is nothing more frequent, than for an Englishman to work till he has got his pocket full of money, and then go and be idle, or perhaps drunk, till it is all gone. I have paid six or seven men together on a Saturday night, the least ten shillings,

and some thirty shillings, for work, and have seen them go with it directly to the alehouse, lie there till Monday, spend it every penny, and run in debt to boot, and not give a farthing of it to their families, though all of them had wives and children. From hence comes poverty, parish charges, and beggary. If ever one of these wretches fell sick, all they would ask, was a pass to the parish they lived at, and the wife and children to the door a begging."

Some idea may be formed of the state of knowledge in our country from the following facts:—

"Before the art of printing, books were so scarce, that ambassadors were sent from France to Rome to beg a copy of Cicero de Oratore, and Quintilian's Institutes, &c., because a complete copy of these works was not to be found in all France. Albert, abbot of Gemblours, with incredible labour and expense, collected a library of one hundred and fifty volumes, including everything; and this was considered a wonder indeed. In 1494, the library of the Bishop of Winchester contained parts of seventeen books on various subjects: and on his borrowing a Bible from the convent of St. Swithin, he had to give a heavy bond, drawn up with great solemnity, that he would return it uninjured. If any one gave a book to a convent or a monastery, it was said to confer everlasting salvation upon him, and he offered it upon the altar of God. The convent of Rochester every year pronounced an irrevocable sentence of damnation on him who should dare steal or conceal a Latin translation of Aristotle, or even obliterate a title. When a book was purchased, it was an affair of such consequence, that persons of distinction were called together as witnesses. Previous to the year 1300, the library of Oxford consisted only of a few tracts, which were carefully locked up in a small chest, or else chained, lest they should escape; and at the commencement of the fourteenth century, the royal library of France contained only four classics, with a few devotional works."—*Todd's Student's Guide*.

At an earlier period things were still worse.

Previous to the introduction of Christianity into this country, the

inhabitants were a mass of idolatrous and licentious savages. And even after the introduction of Christianity, the Anglo-Saxons continued in a state of barbarism for a long time. Neither persons nor property were secure from violence; and robbery was tolerated as a lawful calling.

So little delicacy was there, that *arreey* societies, like those of the South Sea Islands, for promoting promiscuous intercourse between the sexes, were common in this country, and the utility of the marriage institution was scarcely recognized in it. Alfred was the means of effecting great reforms; but his laws were chiefly transcripts of the laws of the Mosaic dispensation.

In those days *two-thirds* of the people were slaves to the other third. The greater part, it would seem, were *absolute* slaves, and the rest were so far slaves that they might be put in bonds, be whipped and branded at the will of their masters. Men were yoked in *teams* as oxen. Cattle and slaves formed the "live money" of the Anglo-Saxons, and were the medium of exchange by which the value of commodities was measured.

Assassinations, female violations, the plundering of whole towns and districts, and barefaced perjuries, were offences of ordinary occurrence by persons of condition.

Burning out the eyes of criminals was one of the modes of punishment in those days.

Men were hung for stealing to the value of twelve pence, and yet those who had committed murder could get off by paying a fine. For murdering the *king*, the fine was about eight hundred pounds; for murdering a prince, about four hundred; for murdering an alderman, an earl, or a bishop, two hundred pounds; for killing a thane, fifty pounds; and for killing a ceorl, or common man, six pounds ten shillings.

The inhabitants of England continued to be classed as freemen and slaves long after the conquest. The principal part of the people were still the property of the possessors of the land, and none who had either been born in bondage, or who had fallen into bondage, could acquire an absolute right to any kind of property. Still the condition of many of the slaves

was improved after the conquest, and one class of them, though still held in bondage, were permitted to occupy small portions of land to sustain themselves and their families. Another class, called thralls, were considered as mere *chattels* or *things*, and were regular articles of commerce. Giraldus relates that the number of them exported to Ireland for sale in the reign of Henry II. was so great, that the market was absolutely overstocked; and from the reign of William I. to the reign of John, there was scarcely a *cottage* in *Scotland*, but possessed an *English* slave. In the details of the border wars, mention is frequently made of the number of slaves taken prisoners, as forming a principal part of the booty.

The slaves were not all in the same condition; there was a difference, arising from the different kinds of labour which they performed; but all were denied the substantial attributes of freedom. None of them were allowed to have property; none were allowed to change their place of abode without the consent of their masters. The master had the absolute disposal of their persons. They might be attached to the soil, or transferred, by deed, sale, or conveyance, from one owner to another; and they enjoyed less protection from the ill-usage of their oppressors, than modern legislation has extended to brutes.

The population of this country, after the Norman conquest, is estimated by Turner at 1,700,000. One hundred thousand souls are supposed to have been swept away by the conqueror, in laying waste that part of the country alone between the Humber and the Tees.

"The mitigation and final extinction of English slavery was a work of gradual and lengthened operation. The first blow the system sustained was in the disuse of the ancient practice of converting prisoners of war into bondmen. The diffusion of Christianity, by teaching mankind that they were equal, early awakened men to the injustice of a practice which made one man the property of another. Frequently, at the intercession of their confessors, the feudal lords were induced to enfranchise their slaves; and from the ignorance of the times, the administration of

justice devolving into the hands of the clergy, opportunities occurred of showing particular indulgence to this unfortunate class of society. In the eleventh century the Pope formally issued a bull for the emancipation of slaves; and in 1102 it was declared in the great council of the nation, held at Westminster, unlawful for any man to *sell slaves openly in the market*, which before had been the common custom of the country.

"It would, however, be a mistake to infer from this that slavery ceased in the land, or that men did not long after continue a vendible article. In both Magna Charta, and the charters of Henry III., obtained in 1225, a class of men are mentioned, who appear to have been treated as chattel property. The prohibition to guardians from *wasting* the men or cattle on the estates of minors is a clear proof that villains who held by servile tenures were looked upon in the light of negroes on a rice or sugar plantation. Long after this period they were considered a saleable commodity, of which Sir F. Eden cites several instances from ancient authorities. In 1283 a slave and his family were sold by the abbot of Dunstable for 13s. 4d. In 1333 a lord granted to a chantry several messuages, together with the bodies of eight natives dwelling there, with all their chattels and offspring; and in 1339 is an instance of a gift of a *nief* (female slave), with all her family, and all that she possessed or might subsequently acquire. It was not till the reign of Charles II. that slavery was wholly abolished in England by statute; it was attempted in vain to be abolished in 1526. So late even as 1775 the colliers of Scotland were bondmen; and in case they left the ground of the farm to which they belonged, and as pertaining to which their services were bought or sold, they were liable to be brought back by summary procedure before a magistrate. The existence of this sort of slavery being deemed irreconcilable with personal freedom, colliers were declared free, and put on the same footing as other servants, by the act 15 Geo. III. cap. 28."

In the reign of Edward I. the wages of labouring men were a penny a day in harvest, and a half-penny at other seasons; while the average

price of wheat was six pounds eight shillings a quarter, or sixpence a quart, so that it would have required the whole of a man's week's wages to purchase two pints of wheat in harvest, and the whole of a man's wages for a fortnight to purchase two pints of wheat in other seasons of the year. Wheat bread was, of course, a kind of food which none but the rich could enjoy in those days.

The habitations of the common people at this time were without chimneys, and their principal furniture were a brass pot, valued at from one to three shillings, and a bed, valued at from three to six shillings. It took therefore a man's whole wages for upwards of half a year, to purchase a cooking pot and a bed of the better kind.

In 1349 the earth was visited with a pestilence, that swept from its surface nearly one-half of its inhabitants. This terrible visitation made labourers scarce, and from this period their circumstances began to improve. But the labouring poor were still a long way behind what they have since been, both in diet, in dress, and in habitations.

"Even so late as the reign of Queen Mary, the dwelling of an English peasant was little superior in comfort and cleanliness to what we observe in the clay-built hovels of the Irish. The dwellings of the common people, according to Erasmus, had not yet attained the convenience of a chimney to let out the smoke, and the flooring of their huts was nothing but the bare ground: their beds consisted of straw, among which was an ancient accumulation of filth and refuse, with a hard block of wood for a pillow. And such in general was the situation of the labouring classes throughout Europe."

I have given these facts for two objects. First to show that our country and the world at large are not in a worse state than they ever were before, as many persons now-a-days are saying. And secondly, to show that the improvements which have taken place in our country and in the world generally, are to be traced to the influence of Christianity.

The notion that all things are growing worse,—that they have been growing worse for many centuries,—

that vice and wretchedness are increasing, and will continue to increase—that the Gospel has failed—that it is not calculated to regenerate and bless mankind,—that all attempts to convert the world, and make the race of mankind wise, and good, and happy, will prove unavailing, I believe to be utterly false,—I regard it as a mischievous delusion, as one of the blackest and boldest falsehoods that ever came from beneath. There are proofs innumerable, and proofs of the strongest kind, that the world has been rising for eighteen centuries past, and that the great and mighty lever which has raised the world is the religion of Christ. And the religion of Christ has not lost its efficiency. It is as powerful now as ever. And it is exerting its power at this moment, and raising the world still higher, while deluded men are talking of its inefficiency. Let not the followers of Christ be discouraged by the dark forebodings which they hear and read. Let them go forward, working with all their might, and let them rest assured that the religion of Christ shall succeed at length in diffusing light, and purity, and joy throughout all the dwellings of men. I know that many who have adopted the notion that things are getting worse,—that the Gospel is not intended or calculated to regenerate mankind,—that churches and general society will continue to degenerate, do what we may, &c.,—I say I know that many of those who have lately adopted this notion, are good people; but the notion itself is untrue, and calculated to exert a very hurtful influence on the minds of God's people. The notion is out of its place among Christians; it belongs, of right, to the infidels, to the enemies of the Gospel. I met with it first among the Socialists; it was employed by the socialist lecturers, as a proof that the religion of Christ could not be true and divine; and the notion was at home there. But among Christians it is not at home. In admitting it to their bosoms, they have admitted an enemy: an enemy which, if not expelled, will give them much trouble, and, (unless God in his goodness prevent it,) open the door for a host of other enemies as terrible and dangerous as itself.

CHRISTIAN LIBERTY.

CHRISTIAN liberty, is liberty 1. To believe the whole truth as taught by Christ. 2. To reject all error, whether taught by ancients or moderns, by single individuals or by numerous bodies. 3. To do all that God requires. 4. To avoid all that God forbids. 5. To judge for ourselves what Christ has taught, and to interpret his meaning for ourselves. 6. To judge for ourselves what God has commanded, and to act according to our judgment.

This liberty every Christian ought to use himself; and this liberty every Christian ought to allow his fellow-Christians to enjoy.

The man who neglects to use this liberty, becomes the servant of men instead of the servant of God: and his faith and obedience are both vitiated: and the man who denies this liberty to others, is a tyrant and an anti-Christ, instead of a Christian.

If we would be Christians, we ought not to let any one think and judge for us: we should think and judge for ourselves in all things, and employ others only to *assist us* in thinking and judging.

A man may promote my growth in religion by helping me to think and to judge for myself; but if I allow him to think and judge for me, I annihilate my religion at once.

Nothing is virtuous, but what is free.

Though I should do what is right in itself, my doing it would be no virtue, unless I did it freely, out of respect to the will of God.

God makes some of his people great, not that they may be our masters, but our servants; not that they may press us down, but lift us up.

Luther, and Fox, and Wesley, were sent, not to put a yoke on us, but to assist us in breaking the yoke which had been put upon us by others; they were sent, not to make us followers of themselves, but followers of Christ.

We ought to seek instruction and help from all God's servants; but we ought to make ourselves the slaves of none.

We ought to endeavour to be, not Lutherans, not Foxonians, not Wesleyans, but simply Christians: we

ought to call ourselves, not the followers of Luther, of Fox, or of Wesley, but the followers of Christ.

If it was wrong for the Corinthian Christians to say, We are of Paul, We are of Apollos, or We are of Cephas; how can it be right for Christians now to say, We are of Luther, We are of Fox, or, We are of Wesley. It cannot be right for Christians to name themselves after *modern* Apostles, if it was wrong for them to name themselves after the *first* Apostles.

Paul, and Apollos, and Cephas, were only ministers, servants, not lords; Christ was the only Lord: and Wesley, and Fox, and Luther were no more than servants; and Christ is *our* only Lord.

CHURCH FELLOWSHIP.

Q. Ought a Christian to separate from all those churches and Christians that hold erroneous sentiments, or that sanction superstitious practices?

Ans. Every Christian should separate himself from all that he sees to be error or superstition, but he is not bound to separate himself from all those persons whom he may see to be infected with error and superstition. It is my duty, as a Christian, to hold fellowship with all whom I regard as the disciples of Christ, however many errors and imperfections I may see in them. But though I am bound to have fellowship with imperfect Christian brethren, I am not bound to have fellowship with their imperfections. I am, on the contrary, bound to avoid their imperfections, and endeavour to correct them. If a man whom I regard as a Christian brother refuse to have fellowship with me unless I will adopt his errors, and imitate his imperfections, my obligation to hold fellowship with him ceases. But my obligation to hold fellowship with him ceases, not because of his errors or imperfections, but because of his anti-christian and wicked attempt to rob me of my Christian liberty, and make me his slave. All Christians should willingly hold fellowship with all whom they regard as sincere Christians, sincere disciples of Christ; but they ought not to give up their Christian liberty to any. But it is enough for me if I maintain my Christian

liberty and my own purity ; and I may maintain both without separating myself from any person whom I see sufficient reason to regard as a true disciple of Christ.

COMMERCE AND LUXURY.

JOHN WADE.—It is an evil inseparable from commerce, that it tends to increase population, without at the same time providing a permanent source of subsistence to the people.

J. B. That evil may be inseparable from commerce as it has been generally carried on hitherto, but it is not inseparable from commerce when carried on as it ought to be carried on. It is to *useless* or *hurtful* commerce,—to trade in luxuries,—to the manufacture and sale of things which have no tendency to supply people's wants, that the evil you speak of is to be attributed, and not to *all* commerce. Let the wit and strength of men be employed in producing or manufacturing such things as are really needful and useful, and then permanent means of subsistence will be provided *faster*, more rapidly a great deal, than population will increase.

J. W. The employment resulting from commerce must always be liable to variations, and this will cause frequent want and distress.

J. B. Nay ; what you say is true only of useless or mischievous commerce ; it is not true of such kinds of trade as have to do only with the production and distribution of things really necessary and useful. It is *luxury*, not *trade*, that is to blame. Intemperance, extravagance, in a word, vice, is the great evil that torments and destroys mankind.

QUESTIONS AND ANSWERS. PREACHING.

Q. 1st. If a person cannot preach without writing his sermons down, and then committing them to memory, before he is able to deliver them to the public, do you think that God does or does not intend that person to preach ?

Ans. 1. There are no such persons as the question speaks of. A man that can preach at all can preach

without writing his sermons down, and committing them to memory. Preaching, in the New Testament sense, is declaring the Gospel, stating, explaining, applying, and enforcing the truths and the precepts of the religion of Christ ; and any man that can do this, any man that can state, explain, apply, and enforce the truths and duties of the Gospel at all, can do it without writing sermons down, and committing them to memory. If a man be acquainted with the history of Christ, he may relate it ; if he be acquainted with Christ's doctrine, he may state and explain it ; and this would be preaching. And who will say that a person that understands the history and doctrine of Christ so well that he can write down a correct account of them, and deliver the account when written, cannot give an account of them without first writing it down ? Any man that understands religion, and that has the gift of speech, can preach, and can preach without writing down discourses too. Preaching, in the Scripture sense, is only telling people something ; and preaching Christ, or preaching the Gospel, is only telling people the history and doctrine of Christ. Preaching is one of the simplest things in the world ; and to suppose that a man that understands religion, and has the use of speech, cannot preach without writing down his sermons beforehand, and committing them word for word to memory, would be foolish. Let us just take a few samples of preaching as furnished by the New Testament. 1. "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Matt. iv. 17. What need of writing down and committing to memory a sermon like this ? 2. Jesus sent forth twelve, saying, "As ye go, preach, saying, The kingdom of heaven is at hand." Matt. x. 7. What need of writing down a sermon like this ? If a man could preach such a sermon *after* he had written it down, could he not preach it before he had written it down ? And suppose some who heard this sermon had said, Who told you that the kingdom of God is at hand ? Could they not answer Jesus, without writing it down beforehand ? And if some one had asked further, What proof have you that what Jesus says

is true? Could they not have answered by telling at once of the miracles which they had seen him work? Yet this is the preaching of which the New Testament speaks. 3. Sometimes the servants of Christ preached to only one at a time, as in the case of Philip, mentioned in Acts viii. 26—35. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

People have such erroneous ideas about preaching in our days. Nothing is considered preaching by many people, unless it be a regular set discourse on a text of Scripture, a half an hour or an hour and a half in length, and that delivered in some public place before a number of persons. And no one is considered by many people qualified to preach, unless he can stand up in a public place, and, before a numerous audience, deliver a regular and long discourse. It is this erroneous idea of what preaching is, that gives rise to the notion that some cannot preach unless they

write down sermons beforehand, and commit them to memory. Let my correspondent form correct notions of *preaching*, and he will then be able to answer his question for himself.

I have no doubt but writing down what we learn, whether we learn it directly from God, or by means of books, conversation, experience, or observation, is a very useful practice, and calculated both to improve a man's mind, and to increase his ability to communicate instruction to others. On this subject I have stated my views at length in the pamphlet called *Mercy Triumphant*.

But I would advise all who may feel themselves called upon to serve God by preaching the Gospel, to avoid that way of preaching which is so common at the present day, and follow the examples of the preachers we read about in the New Testament. Never give yourselves any trouble about long and regular discourses; but just speak to people as you may have opportunity, such things as may seem called for by their present wants; such things as may seem likely to do them good. If you find them ignorant on some point, explain it to them, if you can; if you find them unbelieving, try to convince them of the truth; if you find them faulty, instruct or reprove them; if you find them in danger, warn them; if you find them in trouble, comfort them; giving to every one his portion of truth in season. Make no effort at speaking long: the sooner you can get properly through the work required, the better. Never try to speak fine; the simpler and plainer your words are, the better. Tell people the simple truth, in the plainest way, and leave God to do the rest. Never think of pleasing people by a fine style, by big words and polished sentences; but just *talk* to them. And give yourselves no concern about texts. If suitable texts present themselves, employ them, one, two, or a dozen, as may seem best; but if texts do not present themselves, preach without. If texts present themselves, use them in their plain and simple sense. Pay no regard to the common method of *dividing* them. The common plan of dividing texts is like murdering the words of God. Have nothing to do with it. Don't sing what

you say, but talk. Do all with perfect simplicity. Preach to a thousand in the same way as you would preach to one; preach from a platform or pulpit, as you would preach to your friend or companion, while sitting with him at your fireside. Don't be afraid of stopping when you have done; and do not be afraid of having done too soon. Do not be afraid of pauses. If you should have to stop five, or ten, or thirty minutes together, never mind. If your message should be broken into twenty parts; if you should have to sit down and rise again twenty times, no matter. Communicate truth as it is presented to your mind, and as it may be called for by the states of those around you, and there leave it. Encourage those who are seeking after truth, to ask questions, and to state their difficulties: and give them such answers as you may be enabled to give them. This appears to have been the way in which Christ and his Apostles preached. There was no measuring of sermons by the clock or the hour-glass with them; no regular reading or dividing of texts; no attempts at display. All was simple, artless, natural. They talked to people, heard their inquiries or objections, and replied, and so went on. And they are the patterns we should follow. It may be said the people would not like this way of preaching; but what then? Our business is to consult people's necessities; not their pleasure. God does not send us to divert people, but to convert and save them. We are not to be actors, but instructors and reformers. We should have one end in view, to bless men by turning them from darkness to light, and from the power of Satan to God; and to that one end we should make all things bend.

But if you would follow this plan, you must be free. You must not hire yourself. You must not sell yourself to a conference, or to a synod. You must sell yourself to no one. You must be as free as Christ or Paul. Do not even receive a voluntary contribution, unless you are in need; and receive no contributions but such as are voluntary. If you sell your labours, you must try to please your customers. If you sell your sermons, you must give a certain

measure; and you must furnish such a quality as your hearers like to buy. If you sell your sermons, your liberty and your usefulness are at an end. If general and lasting good is to be done by any kind of preaching, it must be by that natural, simple, single-minded kind of preaching employed by Christ and his Apostles. The formal, laboured, hireling kind of preaching so prevalent at the present day, is doing, I fear, more harm than good.

Q. 2nd. If a person cannot stand up and preach without previous study, do you think that the Spirit of God does not assist him in his preaching?

Ans. 1. Every one must study that intends to understand Christianity. 2. Every one should understand it in some tolerable measure, before he preaches or teaches it to others. 3. I can see no reason why a Christian should not both read, and think, and write on every subject on which he may feel called publicly to state his views. 4. I cannot see why the Spirit of God should not help a diligent man more readily and more abundantly than an idle, thoughtless man. 5. I see no reason why the spirit of God should not help a Christian in understanding a subject *before* he is called to preach on it, as well as *at the time* of preaching. 6. Still I believe it best, while we read, and write, and study, and pray for light on every important point of Christian doctrine, as well as consider the states and characters of those to whom we may be called to speak, to leave ourselves in God's hands, willing and ready to be employed by him as he sees best. 7. Christ commanded his first disciples, when brought before rulers and magistrates for his sake, not to think beforehand how or what they should say, and promised to give them at that hour what they should say. And I see no reason why Christ's disciples should not expect similar help, under similar circumstances. 8. I see not why Christians should not expect to receive direction and help in preaching the Gospel generally. Christ has promised to be with his disciples to the end of the world. He promised to give the Holy Spirit to be with them for ever. The Holy Spirit is represented as the author of all spiritual gifts; and as

helping and leading the followers of Christ continually. 9. I fear that the common plan of getting up sermons tends to exclude the Spirit's help and direction. In preparing for preaching, that which is most thought about generally is, I fear, scraping together a sufficiency of matter to talk about for an hour or so. As to what are the wants of the people, and what things are likely to be of real service to them, these are matters which appear to be little thought of. That which frequently appears to be aimed at is, delivering an orderly discourse of such a length and of such a kind, as may give tolerable satisfaction to such as are accustomed to hear discourses and to pass their judgment on such performances.

Q. 3rd. Do you think it right for those who are able to preach without writing and without devoting their time, or part of their time, particularly to study, to say that those who have to write and study, and those who get their outlines in order, and preach (what some people call) fine sermons, have not the spirit of God to help them?

Ans. 1. As I have intimated before, I fear the *common* plans of preaching and preparing for preaching are very far from what they should be; they seem to me calculated to exclude reliance on God's spirit for help. 2. If the advice given in this article, and in former articles published in this work on preaching, were attended to, such questions as those now under notice would no more be asked. 3. I think there is a great danger of incurring the guilt of judging and condemning our brethren, in saying that all who are accustomed to write down sermons, or outlines of sermons, have not the Spirit of God to help them. 4. There is also a danger, lest those who complain of such as write down sermons, and outlines of sermons, should indulge in idleness, under pretence of trusting to the Spirit. 5. But the great thing is, for all to seek direction of God, and to act in all things agreeably to the light which may be given them. God will lead us right, if we will faithfully follow him. But we must prepare for great changes, if we intend to follow the light of truth in all things. And we must prepare for reproach. We must prepare for a very great change

in the manner of conducting public assemblies. We must be content to disappoint people sometimes, and give them silence instead of a hymn; and a few plain simple words, instead of a splendid oration. Still, if a man follow God's spirit faithfully, he will have no reason to regret it in the end. He will be led right, and he will be rendered useful. Let us all seek for divine light, and when we receive it, let us follow it faithfully. Do not let us quarrel with each other, or judge or condemn each other; but let us forbear one another in love. We must deal gently with each other; and we must guard against the spirit of intolerant disputation. Don't let us suppose that we are bound to keep talking to those who may differ from us until we have silenced them, or forced them to acknowledge themselves of our opinion. We must learn patience. Let us rather labour to lead people from imperfect and faulty notions and ways of acting, by being striking and lovely examples of something better, than try to drive them right by scolding and disputation. Let us show the excellency of our own plans and principles by facts, rather than by arguments; by the happy results produced by them, rather than by the beautiful things we can say of them. This will prove the best plan of carrying forward the grand work of Evangelical Reform.

SCRIPTURE EXPLAINED.

DEAR BROTHER,—

Will you please give me your opinion on 1 Peter iii. 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." A SUBSCRIBER.

Ans. I am not certain that I fully understand the passage, but there are some things connected with it which seem very plain. 1. That baptism saves men. 2. That it is not the putting away of the filth of the flesh, —not making the body clean with water, that saves men. 3. That which saves men is something that produces such a change in a man's soul and character, as to secure to

the man the answer of a good conscience towards God. 4. Water Baptism does no more than wash the body : water cannot cleanse the soul. 5. It is not Water Baptism, therefore, that saves men, but such a baptism as renovates men's souls, and reforms their lives. 6. Baptism with water is only a figure of *true* baptism,—only a figure of that death unto sin and resurrection unto righteousness, which saves men. 7. The whole New Testament proves that nothing can secure our salvation but such a belief of the truth as makes us truly holy in our tempers and behaviour,—such a belief of the truth as changes us into the image of God,—as makes us like Christ Jesus.

MEMOIR OF JOSEPH MEIR.

THE following memoir of Joseph Meir has been furnished partly by a friend in the Potteries, and written partly from our own knowledge of friend Meir. The first part is from the hand of our Pottery friend, A. Wedgwood.

Burslem, June 21st, 1842.

RESPECTED BROTHER,

I now proceed to furnish you with a brief account of the life of our dear brother, Joseph Meir. But I must confess that I feel inadequate for the task, not only for want of scholarship to be a biographer, but from the excellence of our brother's character.

Joseph Meir was born at Cobridge, a small village between Burslem and Hanley, in the Staffordshire Potteries, on the 31st December, 1795. When a child, he was naturally of a very mild and teachable disposition, and evinced a very strong and retentive memory. These excellent qualities he retained through life.

When about five years old, being alone in the fields, he was tempted to curse, and conceiving that no one was there to hear what he said, he managed to utter the word d—n. This was the only time he ever remembered making use of such an expression.

When about six years old his father died, leaving himself and eight more brothers and sisters fatherless, and their mother a widow. But there was very little trouble with our dear brother, as he was a very kind, tender-

hearted, and obedient child. Being patient and resigned under the sufferings and privations through which they were called to pass, he was his mother's comfort, and the object of her hope for future years.

I have heard our brother relate another case in which he remembered to have done wrong. When about nine years old, *i. e.*, when a scholar belonging to the Burslem Sunday School, the scholars had a holiday granted them one Sabbath afternoon, on which occasion he was engaged with some more boys in playing at marbles. He was observed by one of the teachers, a man who had paid some special attention to him. On the Sunday following there was a lecture delivered to the scholars, when allusion was made to such like practices ; and although he was not singled out by the lecturer, yet he felt self-condemned, and stood as a convicted criminal at the bar of his own conscience.

At the regular age our brother was put apprentice to a branch in potting, called *turning*. Shortly after, his uncle thought it best for him to change his situation ; and proper arrangements having been made, he was removed from his first place, and bound apprentice to Mr. J. Davenport, with whom he remained so long as he was able to work.

J. Meir was never addicted to any of those *flagrant* vices into which so many young persons run. He took delight in race running and prison bar playing ; and these were about his only follies. In drunkenness he took no delight. According to his sister's account, who had the care of him after his mother's death, which took place when our brother was about sixteen, she never saw him any way like being intoxicated but once, and this occurred when he entertained some of his shopmates and friends at the termination of his apprenticeship. Neither was he in the habit of stopping out late at nights, but was regular in his habits, and orderly and obliging at home.

At an early age our brother was the subject of many good impressions, and often resolved to give his heart to God ; but it was with him, as it frequently is with young persons, he yielded to procrastination, that robber and murderer of souls.

He kept putting off religion till he had done this thing or that thing, and, among the rest, perhaps, he thought he would get married and settled in life before he became strictly religious. For he began, when quite young, to pay his addresses to the friend who afterwards became his wife, and in his nineteenth year they were married. Shortly after, one of the men that worked with him, of the name of Thos. Copper, a good pious man, a member of the New Connexion, was taken suddenly ill, and in a short time died. This deeply affected brother Meir, and gave rise to some very serious reflection. He thought, suppose this had been myself that had been thus suddenly called upon to appear in the presence of God, what would have been my fate? Feeling conscious that matters were not right with his soul, he resolved to give himself to God, and devote himself to his service. In the course of the week, W. G., who worked in the same factory, and who was a zealous member of society, gave him an invitation to go with him to the class-meeting the next Sabbath morning. Brother Meir gladly accepted of the invitation, and on the Sunday morning brother Meir and W. G. went together to brother W. Mitchell's class.

When T. Copper's funeral sermon was preached, the minister took occasion to notice the chasm made in the society, by the stroke of death, and affectionately asked who would step forward and fill up the departed brother's place. Brother Meir said within himself, I will, and accordingly he joined the society as soon as possible. He was diligent in the means of grace, and was gradually brought to rejoice in the salvation of God, and to feel kindled in his soul the sweet hope of everlasting life. Although our brother could neither point to the place, nor the time, when he first obtained possession of these great blessings, yet he knew he had obtained them. He knew that with him old things had passed away, and that all things had become new.

Brother Meir made such rapid improvement in divine knowledge and Christian holiness, that the church made choice of him to take charge of a class at Smallthorne, a small village about a mile from Burs-

lem. In this situation he fully met the most sanguine expectations, both of the class and of the church. Although our brother had near two miles to travel from his work to the place of meeting, yet he was punctual and persevering in his attention to the class. Rain or fair, calm or stormy, in winter or summer, he was the same. The post of duty was the point to which he unceasingly bent his way. His patience, his mild and forbearing disposition, his tenderness and love, his judicious admonitions and counsels, together with the wise and Christian instructions he delivered to those committed to his care, rendered him, in the true and full meaning of the word, the shepherd of his little flock. By him the sick and the dying were visited and comforted, the sorrowful were consoled, the tempted and troubled were succoured, the timid and fearful encouraged, the wavering and faltering admonished, and the strong and vigorous directed to act from principle and purity of motive, and to aim at accomplishing the great and benevolent purposes for which they were created and redeemed. Brother Meir not only understood the duties of a spiritual shepherd, but performed those duties in the spirit, and after the example, of his Lord and Master. He carried the lambs in his arms, while he gently led on those that were with young. He was of course exceedingly beloved and esteemed by his flock.

Being myself requested to join brother Meir's class, that I might be company for him, I complied, and I was amply rewarded for so doing. For some years I found him to be not only an exemplary and devoted Christian, but also a very interesting and delightful companion. My journeys to Smallthorne and back were peculiarly delightful, in consequence of the sweet and communicative manner, in which my companion brought forward almost an endless variety of pleasing and profitable subjects in conversation. He had a large mind, and it was well stored with knowledge. He had always something to communicate, either on divinity, astronomy, philosophy, geography, or on the formation of the human body—the powers and passions of the mind—the customs, habits, and general characters of nations—

the peculiar tempers, dispositions, and textures of mind by which individuals are distinguished ; or on the great principles of Christian truth and duty, together with the influence which good or evil dispositions and tempers had, not only on the enjoyments of the individuals themselves, but on society at large : thus laying bare, and enabling my inquiring mind to discover, the sources from whence most of those floods of sorrow and distress flowed, that were constantly rolling through the abodes of men, and spreading through the world lamentation and woe.

Another class in Burslem being destitute of a leader, brother Meir was requested to take charge of this class also. He accepted the invitation, and became deeply rooted in the affections of the members. What has been said respecting our brother and the members of the Smallthorne class, may with equal propriety be said in reference to him and this class. His labours and his successes were about the same.

For some time our brother continued to watch over and feed those two flocks, besides labouring as a preacher. But, alas, these great and numerous labours could not be continued by him long. His health began to give way, and his strength failed him ; and having a large family to look after, he thought it advisable to give up the Smallthorne class, and to preach less frequently. He did so. It was a great trial to him thus to relax in his wonted labours to promote the glory of God, and the best interests of his fellow-men, but his consolation was, that duty appeared to require it of him. As a preacher, our brother was very acceptable and highly respected, both by his local brethren, and by the several societies in the circuit. In preaching, he seemed mostly to aim at the enlightening of the minds of his hearers, by setting before them the great principles of the Gospel, in a clear and convincing manner. The character of God,—the loveliness and glory of Christ,—the work of the Holy Spirit,—the purity and excellency of the divine precepts,—the sublimity and richness of the great doctrines of the Gospel,—and the peculiar enjoyments of the real Christian, were subjects on which our brother's soul seemed to dwell

with great delight. His manner and address were quite agreeable and engaging, while his appeals, and the application of his discourses, were pointed and forcible.

It was in his twenty-fifth year, that our friend became a local preacher.

In the early part of our brother's religious life, he took great delight in the Sabbath school, and manifested a deep interest in its welfare. The cultivation of youthful minds generally seemed to be an object of great importance to our departed friend. To a meeting that was formed for that purpose, he paid particular attention, and by the united exertions of himself and several other friends, it was made of great service to many.

Brother Meir made the sick and dying also the objects of his tender and special care. To him "the house of mourning was preferred to the house of mirth." It was the school in which he learned the true worth of genuine piety, and studied its consoling power. There he heard the joyous testimonies of the triumphant Christian, and witnessed the powers and victories of the Christian faith. There he listened with delight to the sweet accents of immortality as they fell from the lips of the heir of glory, while he himself was pouring out the consolations of the Gospel to his dying brethren and sisters, as they were struggling amidst the sorrows of dissolving nature.

In the social means of grace our brother generally took part, and endeavoured to make them as interesting and edifying as possible, by aiming at directing the attention of his Christian friends to some branch of Christian practice, or by setting forth some religious privilege and enjoyment.

Our brother stood somewhat pre-eminent in piety and devotedness to God, and to the cause of religion generally. At the same time his love to God, his zeal for God's glory, and the advancement of the Redeemer's kingdom, evidently flowed from a sound and enlightened judgment. His love and zeal were far from being of that transient nature so common among professors of religion ; hot and vigorous one day, and the next day cold and languid. His love and zeal were of a constant glow, ever exerting their powerful influence over

his conversation and public conduct. His religion altogether was more a religion of principle than of excitement. What he felt to be his duty was attended to with cheerfulness, determination, and the utmost fidelity.

Brother Meir was almost, if not altogether, free from a harsh, unfeeling and censorious spirit. Gentleness, sympathy, and forbearance, blending their sweet influences in his words and general deportment, gave him a decided advantage over most people with whom he had to do. He gave full proof that it was what was right and good only at which he aimed, so that it was very difficult to oppose him. He pitied the weak, and if he must err at all, he would ever err on the merciful side. If in any case he was blamed, it was for some merciful endeavour to promote the interests of his fellow-men. Twice I remember blame being laid to his charge. The first instance was as follows: When the potters were making almost a general stand, in consequence of differences between them and the masters, our brother had several interviews with some of the masters, and manifested an anxious desire for a speedy settling to take place. This caused some, who were jealous and mistrustful, to suspect him, and to speak ill of him, representing him as not acting from the best of motives. Hearing his conduct in this matter brought in question, and charges preferred against him which were likely to injure his reputation, I took an early opportunity of informing him how slander was beginning to abuse his name. Well, said he, viewing as I do the baneful and distressing influence that such a general strike as this must have upon the whole district, and upon vast numbers of women and children, and many others, who can have no support from the union funds, and seeing how far such a dreadful state of things was likely to be carried, through the two hostile parties remaining aloof from each other, I deemed it advisable for some one or other to step in between them, and try to bring the two parties together. And however individuals may feel disposed to reproach me, I am satisfied that I have acted from no other motive than an ardent desire to prevent unnecessary suffering. I told him I was satisfied, for I knew

him too well to think for a moment that he could act the part of a traitor to his brethren. And I believe that most of those that have been made acquainted with what he did, and the reasons which led him to seek private interviews with some of the manufacturers, were as well satisfied of the purity and benevolence of his intentions as myself.

The other instance in which he was blamed was in reference to the part he took in J. Barker's case, the particulars of which are already before the public. In this case, as in the one before-mentioned, I feel assured that our brother Meir acted from purity of motive, and integrity of principle. He was a true friend to the Connexion, but he thought his brethren were taking the wrong way to manage the affairs between J. B. and the Connexion. He thought it wrong for them to receive and prefer charges against J. B. in his absence, and then pass resolutions which were evidently designed to pave the way for getting rid of him as a minister altogether at the approaching Conference, while they were keeping him all along in the dark, and thus depriving him of an opportunity of either answering the charges preferred against him, or of defending his character. This led friend Meir to write to J. Barker the letter published in the pamphlet entitled *Both Sides of the Question*, feeling it to be a duty he owed to one who stood so high in his estimation as a Christian minister, and for whom he had for a many years felt such a warm affection, to acquaint him with what was going forward in reference to his case. He knew that J. B. had his peculiarities about him, but he considered him to be a good and pious man, and a laborious and devoted minister, and he was very anxious to have him in this circuit (Hanley), thinking it might be to the benefit both of J. B. himself, and to the Connexion at large. But this must not be. Our brother soon gave up all hopes of J. B. being retained in the Connexion. He saw that his expulsion was determined upon by a certain few, whose movements from beginning to end tended to this one point. Of the conduct of this few our friend Meir highly disapproved, as being void of Christian charity and honesty. And after J. B. was expelled, brother Meir still

retained him in his affections, acted towards him as his brother in Christ, and did all he could to serve him. He was agent for J. B.'s publications, and faithfully attended to the business to the full satisfaction of his old friend, up to within five or six weeks of his death, when he gave up the agency to one whom he had himself previously provided for the work.

Brother Meir's health had been failing for four or five years, and during the last year he was extremely ill, though favoured with short intervals of ease.

Although brother Meir's sufferings were exceedingly great, and the pains occasioned through indigestion so excruciating as to cause him, for a long time together, during the interval between his meals, to writhe in complete agony, yet he bore all with a calm serenity and magnanimity of soul, that evidently showed the genuineness of his religion, and the perfection of his patience. Indeed, nothing that our dear brother was called upon to endure, however painful and trying, seemed to be able to extort a murmur from him, against that God, who had been for years his comfort and support, nor in the least to shake his faith and confidence in him. Neither was anything so refreshing and cheering to his drooping spirit as the promises of his heavenly Father. So precious was the word of God to his soul, that he would appear to be labouring under a sensation of spiritual hunger or want, if he had not a portion of the scriptures read to him daily. On those occasions, while the scriptures were read, when his strength would allow, he would dwell on what was read with sweet delight. Sometimes he would resemble one walking amidst the choice fruits of a rich vineyard, and at other times, with an exulting soul, he would have the appearance of a triumphant hero, rejoicing over his vanquished foes, and, anon, turning his sparkling eyes to the joys and honours that were awaiting him at his father's right hand, he would rejoice with joy unspeakable and full of glory.

One day, or rather one night, I visited him, and he told me that he had been somewhat gloomy that day, for a short time. He had been anticipating the approach of spring and summer, and picturing to himself

the sun shining in his full splendour while surrounding nature was presenting her loveliness and beauty. And the thought crossed his mind, Ah, but perhaps while this is the case, and many are favoured with the enjoyments thereof, the sun will not shine on me: I shall be in the land of darkness, concealed in the grave. These, and such like thoughts, caused a gloom to cross my mind, said he, and my spirits seemed to droop until that passage of scripture came forcibly to my mind, "The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof." "There shall be no night there, and they need no candle, neither the light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." This revived my spirits, and I felt cheered again.

A few weeks before his death he had his family assembled around him, and in a very affectionate and impressive manner, delivered his last advice to them. It was an affecting scene, such as cannot soon be forgotten.

On the first of May, the teachers and scholars of the Bethel Sabbath School walked in procession, it being the school anniversary. When they had taken their route through the town and neighbourhood, they halted before our brother's door, and sang a hymn, expressive of the united interest they felt for a brother teacher in affliction. Brother Meir was so affected with this token of respect, that he was obliged to give vent to his feelings, and weep. This was an unusual sight to the friends who had gone in to see him, and deeply affected them too. For brother Meir's faith and confidence in the wisdom and faithfulness of God, appeared at all times to keep him in a state of unruffled tranquillity.

Several times before our friend took his bed, he was seized with some kind of fits, so that his friends thought he was dying, and he thought so himself. On these occasions his thoughts and feelings were of a truly delightful character. Is this death? thought he. Can this be dying? If so, it is different from what I ever thought of. It is very delightful. Such was the account he gave of what passed in his mind after he had recovered.

While conversing with a friend on death, and the approach of his own dissolution, he spoke of it with the utmost composure of mind, seemed to welcome it with an exulting soul, repeating those words of the poet,

Ye wheels of Nature, speed your course,
Ye mortal powers, decay, &c.

For some weeks before his death he made every necessary arrangement for his leaving the world, such as making his will, presenting books to several acquaintances, as tokens of respect, and as last pledges of esteem and love, together with making arrangements and giving directions as to his funeral.

For some months there had been manifest indications of our brother's approaching dissolution. He became gradually weaker and weaker, so much so that he was obliged to have assistance when getting up and going to bed.

One evening I called in to see him, and he told one of his sons to give me three books, and requested me to forward them to two friends of his, as tokens of respect, and then added, There, I think, Aaron, I have now partly completed all that I have to do in reference to this world. I think there is little more to be done now, but to leave the world. On the 4th of May I called in again, and he put his hand into his side-pocket, and drew out a few papers. Some he had put in the fire, one he gave to one of his sons, containing an account of what books each of his children must have; some he gave to me, and one or two he put in his pocket again, and then sunk down in his chair, and for some time appeared to be dying.

In a little time our brother revived again, and exclaimed, Sweet Jesus, sweet Jesus, sweet hope of glory. Shortly after, he wished to be taken to bed. A friend, who had kindly attended to him, carried him to bed for the last time. He came down no more alive. He sunk rapidly, and became so low and weak that he could not talk much, or bear to have much noise about him. Even the sounds that were once delightful and pleasant, now seemed to become painful to him.

One night I called in to see him, and he told me and brother Tomkinson, who came in at the time, that he had had something like an unusual

visit that day. I have been, said he, for several hours, comparatively free from pain, and my mind has been engaged in a very delightful manner. But I cannot describe to you, or give you a detailed account of all the pleasing subjects which have engaged my attention, I am too weak. But, oh, it was so refreshing. My mind was drawn out in such sweet and delightful reflections, on a variety of pleasing subjects, I view it as an extra yet seasonable favour.

On another occasion he was sitting up a little in bed, and we were talking on the subject of death. Death, said my dear brother, has no terrors to me; and then, holding out his white emaciated hand, he said, I know that death will crumble this body into dust, and that he will have power over it for a time, but he must lose his hold again; he will not have dominion over it for ever. It was then observed that there was a part over which death had no power. Oh no, he replied, death cannot touch the soul; it is immortal.

Our dear brother continued to get weaker and weaker, so that he could not talk much. And when at any time prayer was proposed, he would say, It must be slow and short, as I cannot now fix my attention on any one subject long together, I am so low and weak.

For some weeks it was necessary to sit up with our brother during the night seasons, but he avoided giving trouble as much as possible; neither had he much to say.

One day, perceiving that he was moving along the valley of the shadow of death, he was anxious to have read to him that part of the Pilgrim's Progress, where pilgrim is represented as being in the dark valley, in order that he might hear how pilgrim felt at the time, and know whether they felt alike.

On the 31st of May, early in the morning, he became much worse. His eldest son, who had been with him all night, called up his mother, as he had to go out to his employment. When our dear brother's wife came into his room, he said to her, I am very ill, thou must stop with me, and not leave me: oh, I am very ill. In the course of the day, she felt somewhat timid, and when his sister, and sister-in-law came, they requested her to withdraw a

little ; but her dying husband said, No, do not leave me. And about half-past four in the afternoon, our dear brother, without a struggle, or a groan, almost imperceptibly, fell asleep in the bosom of his beloved Saviour.

He was in the 47th year of his age, and left behind him a wife to lament the loss of a very kind husband, and seven sons and daughters to lament the loss of an affectionate and tender parent ; but they are not comfortless. Their husband's and their father's God is their God. And they have this comfort also ; their departed relative has left them a spotless name. Their minds can never be embittered by the remembrance of any thing of a base and wicked nature, ever attaching itself either to his public or his private character. On the other hand, both they and the church may mourn that they have lost such an ornament of grace, and such an example of piety.

If the great man be he who chooses the right with invincible resolution ; who resists the sorest temptations from within and without ; who bears the heaviest burdens cheerfully ; who is calmest in storms ; and whose reliance on truth, on virtue, and on God, is the most unfaltering, then I consider that Joseph Meir was one of the greatest men, if not even the greatest man, in the Staffordshire Potteries. Yet, after all, he was a man, and, no doubt, he possessed many of the weaknesses and infirmities of human nature. To say that he had no defects might be wrong, but still, I feel persuaded, both from my own personal knowledge of him for more than twenty years, and from the concordant testimony of all with whom I have conversed, that I have not overrated his moral excellency, neither have I used borrowed diamonds wherewith to embellish the character of a beloved friend. "Mark the perfect man, and behold the upright, for the end of that man is peace."

AARON WEDGWOOD.

Such is the account furnished of our departed friend by Aaron Wedgwood. I feel desirous to add my own testimony to the worth and excellency of friend Meir's character, as well as to furnish a few particulars respecting his life and labours.

The first time I saw friend Meir was at Halifax, better than thirteen years ago. He was at that time attending the New Connexion Conference, as representative of the Hanley Circuit. I was on my way from Liverpool to my father's house at Bramley. I spent a Sabbath in Halifax, and preached in Salem Chapel on the Sunday morning, and friend Meir was present. His mind was powerfully affected under the sermon, and though an entire stranger to me till then, he felt himself powerfully drawn towards me, and an acquaintance commenced, and a friendship sprung up between us from that time, which I hope and trust will continue as long as eternal ages roll.

At that Conference he, along with others, used his influence to have me stationed in the Hanley circuit, the circuit which he was then representing, and he succeeded. After I went to reside in that circuit, our friendship became intimate. Though I lived at Newcastle-under-Lyne, three or four miles from Burslem, where he lived, yet we had frequent interviews with each other. I was seldom more than a week or so without being in his company, and enjoying his conversation. He was at that time highly esteemed throughout the whole of that extensive circuit ; and he was nowhere more highly esteemed, or more truly beloved than in Burslem, the place of his residence.

There were at that time two other young men at Burslem, Charles Cartledge and Joseph Hawley, who were friend Meir's particular companions and friends ; and shared, to a considerable extent, in the excellencies of friend Meir's character. With these three friends, all of them kind, all of them pious, it was my happiness to have free and frequent intercourse. I had, if not the *best*, something like the best opportunities of knowing friend Meir's character. We conversed on almost all subjects ; on the various points of Christian doctrine, on the various branches of Christian duty, on books, on sermons, on study, on various branches of learning, on our own experience with respect to religion, the world, and the church, and on every other subject that presented itself affecting the interests of religion and the interests of mankind. I also, as well as

my friend Aaron Wedgwood, walked with friend Meir to Smallthorne and back, visited his little flock and preached to them, and had proofs of his affection for them, and of his zeal for their welfare. I knew his *heart*, I believe, as well as his manner of life and conversation, and I never saw any thing that I could censure or condemn. He was never foolish or trifling. He was not sour or sullen, but he was always sober and grave. He was cheerful and pleasant; he could smile and be happy; but he never, as far as I could judge, or as far as I can judge still, exceeded the bounds of Christian propriety: every thing was comely, every thing was lovely. He was, altogether, one of the most intelligent, one of the most godly, and one of the most agreeable and profitable companions and friends that I ever met with. And he was always the same. He never seemed to be raised above his proper level; and he never appeared to sink below it. It was somewhat different with me. My feelings were stronger, and I was, in consequence, more subject both to be lifted up and to be cast down than he. My friend was something of a stay to me; his equanimity tended to balance and keep even my own mind.

Both Joseph Meir and Charles Cartledge were thinkers,—they both had something original about them. They were no slaves to human authority. They thought for themselves; and judged for themselves what was right. They held the same principles of religious liberty as Wesley and Kilham had inculcated; they considered the religious body with which we were all connected, as founded on those principles of liberty; and they acted in accordance with these principles. They revered Wesley, but they had no idea of making his works the standard of their faith; nor had they any idea of condemning a brother, or of expelling him from their fellowship, and persecuting him, because he happened to differ in opinion from Wesley or from themselves. The first time I heard R. Hooker quoted was by Chas. Cartledge; the first time I heard Hooker's name, I believe, was in company with Charles Cartledge and Joseph Meir. I recollect to this hour the impression made on my mind, while R.

Hooker's sentiments on scripture, on the right of Christians to search freely after truth, and to judge for themselves what is true and right were quoted by my friend. I never forgot either the style or the sentiments, and I never rested till I had read the work of Hooker for myself. Little did we dream at that period, that in the body with which we were united, sentiments so different should be propagated, and substituted for the principles on which the body had been built. Joseph Meir or C. Cartledge, was the first individual, I believe, that I met with in a Methodist body, that held what appeared to me to be scriptural views of the witness of the spirit. He had obtained an assurance of God's favour, an assurance that God had forgiven his sins, and received him into his family, gradually. As Aaron Wedgwood properly states, he neither knew the place nor the time when he received this assurance. And when he did receive this assurance, it was not *immediately*, without the use of means, but *mediately*, through the instrumentality of Gospel truth. He, of course, received the doctrine of assurance, or of the witness of the Spirit, and spoke of it too, in a way very different from many Methodists. Of Wesley's various notions on the subject, he preferred those which he adopted and taught when farther advanced in years and scriptural knowledge. He did not believe that none were in a state of salvation but those who had a full assurance of their salvation. He did not believe that the witness of God's spirit was a mere *impression* on the mind, nor did he believe that the witness of the Spirit given to believers was at all times such as to make it as impossible for them to doubt of their salvation, as to doubt of the shining of the sun, when pouring its full, unclouded light on them at the noontide of a summer's day. He knew it was not so in his own experience, and he knew it was not so taught in the scriptures.

Charles Cartledge removed to New York, in North America, soon after I left the Potteries, and there he remains. He became prosperous in business, and I believe became wealthy, but he never forgot his friend Joseph Meir. He continued to correspond with him in the most

affectionate and confidential manner. C. Cartledge also employed friend Meir as his almoner. He frequently sent sums of money over to this country; sometimes large sums, to be distributed among his aged, afflicted, and poor relations; and he usually, if not always, sent them through friend Meir's hands, and employed him in distributing them. C. Cartledge was not the only one that thus employed him.

In his transactions with me, friend Meir always acted in the most honourable and Christian manner. For a long time he refused all remuneration for his trouble and time in circulating my publications, and even when he could no longer pursue his usual labours, it was with difficulty that he could be induced to accept the allowance made to other agents. And no one could have conducted the agency in a more satisfactory manner in any respect.

While I was in the Hanley circuit, I first became an author. I published a short address to such of the inhabitants of Newcastle as attended no place of worship. This address was favourably regarded by my friends J. Meir, C. Cartledge, and others at Burslem, and a second edition of it was printed and circulated there. A few years after I published other things, and my friend used his influence in circulating them also.

In the year 1837, while I was in the Mossley circuit, I began the publication of the *Evangelical Reformer*. I sent a few copies to Burslem, and friend Meir, and some other friends, exerted themselves in circulating them in the neighbourhood. The publication of this work led to a more frequent correspondence between me and friend Meir, and to a closer friendship between us. The plan of the work met his views, and the sentiments inculcated in it were in harmony with his own, and he wrote, encouraging me in my undertaking, and promising me all the assistance in his power. He stated that as God had disabled him from labouring as he had been accustomed to labour as a *preacher*, he was desirous to circulate the *Evangelical Reformer* as extensively as possible, as he thought he might, by that means, promote the same objects as by preaching the Gospel. Such was the success of his labours in behalf of the

Reformer, that its circulation in the Potteries was increased, in a comparatively short time, from twenty to upwards of two hundred.

On May 12th, 1838, I published in the twentieth number, of volume first, of the *Evangelical Reformer*, the article on Toleration, Human Creeds, &c. This article alarmed many, and the Conference, alarmed at the extensive circulation of the *Reformer*, and at the influence which it was exerting, censured the article, as dangerous and erroneous, in hopes of bringing the publication into disrepute. Friend Meir regarded the article as true and wholesome; he considered the influence which the *Reformer* was exerting as beneficial, and went on promoting the circulation of the work as before. The Huddersfield Conference passed resolutions censuring other articles in the work, and employed threats to induce me to give it up. These proceedings of the Conference friend Meir regarded as uncalled for and cruel; and remained firm in his attachment to me, and went forward in his labours to promote the circulation of my publications.

Just before the Longton Conference, T. Allin published his letter to me in favour of Intolerance and Human Creeds, and an effort was made to expel me from the Connexion. Just as the Conference met, the reply to T. Allin's letter came out, and was circulated by my friend Joseph Meir without delay through the neighbourhood in which the Conference was held. The effect produced on the public mind was such as to oblige my persecutors, for that time, to abandon their design.

After having carried matters so far, my opponents seemed to consider that it would seem weak and cowardly of them, if they did not go through with their work; and they accordingly, during the year, privately arranged their plans for my expulsion. What those plans were, and how they were carried out, may be seen in the various publications issued on the subject, and advertised on the cover of this work. The first public movement of my enemies took place in the quarterly meeting of the Hanley circuit. The people of that circuit had long desired that I might be stationed in it; and no one perhaps was more desirous of this than Joseph Meir.

In accordance, therefore, with the general wish of the circuit, friend Meir moved that I should stand first in request. Advantage was taken of this proposition by my enemies, to bring forward a number of charges against me, the charges mentioned in the pamphlet entitled *Both Sides of the Question*; and to propose a number of resolutions, previously prepared for the occasion, proposing, in effect, to Conference, my expulsion from the body. Friend Meir wrote to me on the subject without delay, and I wrote to him in reply. The letters may be seen in *Both Sides of the Question*. How the matter terminated is known to most of my readers, and may be learned by the rest from the works that were published on the subjects. These were times of great trial to me, and of great trial to my friends; and few felt the trial so keenly as my dear friend Meir. But nothing had power to move him from his attachment to the principles which he had espoused, or to alienate him from his tried and persecuted friend. He was very feeble in body, but his soul was so strong, that neither earth nor hell seemed able to move him.

During these times of trial our correspondence became more frequent still, and his letters were exceedingly encouraging to me. He always wrote as one that had firm hold of God, and that was living in constant expectation of going shortly to share the blessedness of heaven. He had full confidence in God's love, and a firm reliance on his providence. As long as he could work, he worked for God, and when he could work no more, he quietly and patiently suffered. I am sorry that I did not preserve the letters I received from him, and that I did not take copies of those I sent to him; but my circumstances at the time rendered it almost impossible. A few of his letters are by me, as well as two and part of a third of mine to him, and some extracts from these I subjoin. The first extract is from a letter dated April 20th, 1841, the same letter in which he gave me the account of the memorable quarterly meeting at Hanley.

Burslem, April 20, 1841.

Dear Friend,

Since I last saw you, I have been

confined at home twenty weeks. I have had an opportunity of proving that it is not only pleasanter, but easier to do the will of God cheerfully in health, than to suffer it patiently in affliction. But I have been endeavouring to submit, and my wish and prayer have been that God might in some way or other be glorified by me, whether in affliction or in health.

I resumed my employment about two months ago, but am still in a low state of health. Yet my confidence in God is unshaken, and I firmly believe that all things work together for good to them that love God.

With best wishes for you and yours,

I remain, yours affectionately,

JOSEPH MEIR.

[The rest of the letter may be seen in *Both Sides of the Question*.]

After the Halifax Conference, he wrote to me a letter, which I have not at present by me. He stated that his low state of health obliged him to leave home, and visit the Isle of Man; spoke of the happiness of soul which he enjoyed; requested a statement of my views with respect to events then taking place, and of my purposes and plans of proceeding with respect to my future life, and, if my impression be correct, encouraging me to look for guidance, and help, and consolation from God. He also requested a long letter in reply, and I wrote a long one, but I have not a copy of either. The following is a copy of *part* of my reply:—

Dear Friend,

* * * *

My object would not be to form a new sect; but simply to assist friends to understand and do what the present state of the church and the world requires, without advising or encouraging them to separate from their present religious connections.

I shall be glad to receive any suggestions from you on this point, or on any other. I can never consent to be one of any sect, and yet I would be one with all Christians. I cannot place myself under any human authority, and I cannot accept or use any authority over others. I believe all interference with Christian liberty wrong. I believe all church arrangements which take from man any por-

tion of that liberty which Christ gave to his people, to be wrong. I believe it wrong in any man, or in any set of men, to receive any man into communion with them, with the understanding that he relinquishes any portion of his individual Christian liberty. I believe every man must give an account of himself to God, and that therefore every man should judge for himself what is true, and what is right, and act upon his judgment, without respect to any authority under heaven. I think all churches which do not admit members on this principle, and which do not encourage their members to act on this principle, are so far anti-Christian. I therefore believe all human laws to be wrong, and all fixed human interpretations of scripture. I believe it is wrong for any church to say, Unless you will promise to pay a penny a week, a shilling a quarter, and support the institutions established by our forefathers, you cannot be a member of our church: and unless you subscribe to these explanations of ours of scripture doctrine, and subscribe to the beneficent fund, and keep unmarried, you cannot be a minister. I believe all such things to be at variance with the religion of Jesus Christ, and with the freedom, the growth, the full vigour and rectitude of the human mind. I believe that, instead of human creeds, we ought to have instruction and persuasion; and instead of human laws, we ought to have advices and examples; that nothing should be considered heresy but the rejection of God's testimony, or the manifest, *wilful* perversion of his words; and that nothing should be considered an offence deserving of excommunication from the church, but the rejection of Christ's authority, or the manifest and wilful perversion or transgression of his laws. I believe that this is the order of the New Testament, and I believe it to be right and practicable. However wild and impracticable God's schemes may appear, I never feel myself at liberty to call their goodness in question. It is man's duty to obey, and not to tell God that his laws are impracticable.

I know something of the consequences which would result from the general adoption of these principles, but I still think them right. I do not

think that the consequences would be evil on the whole, but exceedingly good. To act on these principles would remodel all sects; it would destroy all legislative, compulsory, conferences; it would annihilate all priestly power; but it would ultimately introduce a more healthful, holy, active, and glorious state of things. Those principles need alarm none but bigots, tyrants, hypocrites, lovers of lucre and pre-eminence, who cannot be content with the influence to which their talents and character entitle them. The general adoption of those principles would make sad work among persons of this description. But the real church, the true followers of Christ, would take no harm, nor would his religion, but much the contrary. I am persuaded that spiritual gifts, and heavenly tempers, the constant and affectionate inculcation of Christian doctrine, and the faithful exemplification of Christian virtue, in the leaders or elders of the church, and attention to reproof, admonition, and other branches of Christian discipline, would do more to promote the purity, the unity, the harmony, the activity, the glory, and the usefulness of the church,—aye, a thousand times more,—than all the devices of men.

But this is a subject on which I ought not, perhaps, to enlarge in writing to an invalid: and, in fact, my numerous and pressing engagements will not allow me to enlarge at present. Our friends in the north intend to try the religion of Christ as it is. They have put Christ in the place of Conference, and placed all human regulations in subservience to Christ's Gospel, and so they intend to proceed. All looks well thus far.

In answer to the letter from which the above was taken, I received the following:—

Shavington, July 13, 1841.

MY DEAR FRIEND,

I left the Isle of Man on Monday the 5th inst., and gave instructions for your letter to be forwarded to Burslem, which were attended to. I had no sea-sickness during the passage: it was a very fine day, and we had a pleasant sail. We arrived at Liverpool about five o'clock, from which

place I proceeded to Chester the same evening, and the next morning to Nantwich. Before I set off from Douglas, I had made up my mind to spend the week out in Cheshire, which was accordingly done, at a place called Shavington, three miles from Nantwich, and five from Bet-le-y. I returned home on Saturday. Your letter had got there a day before me. I found them all well; for which I returned thanks to God. My own health has continued gradually, but slowly to improve. They wrote me from home on the Thursday evening, to advise me to stay another week, but I did not get the letter before I set off. It has been agreed, however, that I should return to Shavington on Monday, which has been done. The family at whose house I am lodging, are members of the Primitive Methodists. It is a very comfortable place, and they are very kind to me. I was sorry to learn that you had been unwell, but rejoice that God has revived the health of both yourself and your partner. It seems we have lessons of patience and resignation to learn by experience, that we may teach them more efficiently to others. As you remark, God has His own way of accomplishing His purposes, and His way is the best. It was agreed while I was at home that there should be a meeting of delegates from the different places, at Shelton, to-night, to make arrangements for your lectures. I hope we shall be favoured with your company at our house, at least a portion of your time. Friend Woolrich is anxious that you should sleep at his house. No room in Burslem, any larger than the Temperance Hall, can be obtained at present: it will hold about four or five hundred, but you will have fuller and more general information on this subject in the course of the week. I requested A. Wedgwood to write you when they had had their meeting to-night.

Some of my friends in the Potteries, with myself, are at a loss to understand how you can carry out your plans without the establishment of a *New Sect*. There is no existing sect, that I am aware of, that is disposed to work on your plan, however numerous the sects in Christendom may be. All appear to be tenacious

about the preservation of their laws and institutions, each contending that they are in harmony with the Sacred Scriptures. I am of your opinion with regard to the number of sects. I believe them to be too numerous already. There are numbers who disapprove of many things, in most existing churches, yet would find it very difficult to effect any reform, and would be backward and cautious how they engaged in any new enterprise. They think of the course which Irving and Aitkin have steered---the extremes into which they have run, and the wrecks they have suffered; and before they would like to change the vessel they are sailing in for another, which has not been out at sea, they would be disposed to wait awhile, to see whether it is able to weather the storm, and perform successful voyages. Or, in other words, they think it easier to strike out theories, than to bring about any real, beneficial, practical results. The position which I occupy at present, is an important one, and will require prudence and firmness, as well as divine direction, to enable me to walk in the right way. I have been a leader nearly twenty-five years, a local preacher twenty-one: I am trustee to the Burslem and Dale-hall chapels, and I have a considerable number of friends who are disposed to remain in the Connexion to which I am much attached. On the other hand, I have espoused your cause, from an extensive knowledge of your writings, character, and Christian conduct. I could not stand by and see you sacrificed on the altar of the Connexion, without making an effort to retain you in the Connexion, by placing your character and conduct in a fair light. I have not relinquished my connexion with the society at Burslem, but I shall continue to assist in the circulation of your publications, as health and opportunities will enable me, awaiting the result.

I remain,
Your's very affectionately,
J. MEIR.

The letter sent in reply to the above is not in my possession, but the answer which he received, satisfied his mind, I believe, with re-

spect to the matters on which he was in doubt or perplexity. It may not be amiss to say, that he came to understand how the plans to which he referred could be carried out, without the formation of a new sect. He also learned that though there was no *sect* existing that was disposed to act on our plan, there were multitudes of *Christians*, and a great many Christian *churches*, that were disposed to work on our plan. He learned that there were many thousands of Christians, both in our own country and in other countries, that had no laws or creeds of their own forming,—thousands on thousands who had no creed or law book but the New Testament, nor any human institutions which they were anxious to maintain. He was also satisfied that the new vessel was capable of making safe voyages; or, in other words, that it was possible for Christian churches to enjoy peace, and order, and prosperity, without human creeds and human laws; without lordship on the one hand, or servility on the other. It may not be amiss to state a few facts connected with the history of one of the churches to which friend Meir's letter refers, the church at Newcastle-on-Tyne. In this church we have no creed but the Gospel, nor have we any set of laws but the simple precepts of the New Testament. We have no master but Christ; the members of the church are all brethren. We have overseers, guides, and teachers, but no lords. Every thing that is done is done without regard to any regulation or authority under heaven, except the laws of Christ, and the authority of God. We have no condition of church-fellowship, but faith in Christ, simple, love-producing faith. No one who is believed to be a sincere disciple of Christ, is rejected on account of any peculiarities of opinion or practice. And every thing that is done, is done by the *church*. Members are received or expelled by the whole church. No individual, nor any number of individuals, receive or expel members; every thing is done by the whole body. And no restraint is laid on the members, with respect to the exercise of spiritual gifts. Every one is left in possession of full Christian liberty. Every mem-

ber is at liberty to speak, to sing, to pray, or to read, in the meetings of the church, as God may dispose or enable them. Freedom of thought, of speech, and of action, is enjoyed by all. All are at liberty both to search after truth, and to communicate their discoveries to others, as well as freely to act upon them in their own conduct. Whatever gift any one may receive from God, he is at liberty to use it. Some teach, some preach, some hold meetings for prayer, some distribute tracts, some visit the sick, some instruct the young, and some collect people into classes, and teach them privately, some print books, and no one attempts to restrain them. Things which were quite mysterious or unintelligible while we were under the influence of sectarian prejudices and feelings, are now made plain as the light; things which seemed contradictory, are reconciled; and things which seemed utterly impossible, are done. In short, the fullest Christian liberty is enjoyed by each, and yet the most perfect order, and harmony, and efficiency of the church are secured. During the year, ten new fields of labour have been entered on, and several little congregations and classes have been collected, in Newcastle. The general congregation in Salem Chapel has gradually increased, and is larger at present than at any former period, of any length, since the place was built. The church has manifestly grown in grace and in the knowledge of Jesus Christ, and the number of members is greater than it ever was before. During the year near one hundred members have been received into church-fellowship; many, and I believe, most of them, from the world. During the whole year, nothing has been done by a mere *majority* of the church; every thing has been done unanimously. Not an angry word, or a sound of strife, has been heard in a single meeting, either of the church or the leaders. The most perfect peace, and the happiest Christian fellowship, have been enjoyed. We speak not thus by way of boasting; we know that all our blessings are from God. We also know, that we are ignorant of what may hereafter be,—that unwatchfulness or forgetfulness of God may ruin all. Still, it seems but

right to say thus much, towards removing the misapprehensions or perplexity under which some of our readers may labour.

Friend Meir did as he said ; he never separated from the New Connexion, yet he continued to assist his excommunicated friends to the utmost of his ability, and to hold fellowship with all whom he regarded as Christians, without regard to the customs or laws of sects. I am not aware that any attempts were made to expel him from the Connexion.

The next letter I have of friend Meir's, is dated,

Burslem, March 30th, 1842.

Dear Friend,

I am very ill in bed, with little or no prospect of being any better, but supported by the consolations of religion, and cheered with the prospect of future glory.

* * * *

I remain, yours, affectionately,

JOSEPH MEIR.

P. S. T. Smith is now in the Potteries, delivering lectures and preaching at the several places. He has been to see me, and has promised to pay me another visit.

The next was as follows,

Burslem, April 13th, 1842.

Dear Brother,

I write to you as from the verge of eternity. I am rapidly going down, without the least hope of recovery, but "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day ; and not to me only, but unto all them that love his appearing." God is with me, and supports me. His word is the source of my joy and comfort. I feel quite resigned to his will.

My complaint is settled down into an abscess in the bowels. All that my medical adviser can do for me now, is only by way of affording a little ease.

* * * *

I conclude with best wishes for yourself and family, praying that you may be preserved blameless, unto

the coming of our Lord Jesus Christ. Amen.

I remain, yours affectionately,
JOSEPH MEIR.

In reply, I sent the following :—

My very dear Friend,

The blessing of Almighty God be upon you, and comfort you while you are permitted to remain on earth, and make peaceful and happy your removal to a better world. And may the blessing of Heaven rest on your dear wife and children, and give them support and comfort under all that they may be called to suffer. And may God in his boundless and everlasting goodness grant, that after the great ends for which he has placed us on earth are accomplished, we may all be permitted to meet each other in heaven, and to enjoy each other's company amidst the glory and blessedness of that happy world for ever and for ever.

Your letter has affected me very much ; it is a great trial to me to see my friends removed away from me ; but God is good, and his ways are right, and let his will be done. And that which will be loss to me, will be gain to you. I have no doubt but on your removal from earth, you will be received to heaven : when absent from the body, you will be present with the Lord, which is far better. You will exchange a life of conflict, for eternal rest ; and a world of darkness and imperfection, for a world of everlasting glory and felicity. Well ; the will of the Lord be done. I would gladly have had your presence and your friendship a little longer here ; but I would not keep you from your home and rest in heaven. I feel too sensibly the sorrows of life, and I have too high and delightful forethoughts of the blessedness of the world to come, to murmur at your removal, or to wish to hold you here. Nay ; God calls you to your home, and painful as I feel it to have you taken from me, I give thanks to God, that in his mercy he is about to receive you to himself. I do not envy your blessedness, and yet I feel as though I should be glad to keep you company. I long to see the Saviour. I am not weary of life, nor am I tired of the work which God has given me to do ; but oh, how glad should I be,

to see the Son of God, to have one interview with the Saviour of mankind. How happy should I be to accompany you into his presence, and to enjoy with you the pleasure, the delight, the unutterable blessedness of his company. But the day of joy will come to me in its season, if I am faithful. I shall see you again, if faithful to the grace bestowed on me, and we shall enjoy the pleasures of eternal friendship, and the delights of close and everlasting fellowship with God and Christ, and all that is good and glorious, and sighing and sorrow shall be done away. "Blessed be the God and Father of our Lord Jesus Christ, who, of his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." The thought that you are so near to that blessedness, and that I also, if faithful to the end, shall be permitted to share it, fills me with joy unspeakable and full of glory. While you remain on earth, may God, your Heavenly Father, who has led you and comforted you all your life long, be very near to you, and make his strength perfect in your weakness; and when your heart and your flesh fail you, may he be the strength of your heart, and your portion for ever.

I consider myself under great obligations to you. You have been a kind and faithful friend to me now for nearly thirteen years, always the same. Such friends are rare on earth, and after what I have seen of man, I feel acutely at the thought that I must lose you. But that which is good, and kind, and true, and holy, and stable, and divine in man, is but an emanation from the Deity, a representation, or image, a faint, imperfect resemblance of that which exists in all its perfection, in eternal and infinite fulness in God. And why should I think it much to lose for a time the imperfect, feeble forms of worth and excellence, while I have still remaining the great original, the eternal and inexhaustible fountain of all. God can be unto me more than a thousand friends, and I bow to his will; God can be unto your dear partner and your children more than a husband and a father, and I pray

that they may rely on him, and find in him their all.

Still, I cannot refrain from expressing the sense I feel of the obligations under which I have been laid to you, for your long-continued kindness and friendship, for the help you have always been forward to afford me in my labours to spread abroad the principles of Christian truth and holiness, and more especially for the manner in which you have, under great weakness of body, and in the midst of many trials, stood by me when so many forsook me, and helped and comforted me in my labours when so many rose up against me. The Lord remember this your kindness and fidelity to his servant for good, and return it into your own bosom a hundred-thousand fold. And may your dear wife, and your dear children, never lack such a friend as you have been to me. And may the God of eternal truth and love, make you and them the object of his tender care for ever and ever. To write to you on matters of business at present is an unpleasant task to me, but duty requires it.

* * * *

And now may the peace of God that passeth all understanding, keep your heart and mind through Christ Jesus. May God stand by you in your last hours, and protect you from all evil. May the calm and the sunshine of heaven surround you. And when, at length, the purposes of God are accomplished in us, may we be permitted to spend a happy eternity in each other's company, in the kingdom of our father and our God. Amen.

I am,

My dear friend and brother,
Your's more affectionately than ever,
JOSEPH BARKER.

My wife joins with me in kindest regards to you and your wife and children, and in prayers for your present and eternal welfare.

The next I received was as follows:

Burslem, April 20th, 1842.

Dear Brother,

I received your letter of the 15th inst., and I return you my sincere thanks for the consoling manner in which you addressed me while struggling with dissolving nature, and

the deep interest you manifest in the welfare both of me and my wife and children. I feel that I am drawing nigh to the gates of death, and must shortly leave these behind me in a world of trouble, danger, and sorrow. But I feel quite resigned to the will of God, his grace I find to be sufficient for me, and I am persuaded it will be sufficient to the end. May he mercifully preserve and bless my dear family when I am no more. Amen.

* * * *

I must now close, it may be for the last time. Should we never meet nor hear from each other again on earth, we must comfort ourselves with the pleasing prospect of enjoying the eternal blessings together at our Father's right hand in glory.

My wife and family join in kind respects to you and yours.

I am, your's affectionately,

JOSEPH MEIR.

I sent the following in reply,

Newcastle-on-Tyne,
4 Mo. 25, 1842.

My very dear friend,

I should have written sooner, but I was from home when your's came. The remittance of the 6l. 6s. 6d., and the account rendered, is all right. Your dear wife and children will not be left in a world without a God. They will still be objects of the Divine care, and he will order all things for the best. His love is infinite, and my confidence in his providence grows stronger day by day. The declaration of the Apostle, that "all things work together for good to them that love God," is a simple, unexaggerated truth; and as you yourself *have had* proof of it in times past, so your dear wife and children *will* have proofs of it in time to come, if they prove faithful to their God. Leave them, my dear friend, and leave yourself, in his hands, "and may the peace of God, which passeth all understanding, keep your heart and mind through Christ Jesus." May that God, who has led you all your life long, and who has supported you under so many trials and sufferings in times past, be with you to the last; and when your heart and your flesh fail, be the strength of your heart and your portion for ever.

I would gladly see you, but my engagements will not permit me.

But I hope to enjoy your company in heaven. I know not how soon I may be called to follow you to the presence of our common Saviour. All things will take place in their proper season. My only desire is to be found faithful; and then all else will be sure to be right. The will of the Lord be done.

I am still your very affectionate friend and brother,

JOSEPH BARKER.

I heard no more from my dear friend. The next information I received was the following, from our mutual friend, Aaron Wedgwood:—

Burslem, June 1st, 1842.

Dear Brother,

Yesterday, about half-past 4 o'clock our dear brother Meir finished his earthly pilgrimage. He has suffered much, his conflict has been a very severe one, but Divine Grace has been sufficient for him. His heavenly Father has magnified himself by amply supporting him through the rough valley. Through all, our dear brother has manifested a truly Christian spirit. Such was his patience, resignation, and confidence in God, that nothing like murmuring, dissatisfaction, or mistrust seemed to have any place in him.

I cannot stay to give you any further account of our respected friend at present. Let us be followers of them who through faith and patience are now inheriting the promises. With best wishes to yourself and family.

I am, your's affectionately,

AARON WEDGWOOD.

And here we pause. Our brother rests in peace. He dwells in the home of his Father, eternally happy, and waits the arrival of his Christian friends. We hope, ere long, when it shall please God to call us away from earth, to rejoin him in that better world, and share with him, and with the whole family of God, the glories and pleasures of heaven, for ever and for ever.

MANY professors are as bitter towards their Christian brethren who differ from them in opinion, as if they thought to prove themselves the disciples of Christ by uncharitableness instead of by love.

THE HISTORY OF A CHRISTIAN.

It is not certain, as to his earthly birth, whether he was Jew or Gentile; nor is it of much moment, for there is no respect of persons with God. Rom. ii. 6—11, and iii. 22.

Nor is it certain whether he was formerly rich or poor, mighty or weak, barbarian, Scythian, bond or free: nor does this much matter; for there is no difference with God; the same Lord over all is rich in mercy to all that call on him. Rom. x. 12, Gal. iii. 28.

He was born after the flesh, had a fleshly nature, and the appetites and inclinations of the flesh had for some time dominion over him.

His bondage to the flesh unfitted him for God's service. For they that are in the flesh cannot please God. To be carnally minded is death; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Yet he was not left to follow the flesh without check. Light from on high was given to him, revealing to him a higher destiny than fleshly pleasures, and a voice was sent to him, calling him to obey the will of a higher master.

He now became the subject of a serious conflict. Two principles warred within him, each struggling for the mastery. One principle excited within him all sorts of impure desires and imaginations, and powerfully urged him to evil; the other principle revealed the greatness and authority of God, presented to his soul the requirements of his law, and loudly called for obedience. The flesh strove against the spirit, and the spirit strove against the flesh; and the struggle was severe and painful.

The flesh had frequently the mastery. Often did he see the right, and approve it too, and yet prefer the wrong. He did that which he could not approve, and approved that which he did not do. He consented to the law of God, that it was good, and he frequently resolved to obey it; but how to perform his good resolutions he found not. When he would do good, evil was still present with him, to thwart his purposes. He even delighted in the law of God, after the inner man, and admired the excellency of those who obeyed its re-

quirements; yet still he saw another law, a powerful principle, warring against his better judgment, and bringing him into captivity to the law of sin.

In this fearful state he lived for some time, (it is not known how long,) and was exceedingly unhappy. At times the power of the flesh ruled over all, and it seemed as if the power of truth were gone, and as if the captive soul was free from righteousness. Sin reigned, and he obeyed it, seeking to satisfy himself with its delights. During this period of his history it is not exactly known what were his doings. He loved darkness rather than light at this time of his life, and generally sought to hide his doings under the shades of night, or behind the veil of secrecy. And though his deeds were well enough known to himself, he seldom made them known to others, even after he became the servant of God. The truth is, he was ashamed of the things in which he had indulged, and so far from having pleasure in talking of them to others, he frequently wished he could forget them himself, and never remember them more.

But he was not permitted to remain in this state of sinful quiet. Truth was not dead, nor had the spirit of God entirely given up the conflict. Often amidst the darkness in which he hid himself, light shone upon him; and often, while busily engaged in serving the flesh, the spirit of holiness would visit him, and suddenly and terribly rend his heart until it bled. The struggle within him would then be renewed, and continue for weeks and weeks, yet frequently the flesh would gain advantage over him.

About this time he became very unhappy. He saw clearly that the flesh was not his lawful master, that he was not its debtor, and that he was out of his place in serving it. He saw clearly that God was his proper ruler, and that he was bound by many powerful ties to serve him. He had found also, that the flesh had not dealt truly with him or used him well. It had made him several promises which it had not kept; and it had repeatedly got him into difficulties, and plunged him into excesses of which he had never dreamed. Many things had happened tending to awaken his suspicions, that some

terrible evil would befall him if he served the flesh much longer; and he frequently received warnings from other quarters, that if he lived after the flesh he would die. The wrath of God also was at times revealed to him, and while pondering some new proposal of the flesh, he would frequently hear a voice, as if from heaven, saying, "The end of these things is death."

He now began to be exceedingly distressed, and knew not what to do. He had gone so far in the service of the flesh that he began to doubt whether it was possible for him to go back. He had, besides, made so many resolutions and broken them, that he began to fear he should never keep another. The flesh had so often and so completely mastered him, that he had begun to despair of ever being delivered from its power. He had been in this state some time, when once he cried as if his heart would break, O wretched man that I am! who shall deliver me? and then sat down and wept. He thought he never should know peace again.

It was somewhere about this time that he became acquainted with Jesus Christ, the appointed teacher and saviour of mankind. How he obtained an acquaintance with Christ is not exactly known. Some say that he got it from a letter which was sent to him, containing an account of all that Jesus had begun both to do and to teach; some say that he obtained his information from a man that had been with Jesus, and received help and deliverance from him.—Some say that he was first made acquainted with Christ by an outlandish woman, who herself had been a sinner, but had been saved by Christ; and some are particularly exact, and say that a special messenger was sent to him by God to instruct him, as he was travelling, and reading the prophecies of Isaiah. That the place which he was reading, when the messenger reached him, was this:—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth: in this humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."—Acts viii., 32, 33. He was, it is said, a good deal at a loss to

understand the prophet's meaning in this passage, and when he saw the man whom God, unknown to him, and unexpected too, had sent for his instruction, he said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then the messenger began at that same passage, and preached unto him Jesus. Which of these accounts of the matter to prefer, I cannot tell. I believe there is truth in all of them; and that they all make up but one complete story. This I know, that the substance of the story is correct, for I had it from his own lips. He *did* become acquainted with Christ, and his acquaintance with him was the means of his deliverance and salvation. The effect which the simple story of the Gospel produced upon his mind was truly wonderful. It was not long before the poor, afflicted, troubled and desponding creature was completely happy. The power of the flesh was broken; the dominion of sin was destroyed; and being made free from sin, he became the servant of God, and the members of his body, and the powers of his soul, and the influence which he had amongst his fellow-men, were all employed in subservience to God's will.

There appeared to be no mystery in his faith in Christ; it was a simple hearty belief in the account which was told him of Christ's history and doctrine. Nor was there much mystery in the influence which his belief in the story exerted upon his heart and life. The story itself was such as to be adapted to exert such an influence upon him, and when it is considered that when told to him, it was accompanied with the demonstration of the spirit, and with power, it is easy to see how it would work in him such a glorious change.

He took delight in telling of the deliverance which he had received through his acquaintance with Christ. His soul seemed so full of holy peace and joy, that he could scarcely contain himself at times. He considered it his duty to make known the blessedness which he had experienced, both for the honour of him from whom he had received it, and for the benefit of his fellow-men, that they might be brought to share his blessedness. The manner in

which he expressed himself on this subject was frequently as follows :—“ Being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed : because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For as many as are led by the Spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear ; but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—Rom. viii. 1—5, 14—18. There was nothing like boasting in his language, but there was much of confidence and joy. He could not help being joyful. He felt as if he had become quite a new man ; and as if he had been translated into quite a new world. It seemed as if old things had all passed away, and as if all things had become new. So great was the difference between his former state, when a slave of sin, and his present state of adoption into the

family of God, that it seemed at times as if he had been received into a little heaven.

He was very desirous of making some suitable returns for the blessedness which he had received from God. He never seemed to forget the obligations under which the mercy of God had laid him, and he never seemed to feel it a task to do anything he could in return. He was *anxious* to have something to do for his benefactor, and many a time he was heard to cry, “ Lord, what wouldst thou have me to do ? ” And when God communicated to him his will, it was quite delightful to see with what eagerness and delight he set to work, and with what diligence and patience he went through his work. He laboured with all his soul to do it to his Heavenly Father’s satisfaction.

He was not particular as to the *kind* of work which God appointed him to do. He knew, of course, that every thing which God might desire him to do would be holy, just, and good, and he was concerned for nothing further. Whether it was planting or watering, building or nursing, talking or writing, travelling or resting, it was all one.

Nor was he much concerned with respect to the circumstances in which he might happen to be placed by a regard to the will of his Heavenly Benefactor. I have seen him in the palace, and I have seen him in the dungeon ; and he seemed happy in both. I have seen him at liberty, and I have seen him in chains ; I have seen him in plenty, and I have seen him in want ; I have seen him in the midst of friends, and I have seen him in the midst of foes, with not a soul to stand by him ; I have seen him wrecked by sea, and I have seen him waylaid and assaulted by robbers on land ; I have seen him whipped, imprisoned, and stoned ; I have heard him reviled, and abused, and cursed ; I have seen him treated as the filth and the offscouring of all things, and I have seen him honoured as a favourite of heaven, and even taken for a God ; but nothing seemed to come wrong, if thereby he might serve his God. “ I have learned, in whatsoever state I am,” said he “ therewith to be content. I know both how to be abased, and I know how to abound : every where and in

all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Philip. iv. 11—13. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi. 13; xx. 22—24.

Amongst him and his brethren there was a great diversity of gifts, and there was a great diversity of ways in which they were required to serve their Lord and Saviour. "When the Saviour ascended up on high, and distributed his gifts, he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;" but every thing seemed right to him that was done by his Lord and Redeemer. He never envied the gifts of others, and he never slighted his own. He had no desire to choose for himself either place or work; the will of the Lord was his will. Whether it was a hand or a foot, an ear or an eye, it was all right. His delight was to serve the body, and to obey the head, and he sought for nothing farther.

Sometimes he was called upon by his Lord to fill several offices, and to serve him in various ways; but he was still willing. His only concern was, when so many and such weighty concerns were laid upon him, that he should not be sufficient for them. He had no objection to the work: he was only afraid lest he should not be able to do it as well as he could wish. But even this he did not suffer to discourage him. He remembered that his sufficiency was of God; and that through Christ strengthening him he could do all things. Indeed, God had assured him by special promises, that whatever he might call him to do or to suffer for his sake, his grace should be sufficient for him, and that his strength should be made perfect in his weakness; and after receiving this assurance, he seemed not to stagger seriously at any thing. When called to prophesy, he prophesied according to the rule of faith; when called to minister to the relief of the temporal wants of the saints, he did it according to the ability which God had given, and was ever found attending to his charge. He was some-

times called to instruct the ignorant in private, or to teach the beginnings of religious knowledge to the rising generation; while at other times he was called to exhort the members of the church to duty; and he attended to both with diligence. When called to lead or guide his brethren, he did it with great affection and care; when called to give his property for benevolent objects, he was both liberal and single-minded; and in whatever form sorrow presented itself to his view, he was instantly moved with compassion, and he cheerfully laboured to afford relief.

He loved all, and his love was sincere. He did not love in word and profession only, he loved in deed and in truth.

He cherished no feelings or desires but what were pure and honourable, none but what he could bear both earth and heaven to witness; so that the great temptation to dissimulation was gone. He abhorred that which was evil, however fashionable, or however gainful, and cleaved to that which was good, though it cost him his worldly all.

He regarded all the sincere followers of Christ as his brethren, and he had a tender and brotherly affection for them. He not only made them his companions, but preferred them to others in the exercise of his beneficence.

He had a business, and he attended to it; but he took care to have a business that was deserving of his attention. He refused to make a trade of sin, or to employ his time and powers in doing mischief. He would deal in nothing but what was really useful; he would work at nothing but what seemed likely to prove serviceable to the world.

And he ever regarded his business as the Lord's, and did it as a service to him. In his buying and selling, in his plans and labours, he had still an eye to the glory of God and the welfare of mankind. The profits of his business were God's, and he employed them in his service; doing good, as he had opportunity, unto all men, especially to those of the household of faith.

But though very wonderfully changed from what he was once, he did not become at once all that could be wished. There were many imper-

fections in his character at first, and at times he was overtaken in a fault. He was born again, and was truly a new creature, but he was only a child. There was in him a mixture of good and evil, of spirituality and carnality. 1 Cor. iii. 1—3. He was also weak in faith, and troubled at times with painful scruples both with respect to what he should believe and what he should do. In some cases, as might naturally be expected, he fell into errors; receiving as true sentiments those which were erroneous, and doing things which were not at all Christian, while at the same time he hesitated to receive other sentiments which were strictly true, and dared not to do some things which were in agreement with the precepts and example of Christ. He had, in consequence, frequent uneasiness of soul, and at times he was almost lost in perplexity and confusion: and while he suffered thus grievously in his own soul, he occasioned, undesignedly, considerable trouble to his Christian friends.

But he did not remain in this state. He gradually grew in understanding and in grace, and daily made advances towards perfection. He left the things that were behind, and stretched forward to the things which were before. As the seed puts forth first the tender blade, and then the ear—as plants, when favoured with suitable soil and friendly seasons, continue to grow in size and strength until they reach maturity,—or, as the child, when supplied with suitable food, and smiled upon by a gracious Providence, rises from helpless infancy to the full size and vigour of manhood, so was it with him. He still made progress, till he came in knowledge, in faith, and in piety, “unto a perfect man, unto the measure of the stature of the fulness of Christ.”—Eph. iv. 13.

There is no full and particular account of his *opinions* on various matters, at least no account that can be fully relied upon. All accounts that are worthy of any credit, agree in stating that he was “*sound in the faith*,” that he not only believed in Christ, and received his words, but that he believed with the heart, and believed in such a way as to become a loving, gentle, heavenly man, a careful imitator of his Master Jesus

Christ. But as to his *opinions*, the case is very different. On this subject the accounts vary very much. Some say that he had a great reverence for the religion of the Jews, and that he considered himself bound to obey many of its laws, though never inculcated by Christ or his Apostles. They say that he still observed the Jewish Sabbath, abstaining on the seventh day of the week from all servile or bodily labour, and spending its hours in reading, in singing, in meeting with his Christian brethren, and in prayer. Some say that he kept two days each week as days of rest from bodily labour, both the seventh and the first, both observing the Sabbath law of Moses, and observing along with it the day of the Saviour’s resurrection. Some say he observed but one day as a day of rest, and that that one day was not the *seventh*, but the *first*. Others say he observed neither the one nor the other as a day of rest; but regarded every day alike; and that he employed each day, as it came, in such a way as seemed best calculated to promote the glory of God, the welfare of mankind, and his own improvement in knowledge and piety. Some say that he was baptized with water; others say that there is considerable doubt about that, and that his judgment was, after he came to maturity, that the baptism of Christ was purely spiritual, and that he saw no importance or value in any other. Some have said that he was particular about meats and drinks, but others contend that he considered meats and drinks as having to do only with the body, that his judgment was that the religion of Christ consisted neither in meats nor drinks, neither in circumcision nor in uncircumcision, neither in holy days, new moons, or Sabbath days; but in righteousness and peace, and joy in the Holy Ghost. Some say that he attributed great importance to the use of bread and wine on certain occasions, others say that he did not. Some say that he regarded bread and wine, when set apart for the Lord’s Supper, as completely changed in substance, and turned into the very body and blood and soul of Jesus Christ; others say that he had no such thoughts, that he simply considered the bread and wine as memorials of

Christ's death ; and there are some who say that he paid no regard either to water baptism or the use of bread and wine, that he laid stress on nothing but a hearty belief in Christ, the possession of Christ's spirit, and a careful imitation of his example. There are very many who say that he was a very rigid Trinitarian, maintaining the doctrine of three persons in the Godhead, as laid down in the Athanasian Creed ; others say that he never used either the word Trinity or the word Person when speaking of the Divine Being ; that in speaking of God he was very careful to speak in such words as the Sacred Scriptures employ in speaking of Him, and that it is not known what his opinions were about what is called the Trinity, or whether he had any opinions on the subject at all. Some accounts say that while he believed in one God, and regarded Christ as the appointed Saviour and judge of mankind, and the Holy Ghost as the teacher, and guide, and comforter of God's people ; he made no inquiries into the mode of the Divine existence, but left the matter with God. The time would fail me to mention all the accounts which I have heard and read respecting Christian's opinions : they would fill a large book. By far too much importance has been ascribed to this subject. His opinions were not matters of so much moment as people generally have supposed ; nor were his opinions so exactly defined ; so fixed, or even so consistent with each other, as most have supposed. The probability is, that he varied greatly in his opinions, holding one opinion at one period of his life, and another at another, changing his views as he rose from his state of spiritual childhood to maturity. It also appears probable to me, that there was frequently a considerable doubt in his mind on certain matters. His mind was not made up on some points. There were matters on which he hardly knew what to think. He never questioned what God said, but he had at times a doubt as to what God *had* said. He never questioned any writing that God had written, but he had sometimes doubts as to some particular books, whether God had written them or not. He never

questioned what God said, but he did not always exactly understand the meaning of what he said. While he received with reverence the testimony of God, and of his Son Jesus Christ, and regarded the record given of Christ in the Sacred Writings as true, he was frequently at a loss to understand what some portions of the testimony, and some passages of the record meant. His faith was one, his opinions various. In faith he agreed with his brethren ; in opinion he often differed from them. His biographers have not always distinguished between his faith and his opinions ; they have confounded the two, and have, in consequence, in some instances, done his character injustice, as well as grievously contradicted one another.

There was one trait in his character which deserves notice, he was very kind and forbearing towards his brethren. He did not judge them or condemn them on account of their differences of opinion. He did not refuse to hold fellowship with them on this account. If he was satisfied with respect to any that they were hearty believers in Christ, and truly desirous to please God, he received them into fellowship with him, without more to do. They might be black, or they might be white ; they might be Jews, or they might be Gentiles ; they might be strong in faith, they might be weak in faith ; they might be learned, or they might be ignorant ; these were all nothing in his estimation. The thing which recommended men to his esteem was neither form nor colour, rank nor circumstances, opinions nor mental accomplishments, "but faith that worketh by love." I have seen him living in unity with men of various lands, and with men of almost endlessly diversified opinions, and yet regarding them all as his brethren, and exercising towards all the most tender and godlike kindness.

He was not harsh, even towards those who were not believers in Christ : he was gentle towards all. He had a saying, that the wrath of man worketh not the righteousness of God. When anger began to rise, he ceased to check others, and began to chide himself ; and he was enabled in this way, by the grace of God, to

show all meekness unto all men. He had frequently to do with unreasonable and wicked men; men that neither feared God nor regarded man; but you would have wondered to see what long-suffering and patience, what mildness and tenderness, he exercised towards them. Sometimes they reviled him, but he never reviled again: sometimes they struck him, but he never struck again: he did not even show a wish to strike again. Sometimes they ridiculed him, turning his seriousness into a mockery; still he endured, and with his calm composure and kind looks, affected the bystanders, at times, to tears.—(*To be continued.*)

PREACHING.

I am afraid that many people look on preaching as a kind of diversion; in much the same light as they look at a concert, a play, or an exhibition of oratorical powers. People generally, I fear, even professors of religion, do not go to hear sermons to learn what is true, and to be enabled the better to do what is God's will; they go to be pleased. Preachers generally are not valued, I fear, according to the clearness, the simplicity, and the faithfulness with which they unfold divine truth, and make known God's will; but according to the *dramatic effect* that they can produce,—according to the amount of pleasurable feeling they can awaken in their hearers' minds. When I hear people commending and extolling preachers, it is seldom that I hear them extolling them on account of the fresh light they have received from them with respect to their interests and their duty. It is the preacher's *abilities* they extol, not his doctrine; it is his *cleverness* with which they have been pleased, not the spiritual, moral benefit they have received. What multitudes have I heard extol *

WITH a Christian, every thing is *doing good*. Benevolence is at the bottom of all he does. If he cultivates the ground, or carries on a trade, his object is still to please God, and serve mankind. Hence, when he lays by seed for the coming seed-time, or capital for some new undertaking in business, he is not providing for himself, he is not anxious for himself; he is working for God, and toiling for the good of the world. Though he may do, in many respects, the same things as worldly people do, yet he does them from higher motives: and every thing with him is a part of piety and beneficence.

* * * : and yet I never heard any say that they understood religion any better in consequence of hearing him. I have heard him myself; but I was disappointed in him. I looked for some extra solid food for my soul, and I found it not. His manner might be very fine, for aught I know, but it was not manner that I was looking for, but matter. He had a famous voice, and plenty of action, and the action might be graceful, and the voice might be well managed; but I took little notice of such things; I wanted food. I looked for something to make me a wiser and a better man; and I was disappointed.

I wish professors would talk less about preachers, and more about what is preached. I wish they would value fine speaking less, and plain simple explanations of truth and duty more. I wish they would show less anxiety to be pleased, and more anxiety to be made better. I wish preachers would consult less their hearers' tastes, and consult more their hearers' wants. There wants a complete reform in the prevailing manner both of preaching and hearing. And

A FOREIGNER'S OPINION OF ENGLAND.

ENGLAND is one of the last countries of which I am ready to become a partizan. There must be something radically wrong in the policy, institutions, and spirit of a nation, which all other nations regard with jealousy and dislike. Great Britain, with all her arts, has not learned the art of inspiring confidence and love. She sends forth her bounty over the earth; but, politically considered, has made the world her foe. Her Chinese war, and her wild extension of dominion over vast regions, which she cannot rule well or retain, give reason to fear that she is falling a prey to the disease under which great nations have so often perished.—*W. E. Channing*. [I am afraid this judgment is true. And what a pity that it should be so. Ed.]

I believe a great and a blessed reform is taking place. Old things are passing away in this department also, and all things are becoming new.

A RARE CHARACTER.

I saw a female lately, who has considerable property, who nevertheless dresses in so plain and homely a way, that you might mistake her for one of the poorest persons in the town in which she dwells. I did myself, when I saw her first, suppose her to be an object of charity, and was about to let her have one of my publications for nothing, supposing she was one that was unable to pay for it: but a friend that stood by me, and knew her, checked me. I was told that the reason why she dresses so plainly and economically is, that she may have the more with which to do good. This I believe is the case. What a pity such virtue should be so rare. Many will deny the poor their due, to purchase fine things for themselves; but how few will deny themselves of all finery, that they may help the poor! But let us hope for better days. Temperance and charity are spreading among professors, I believe, and there is ground to hope that the virtue of the friend to whom we refer, will one day be a common thing among those who bear the name of Christ. The woman I refer to experienced a few weeks ago a remarkable preservation from violence and plunder. She lives with a brother, and both she and her brother are old and feeble. One night last month, four men broke into the house, with the intention of robbing the house. When she found that the men had entered the house, she simply prayed to God for protection, and cast her care on him, and God answered her prayer. The men were not permitted either to harm her or her brother, or to take any of their property. There was a watch within reach, but it was not taken; and there was some little money also in the house, I understand, but that also was untouched. One of them, as if on purpose to show the disposition of the party, struck the clock face and broke the glass; but this was the only mischief they were permitted to do. So easily can

God protect his people, when they put their trust in him.

PREACHING AGAIN.

I am more convinced than ever, that the preaching which is most wanted at the present day is, such preaching as Jesus Christ's. The common kind of preaching is almost, if not altogether, useless, and one great reason is, it is not practical; it does not state, and explain, and enforce the discourses and example of Jesus Christ.

The subjects treated in Christ's discourses, appear to me to be proper subjects to preach upon to all sorts of men. They are, in my judgment, proper subjects to be urged upon the attention of the careless, the unthinking, the profligate, the unbelieving,—or of the awakened, the anxious, the inquiring,—as well as of the believing and the regenerated.

I believe that Christ's discourses set forth the true and only way of salvation; and that they set forth the way of salvation as plainly, as truly, and as fully as any other parts of the Sacred Writings.

I do not believe that the way of salvation is made more plain by Paul or Peter, than it is made by Christ; nor do I believe that the Epistles or Acts of the Apostles contain a better, a plainer, a fuller statement or exhibition of the conditions of salvation than the Gospels, the histories of the Saviour's life and discourses.

I am fully persuaded that what Paul has written on the subject of justification, is in perfect harmony with what was taught by the Saviour himself; but I am as fully persuaded, that what the Apostle has written on the subject has been generally misunderstood, and that it is generally misunderstood still. Paul, in his Epistles, does not attempt to prove that men are justified without obedience to the law of God as given by Christ; but the law as given by Moses. He does not teach that men are justified without good works, but only that they are justified without the *works of the law*. Paul does not put faith in opposition to such works as Christ commands, but in opposition to such works as Moses commands; in opposition to circumcision, and such observances as were joined with circum-

cision. The parties against whom he wrote, were not persons who expected to be justified by obeying Christ's doctrine; but persons who were expecting to be justified by circumcision, and by keeping the law of Moses. The false teachers whom he opposed, were not persons who taught men to seek salvation through obeying Christ, but persons who taught that men could not be saved unless they were circumcised and kept the law of Moses. And the doctrine which he opposed, was not the doctrine that men could not be justified and saved without obeying the law of Christ, but the doctrine that men could not be saved without being circumcised, and keeping the law of Moses.

Paul does not teach that there are no *conditions* of justification; but that the only condition is "faith that worketh by love," "a new creature;" a renewing of the heart and of the life in righteousness and true holiness. In the very same Epistles in which he pleads for salvation by faith, without the works of the law, he teaches us that no one can be saved without the works of the Gospel. In the Epistle to the Romans, in which he tells us that "by the deeds of the law there shall no flesh be justified," he also says, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. viii. 6, 7, 13. "God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: For there is no respect of persons with God."—Rom. ii. 6—11.

In his Epistle to the Galatians also, in which he says, that a man is not justified by the works of the law, that *no man* is justified by the works of the law in the sight of God, he also

says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8. That it is not against obedience to the *Gospel*, as a condition of salvation, that Paul writes, but against obedience to the law of Moses, may be seen by any unprejudiced mind, that will read over the Epistles of Paul for themselves.

This is so plain to myself, when I read over the Epistles of Paul to the Romans and Galatians in order, from beginning to end, that it seems almost a mystery to me, how any one can read them attentively, without perceiving it.

For want of attending to this point, the sermons and writings of religious teachers generally, on the conditions of justification and salvation, are little else than a mass of error and confusion. I have heard multitudes of sermons on the conditions of justification, and the way of salvation, and yet I do not recollect to have heard one that made the subject plain; I do not recollect to have heard one, that was not better calculated to perplex, and bewilder, and mislead the inquiring soul, than to impart to it light and satisfaction. And I have read multitudes of books on the subject, but most of the books were as well calculated to bewilder and mislead the inquiring mind as the sermons. I am strongly inclined to believe that nine-tenths, if not nineteen-twentieths, of the preaching of the present day, is more calculated to keep people in the dark, than to bring them into the light. I feel inclined to believe that if nineteen-twentieths of all the preachers in the country were to be silent, and leave people to read the plain Scriptures for themselves, to study them, and talk of them, and pray over them, and follow the simple outbeamings of light with which they would thus be favoured, we should have both more sound sense and more solid piety in the country than we have.

Of this I am fully persuaded, that on the subject of justification, or the way of salvation, the religious teachers of the present day are, generally, as far from the truth as they well

can be, and that we ought, before we expect either the churches to be reformed, or the world to be converted, to return both in our preaching and writing to the simplicity of Jesus Christ.

GOD'S CONDUCT TO THE REBELLIOUS ANGELS.

Ques. How do you account for the fact, that while God should bear so long with rebellious men, and go so far as to give his son to die for their salvation, he should be so severe with the rebellious angels as to send them down to hell for but one offence, without any attempt to bring them to repentance, without any offer of pardon, and without using any means for their redemption? I cannot account for so great a difference between God's conduct towards men, and his conduct towards the angels. How do you account for the fact?

Ans. I do not consider it to be a fact. I am not myself satisfied that the common representation of God's conduct towards the rebellious angels is correct. Several things in your question, which you take for certain, do not appear to me to be certain; they appear to me to have no foundation in Scripture. 1. It is nowhere stated in Scripture that the rebellious angels committed only one sin. They might, for any thing the Scriptures say to the contrary, commit a thousand sins. 2. It is nowhere said in Scripture, that the rebellious angels were given over to punishment the moment they transgressed,—it is nowhere said that God had no patience with them,—that no means were used to bring them back to obedience, or that no offers were made to them of pardon. For any thing which the Scriptures say to the contrary, God might exercise as great long-suffering towards rebellious angels, as he does towards rebellious men. For any thing the Scriptures say to the contrary, God might bear with rebellious angels for ages, and send them calls to repentance, and offers of pardon innumerable. 3. For any thing the Scriptures say to the contrary, God might employ means for their redemption as wonderful as those which he has employed for the redemption of mankind. It is true, when Christ visited our world, he

took not on himself the nature of angels, but the nature of man; but what Christ has done for the angels at other times, we know not. And if *Christ* was never employed on a message of mercy to the fallen angels, some one else may have been employed on such a message. If nothing has been done for the redemption of rebellious angels since the creation of the present world, abundance might be done for them before. The Scriptures do not give us the history of God's conduct from *eternity*; they gave us the history of his conduct from the beginning of our own present world only. They do not give us the history of his conduct towards *all* his creatures: they only give us the history of his conduct towards *man*—towards *ourselves*. They therefore say nothing about his plans of governing and blessing other worlds, and other orders of beings. God may have had millions of worlds under his care, before he made the world in which we live; and he may have had many ways of holding intercourse with the inhabitants of those worlds, of which we can form no idea. God may have millions of worlds under his care at present, as well as ours; and he may be employing an endless diversity of means to bless them, all of them unknown to us. These things should be borne in mind by us, when we speak of God's character. We must not suppose that the Scriptures tell us every thing respecting God, respecting his works, and respecting his dispensations. We must not suppose that there is nothing true but what is contained in the Scriptures. All is true that God has told us in the Scriptures, but that which God has told us in the Scripture is not the whole of truth. The truth which God has told us in the Scriptures, is as much as is needful for us to be told in the present state of being, but it is not the whole that God has in his mind. If God were to give us the history of the angels, it might be as large a history as the history of mankind, and it might furnish as striking a manifestation of his wisdom and love as is furnished in the history of mankind. We shall err, therefore, if we conclude that the few brief hints that are given in the Scriptures respecting God's

conduct towards the angels, is the whole history of his conduct towards them : we may run into dangerous error if we conclude, that because nothing is said in the Scriptures respecting the employment of any means by God for the redemption of angels, that therefore no such means were employed by him for their redemption.

I do not believe, therefore, that God has been kinder to man than to the angels. The Scriptures do not say that he has ; and it is enough if our faith go as far as the revelation which God has given us. To believe what God has not declared, is not faith ; it is fancy, or opinion only.

I never like to hear men speak as if God had been kinder to men than to the angels. Such statements do no good ; they are calculated to do harm. They neither throw any glory around God's character, nor do they exert a favourable influence upon our own hearts. Such statements are dishonourable to God : they represent him as partial and capricious in his regards. Such statements have no tendency to increase our love to God, or our gratitude for his mercies. On the contrary, I feel as if it would make me love God more, to be assured that he had been as kind to the angels as he had been to us ; and as if it would make me more thankful for all God's blessings, to be assured that God had been graciously pleased to bless other orders of beings as freely and as richly as myself. The belief that God is partial, that he is a respecter of person, or a respecter of different ranks or orders of beings, would rather tend to destroy my love and gratitude towards God. I feel as if I could love God most, when I can believe that he is *good to all*, and that his *tender mercies* are over *all his works*.

Let us not attempt to penetrate what God has hidden. Let us not attempt to be wise above what God has revealed. It is enough if we believe as much as God has declared : it is enough if we go as far as God is disposed to lead us. Let us be careful how we take for truth what is not plainly revealed in the Sacred Writings. Let us be careful not to give to the imaginations of men, the regard due only to the revelations of God.

CHRISTIAN UNION.

CHURCHES can never become one by giving up their peculiar sentiments and customs ; they can only become one by learning to tolerate each other in their peculiarities. "Forbearing one another in love."

There has been a great deal *said* about union among different denominations, and there has been something *written* on the subject ; but there has been very little *done*, I fear, towards bringing a union about. And what *has* been done, has not been done well, I fear. Many of those who have laboured to promote union, have begun at the wrong end. Many have laboured to bring about a union of *sects*, instead of a union of *Christians*. If Christians are to be united, sects must cease. Christians need not be required to give up their peculiarities of sentiment and practice, but they must cease to require others to adopt them ; they must cease to make any point, on which Christians differ in opinion or practice, a condition of church-fellowship with them.

If a man's peculiar sentiments or practices are such as to prove him a wicked man, an infidel, or an enemy to God, we may refuse to hold fellowship with him ; but if he be a Christian, a believer in Christ, and a truly good man, we must receive him as a brother with joy, if we wish to restore the unity of the church.

Many do not appear properly to understand the difference between giving up their peculiarities, and ceasing to make their peculiarities a condition of church-fellowship. I have my peculiar sentiments on Baptism, and I should never think of giving them up, or of trying to give them up, for any one. I believe them to be correct, and it would be both sin and folly to think of giving them up, unless I should receive fresh light on the subject. But I can avoid making agreement with me, in my views on Baptism, a condition of Christian fellowship with me. I can, without giving up my own views on Baptism, hold fellowship with good men who hold other views. And the difference between these two things, sacrificing our own peculiarities, and ceasing to make agreement with us

in our peculiarities a condition of church-fellowship with us, is as great as the difference between liberty and slavery, between toleration and tyranny.

Professors must better understand the doctrines of Christian love and forbearance, before they can be united. If they would have the unity of the church restored, they must prepare the way by relinquishing all terms of church-fellowship, but that of simple faith in Christ, simple, love-producing faith in Christ. They must cease to wish to be masters of their fellow-Christians, and be content to be simply their brethren. They must cease to be sects, if they would become one body. Instead of requiring others to sacrifice their consciences, they must sacrifice their own selfishness. This is the way to restore the unity of the church.

How much more lovely would religion seem, and how much more powerful would it prove, if it were properly understood and faithfully exemplified by its disciples.

PLAIN PRINCIPLES ;
OR MAN'S RESPONSIBILITY AND GOD'S
JUSTICE.

No man will ever be blamed by God for that which is not blame-worthy ; nor will any one ever be punished by God, for anything but what is truly deserving of punishment.

No man will ever be blamed or punished by God, for that which he could not help.

No one will ever be blamed or punished by God for not knowing what he had not the opportunity of learning, or for not doing what he had not the opportunity of doing.

No one will ever be blamed or punished by God for being born ignorant, or for being born with inclinations to evil ; for men have no control over their birth ; they have not the making of their own constitutions ; they *cannot help* being born as they are.

No one will ever be blamed or punished by God, for doing that which the state in which he was born made it impossible for him to avoid doing, or for *not* doing that which

the state in which he was born made it impossible for him to do.

No man will ever be called upon, by God, to answer for any thing but what was placed in his power.

No one will ever be blamed or punished by God, for not believing those truths which were never revealed to him ; nor will any one ever be punished for not regulating his conduct by a law which was never made known to him.

Neither ignorance nor transgression is worthy of blame or punishment, unless it be wilful, or the result of our own criminal neglect.

No Pagan will be blamed or punished by God, for not believing in Christ, if the knowledge of Christ's history and doctrine was never placed within his reach.

No Jew will be blamed or punished for not believing in Christ, if the knowledge of Christ's history and doctrine was never placed within his reach.

God is just, and a just God can never blame or punish a man that is not blame-worthy. The judge of the whole earth can never be unjust.

God is kind as well as just : love is God's principal attribute : and it is still more impossible for a God of love to blame or punish men that are not blame-worthy.

It is not for us to say who are *not* blame-worthy, but we may say that none but those who are blame-worthy shall be blamed or punished by God.

We cannot say what Jews or Pagans they are to whom God has not revealed the doctrine and history of his son Christ Jesus ; but we may say, that if there be such as have never been favoured with such revelations, they will not be blamed or punished for not understanding and believing Christ's history or doctrine.

We know that men may be in the dark respecting Christ, in consequence of their want of faithfulness to the light with which they had been favoured on other subjects : such men may be blamed and punished by God for their unfaithfulness.

We cannot say to what extent men's present ignorance and unbelief, with respect to Christ, is owing to foregoing unfaithfulness ; we can-

not, therefore, say to what extent men's present ignorance and unbelief with respect to Christ will be blamed or punished by God : but we know that the blame and punishment which they will receive will be according to their blame-worthiness.

No man will be blamed or punished by God for the sin of Adam but Adam himself; because no man but Adam had power to prevent it.

Men are not called upon to repent of the sin of Adam; they are called upon to repent of their own sins only.

Christ did not die to procure us pardon for Adam's sin, but for our own sins only : we need no pardon for Adam's sin : we need no pardon for any sins but our own.

The evil consequences of Adam's sin are not to be reckoned punishments in reference to us ; they are to be looked upon as affectionate lessons only, revealing to us the danger of transgression, and the necessity of constant obedience to the will of God.

No child will be blamed or punished by God for Adam's sin. No child that dies before it has acted blame-worthily itself, will be blamed or punished by God at all.

If we should be blamed and punished by God, it will not be for the ignorance or helplessness in which we were born, nor for the inclinations or feelings which are inseparable from our nature and circumstances; but for want of faithfulness in using that light and those helps, with which we were supplied to enable us to controul our inclinations and feelings, and acquire a knowledge of God's will, and obtain the power and the disposition to do right.

No one will be called upon by God to answer for what he has not received ; no one will be called upon by God to answer for more than he has received. God is not a hard master ; reaping where he has not sown, or gathering where he has not strewed : he expects to receive from every man only according to what he has given him.

But God will blame those who are worthy of blame, and he will punish those who are worthy of punishment ; and there is no respect of persons with him.

No one will be saved because Christ died for him, unless he has made a proper use of Christ's death.

It is not those for whom Christ died that are saved ; but those who through Christ's death are made holy.

As nothing which the first Adam did can hurt us, if we do not ourselves act blameably ; so neither can any thing which the second Adam did help us, if we do not cease to do evil and learn to do well.

Christ is the author of eternal salvation to those alone who obey him.

There is no ground for us to fear any evil from God which we have not ourselves really deserved ; but we have every reason to dread the evil which we have deserved, unless we both seek for forgiveness and do better for the time to come.

I cannot conclude these observations better, perhaps, than by the following passages of sacred Scripture :—
“The word of the Lord came unto me again, saying, what mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment ; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly ; he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defil-

ed his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase : shall he then live ? he shall not live : he hath done all these abominations ; he shall surely die ; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes ; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why ? doth not the son bear the iniquity of the father ? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God : and not that he should return from his ways, and live ? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked

man doeth, shall he live ? All his righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal (*just*). Hear now, O house of Israel ; is not my way equal (*just*) ? are not your ways unequal ? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal (*just*). O house of Israel, are not my ways equal (*just*) ? are not your ways unequal ? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die, O house of Israel ? For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves, and live ye."—Ezekiel xviii. 1—32. "Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not ; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and

the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”—Matt. vii. 13, 14, 19, 24—27. “God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God.”—Rom. ii. 6—11. “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”—Acts x. 34, 35. “Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”—Gal. vi. 7—10.

JUDGING AND PUNISHING.

God only knows what are men’s abilities and privileges, and he therefore is the only one that knows who is blame-worthy, and who is not; and what is the extent to which the blame-worthiness of any blame-worthy person extends.

God therefore is the only one that is qualified to judge mankind.

We are both *forbidden* to judge one another, and unqualified to judge one another.

We may judge who is a fit person to be a member of the church, and we may accordingly receive men into the church when we can regard them as true believers in Christ, and we may disown them, or separate ourselves from them, when we are

obliged to regard them as unbelievers; but we can go no further. While we may decide as to the fact of a man’s belief or unbelief, we cannot determine how far the party may be blame-worthy, or otherwise, in the presence of God.

We cannot therefore consistently proceed to reward or punish him.

We may offer him information, endeavour to instruct him, and by all kind methods try to bring him to a different state of mind and conduct; but here we must stop. The work of judgment and retribution belongs to God, and to him it is the Christian’s duty to leave it.

How much more happy might Christians be, and how much more useful too, if they would cease to judge and to punish, if they would separate themselves from all institutions which require such as are connected with them to judge and to punish, and employ their whole time, and strength, and resources, in loving endeavours, by gentle means, to instruct, to reform, and to regenerate, their fellow-men.

How kind it is in God to take the whole work of judging and punishing upon himself, and to leave us no other work but, by loving and gentle labours, or, by loving and patient sufferings, to try to win mankind to holiness and peace.

THE CHRISTIAN TRAVELLER.

[The following account is from an authentic narrative, published by the American Tract Society, bearing the above title. We present it to our readers in the hope that, by the Divine blessing, it may be made extensively useful.—ED.]

HAVING tarried a few days in a beautiful village in the west, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken their passage, and night coming on found us waiting for a breeze.

About nine o’clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the

table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket, and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could only gather an occasional word, or part of a sentence, such as "mercy," "dying sinners," "perishing heathen," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired, with my fellow-passengers, to rest, not having spoken of God, or committed myself to his care.

Early in the morning I was awaked by a loud voice at the door of the companion way: "Here, whose tracts are these?" followed by other voices in threats and imprecations against tract distributors, Bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but few, as you see; but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled, and walked away, with no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I should like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, "It

was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young stranger, "I think we can put an end to it."

Himself a swearer, and having just apologised for his men, the captain was puzzled for an answer; but after a little hesitation, replied, "I might as well attempt to sail against a head wind as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest; he had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of nautical skill, he at length boasted that he could do anything that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar, "and will not be outdone: my word for it."

"Well, when a sailor passes his word, he ought to be believed. I know a sailor who resolved that he would stop swearing; and did so."

"Ah," said the old sailor, "you've anchored me; I'm fast—but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly, on the subject of his soul's salvation, and gained the hearts of all.

By this time I was much interested in the young stranger, and determined to know more of him. There was nothing prepossessing in his appearance: his dress was plain; his manners unassuming; but his influence had, by the blessing of God, in

a few short hours totally changed the aspect of our crew. The tiger seemed softened to a lamb, and peace and quiet had succeeded confusion and blasphemy.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then looking round upon us, he said, "He is risen—yes, Jesus lives: let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer, we went on deck and sang a hymn. It was a happy place, a *floating Bethel*. Instead of confusion and wrath, there was sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

"Look yonder," he exclaimed, "You who have been nursed in the storm and cradled in the tempest, look at the setting sun, and learn a lesson that will make you happy when it shall set to rise no more. As rose that sun this morning to afford us light and comfort, so has the Son of God arisen to secure salvation to all who accept and love him; and as that sun withdraws its beams, and we are veiled in darkness for a season, so will the Sun of Righteousness withdraw his offers of mercy from all who continue to neglect them. But, remember, that season is one that never ends—one dark, perpetual night."

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we retired to rest.

In the morning, as soon as we were seated at the breakfast table, the captain invited our friend to ask a blessing. "There, gentlemen," said he, "this is the first time I ever made such a request: and never, till this young man came on board, have I been asked for the privilege of

holding prayers, though I have a thousand times expected it, both on the ocean and the lake; and have as often been disappointed, cursed religion in my heart, and believed that it was all delusion. Now I see the influence of the Bible, and though I make no claims to religion myself, I respect it, for my parents were Christians, and though I have never followed their counsels, I cannot forget them."

After this, for three days we regularly attended family worship, and had much interesting conversation on various subjects, for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives; and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a *mechanic*.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declared that he was resolved to live as he had done no longer—his wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers in my vessel on Sabbath days, and week days, but never before have I been reminded of the family altar, where my departed parents knelt." As we left the vessel, every countenance showed that our friend, by his decided, yet mild and Christian faithfulness, had won the gratitude of many, and the esteem of all.

CHRISTIAN LIBERTY.

ON THE GERMAN OCEAN.

I thank God that he has delivered me from the thralldom of human creeds. I thank God that he has enabled me to prefer his authority to the authority of men. I thank God that he has enabled me to war with those who have usurped his place. I see the hatefulness and

wickedness of attempting to enslave the minds of God's people more and more. It is a sin against both earth and heaven; and a sin of the most aggravated kind. If God spare me to return in health to my native land, I hope to war with the evil more resolutely and more zealously than ever. Spiritual despotism is holding the world in spiritual childhood; it is holding in comparative barbarism, superstition, and profligacy those very countries which have so long been called Christian countries. It is time the evil was destroyed; it is time the spirits of men were set free. Luther began with opposing human authority, but ended with establishing it again. While he opposed human authority, and pleaded for liberty for every Christian to read, think, judge, and act for himself, he was a useful reformer; but when he began to favour human authority, though the authority of other and perhaps better men, he struck the reformation on the head, and established popery again under another name. The Reformation, so far as Germany is concerned, appears to be no more. There is as much need of a second reformation now, as there was of the first, when Luther commenced his labours. The people generally, I fear, are as profligate, and perhaps as intolerant now, as the papists were in the days of Luther. If another Luther were to arise in Germany, he would meet with worse persecution, I fear, from Protestants, so called, than Luther did from the Pope. And so it will always be. Where human authority is established, and men's creeds, sermons, catechisms, and confessions are made into standards and tests of orthodoxy, intolerance and degeneracy will be the inevitable result. There is no possibility of the human race becoming wise, and holy, and happy, without the annihilation of all human authority, and the establishment of full Christian liberty.

I hope the day is near when other Luthers and Wesleys will arise, both in England and in Germany; Luthers and Wesleys that will not only begin, and, for a time, go forward on right principles; but Luthers and Wesleys that will carry out the principles of Christian truth, Christian

piety, and of Christian liberty, to their fullest extent, and to the end of their lives. I believe it will be so.

DANGERS ON BOTH SIDES, BUT SAFETY IN GOD.

THERE is a danger lest we should trust in human authority, and put the doctrines and commandments of men in the place of the doctrines and commandments of God; and there is a danger lest, in throwing off the yoke of human authority, and casting aside the doctrines and commandments of men, we should throw off the yoke of divine authority, and cast away the doctrines and commandments of God.

There is a danger lest we should idolize men, lest we should give them the affection and honour which are due only to God, and expect from them the help which God alone can give; and there is a danger lest we should undervalue men, lest we should not love them and revere them so much as God desires, and lest we should not expect to receive from them the help, the counsel, and the consolation which God would convey to us through the medium of our fellow-men.

There is a danger lest we should relinquish our Christian liberty, and become the servants of men; and there is a danger lest, in maintaining our Christian liberty, we should forget our subjection to Christ.

There is a danger lest we should mistake the means of religion for religion itself; and there is a danger lest we should expect to make progress in religion, without the use of the means of religion.

There is a danger lest, in our religious conversations, we should cast pearls before swine; and there is a danger lest, through over much scrupulosity, we should selfishly keep our pearls to ourselves.

There is a danger lest we should spoil what is good, for want of prudence and care; and there is a danger lest we should be so scrupulous, so fearful of getting wrong, as to be prevented from doing what is right.

There is a danger lest we should expect to accomplish what is good and great without the help of God; and there is a danger lest we should

expect God to do all things, without our co-operation. There is a danger lest we should attempt to do things without God; and there is a danger lest we should expect God to do all without us.

There is a danger lest men should give to benevolent and pious institutions, what they owe to their fellow-men; and there is a danger lest men should withhold from pious and benevolent institutions, that which they can well afford, and that which God requires them to give.

There is a danger lest we should think God less kind and indulgent than he is; and there is a danger lest we should have such views of his goodness as to suppose that he does not hate sin, or that he is not angry with sinners.

There is a danger of thinking that God is altogether such an one as we are, feeble, and fickle, and selfish; and there is a danger of supposing that between us and God there is no resemblance, nothing in common.

There is a danger lest we should think too meanly of Christ's person; and there is a danger lest we should entertain such views of his person, as to lead us to the conclusion, that it is impossible for us to imitate his example. If we think meanly of Christ, we shall fail to love him and revere him according to his merits; and if we forget that he was made in all things like unto his brethren, and that he was tempted in all points like as we are, we shall be in danger of supposing that it is not possible for us to be as he was in the world, or to walk as he also walked.

There is a danger lest we should not speak a word for truth when it is called for; and there is a danger lest we should say so much, as to cause even that which it was necessary to say, to be overlooked or disregarded.

There is a danger lest we should think that argument can do all things, and so trust to argument alone; and there is a danger lest we should suppose that argument can do nothing, and so neglect to employ it where it is required.

There is a danger lest we should not leave enough to a man's own reflections; and there is a danger lest we should trust so much to a man's own

reflections, as to neglect our duty to instruct him.

There is a danger lest we should think the difficulties of a religious life so great, as to be thrown into despair and to be prevented from making the attempt to live religiously; and there is a danger lest we should suppose a religious life so easy, as to be prevented from making those sacrifices and using those exertions, without which we cannot become truly religious.

There is a danger lest we should think sin so great an evil, that God will not forgive the repenting sinner; and there is a danger lest we should think sin so light a matter, that the sinner has no need to repent and seek forgiveness.

There is a danger lest we should be so anxious about our spiritual safety, as to be prevented from pursuing that course which alone can make us safe; and there is a danger of being so careless about our spiritual safety, as to fall under dangerous delusions, and imagine ourselves secure while we are on the verge of hell.

There is a danger lest people should think so much about their own salvation, as to neglect the salvation of their fellow-men; and there is a danger lest people should so busy themselves with the affairs of other people's souls, as to forget the affairs of their own souls. And yet it frequently happens, that when people are most alive to the interests of their own souls, they think most of the salvation of their neighbours' souls; and that when attending most to the welfare of their neighbours' souls, they are kept most alive to the interests of their own souls.

There is a danger lest professing Christians should forget, or never learn, that they are called to reform others; and there is a danger lest they should so busy themselves in reforming others, as to forget to reform themselves. There is a danger lest we should neglect to try to get the mote out of our brother's eye; and there is a danger lest we should be trying to get the mote out of our brother's eye, while a beam is in our own eye.

There is a danger lest men, while they pray for blessings, should neglect to labour to obtain them; and

there is a danger lest men, while they labour for blessings, should neglect to pray for them.

There is a danger lest we should put feeling for religion ; and there is a danger lest we should so undervalue or despise religious feelings, as to be prevented from obtaining religion itself.

There is a danger lest we should value knowledge so highly as to forget that it is only a means to awaken and cherish holy love ; and there is a danger lest, while we run from the error of overvaluing knowledge, we should fail to value it as much as it deserves.

We are in danger of supposing, that because a thing is *something*, it is *every thing* ; and yet we are in danger of concluding, that because a thing is not every thing, it is nothing.

We are in danger of embracing error, when we find it in connexion with truth ; and we are in danger of rejecting truth, when we find it in connexion with error.

We are in danger, when we find good things in a bad system, of concluding that the system itself is good ; and we are in danger, when we find bad things in a good system, of concluding that the system itself is bad.

If we find that a man has not every excellency, we are in danger of forgetting that he has any ; and if we find that a person has some good qualities, we are in danger of supposing he has all.

There is a danger in judging of others by ourselves ; and yet there is a danger of judging of others by any other standard.

There is a danger of thinking that dangers are so numerous that there is no possibility of avoiding them ; and there is a danger of thinking that dangers are so few, that there is no necessity of watchfulness and prayer.

There is a danger, when people have often been overcome by temptation, lest they should conclude they will never be able to master temptation ; and there is a danger, when people have long gone on prosperously, lest they should suppose that they shall never see danger more.

There is a danger of confounding faith and opinion ; and there is a

danger of supposing that because opinion is not faith, it is of no importance at all.

There is a danger of confounding error and rebellion ; and there is a danger of supposing that because error is not rebellion, it is not a serious evil at all.

There is a danger when men think of all that has been done to enlighten and convert the world, lest they should think that they may now afford to relax their efforts ; and there is a danger, when men think of all that yet remains to be done, lest they should imagine that little or nothing has been accomplished.

There is a danger lest the thought of so many dangers should dishearten us ; and there is a danger lest forgetfulness of danger should make us presumptuous.

But if we make it our only endeavour to know and to do the will of God,—if we read God's book with a sincere desire to learn what is right, and pray to God for help to enable us to understand and practise what his book inculcates ; there is no danger whatever, but that we shall become wise, and good, and happy here on earth, and obtain eternal blessedness in heaven.

TEETOTAL LIFE INSURANCES, &c. &c.

I WOULD caution my readers against the Teetotal Life Insurance Association. Life Insurance Associations are all anti-Christian, whether teetotal or anti-teetotal, dissenting or conforming, and I hope the friends will be on their guard against them. The Teetotal Insurance Association is less worthy of regard or confidence than the rest. It is, in my judgment, a mere swindling concern. How can the managers tell who is teetotal and who is not ? They can do no such thing. Besides, a man may be a teetotaler, and yet be a gambler, a fox-hunter, a fornicator and adulterer, and shorten his days as certainly by these means as by drinking intoxicating drinks. I have no insurance office but God's own, and I am well content. God's promises can never fail. I would advise all my friends to insure themselves with God, and to leave all other insurances, so called, to perish.

QUESTIONS AND ANSWERS.

ON FEMALE PREACHING.

Question. Is female preaching authorized in the New Testament?

Ans. Unquestionably so, as it appears to me. In the second chapter of the Acts of the Apostles, Peter quotes a prediction of the prophet Joel, which, he declares, began to be fulfilled on the day of Pentecost. "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy."—Acts ii. 17, 18. If you turn to 1 Cor. xiv. 3, you will find an explanation of the word "prophesy" as it is used in the New Testament. "But he that prophesieth speaketh unto men to edification, and exhortation and comfort." To prophesy, then, is to speak unto men to edification, and exhortation, and comfort. And we have seen already, from the words of Joel and Peter, that it is one peculiar distinction of the present dispensation, that both males and females should thus prophesy. And accordingly we find the Apostle Paul giving directions to Christian females, for the proper, becoming discharge of this duty. "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." 1 Cor. xi. 5. Here the practice discountenanced is plainly, *not* female preaching, but the preaching of females with their heads uncovered; and the Apostle does not direct the females to forbear praying or prophesying, but when they do either, to do it in a modest, becoming manner.

Q. But does not the Apostle say, Let your women keep silence in the churches; for it is not permitted unto them to speak?

Ans. Yes, but we must not so interpret his words as to make him contradict himself, or contradict another apostle. And when we come to examine the connexion in which the above passage stands, we shall find that there is no necessity to do so. The passage occurs in the four-

teenth of 1 Corinthians, where the Apostle gives very minute, particular directions to the members of the Corinthian church, as to the exercise of their spiritual gifts in the meetings of the church. "Let the prophets speak two or three (in a meeting), and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace, (so that there be only one speaking at a time.) For ye may all prophesy one by one, that all may learn, and all may be comforted. (And let no one urge that he acts under an irresistible impulse, and therefore cannot abide by these directions; for) the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 29—33. The reader will perceive that in this passage, any one acting under the guidance of the Holy Spirit is entitled, if necessary, to interrupt a brother while speaking, in the church, and he who is speaking, in such a case, is required to give way, so that still no more than one may speak at a time. This privilege of interruption it appears had been abused, females even entering into disputation, asking questions, and behaving in a manner altogether unbecoming the modesty of the female character. The apostle, therefore, excepts *them* from the privilege in question: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be *under obedience*, as also saith the law. *And if they will learn any thing*, let them ask their husbands at home: for it is a shame for women to speak in the church." 34 and 35. The thing enjoined on females in this passage is plainly not abstinence from preaching, but "to be *under obedience*, as also saith the law;" and the practice prohibited must be the opposite of this, which is not preaching or prophesying, but the habit of contentious disputation, in which some Corinthian females appear to have indulged. This interpretation harmonizes the different parts of the passage with each other, as well as with those other passages in which female preaching is so evidently sanctioned.

The same principle of interpreta-

tion applies to another passage which has been understood to prohibit female preaching. I give the whole passage. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, *nor to usurp authority over the man*, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. ii. 11—14. The thing forbidden here, is evidently *teaching the man*, and *usurping authority over the man*. And the arguments used by the apostle, evincing the superiority of the man over the woman, are strictly applicable when the passage is thus understood; but how they can apply to female preaching it would be difficult to perceive. That man was first formed, and that woman was first deceived, are good reasons why a woman should not teach her husband in a proud, assuming, dictatorial way, usurping authority over him; but they form no reason in the world why a woman should not speak to her husband and others to edification and exhortation and comfort; or, in other words, why she should not prophesy or preach.

Indeed the passage which so plainly sanctions female preaching, confirms the above interpretation of those passages which have been supposed to prohibit it. I refer to 1 Cor. xi. 3, &c. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head." For a man to cover his head is to claim superiority over, or at least, equality with, the person that he addresses; and hence for a man to pray covered, is to dishonour Christ, who is the head of the man. "But (as it is a badge of inferiority in the woman to be covered) every woman that prayeth or prophesieth with her head *uncovered* dishonoureth her head; (that is, her husband, by claiming equality with him, or superiority over him.) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither

was the man created for the woman; but the woman for the man." 1. Cor. xi. 3-9. The apostle argues throughout, you see, that the woman is inferior to the man, and that when she discharges any duty which seems to place her on a level with him, she ought to wear the badge of her dutiful subjection by modestly covering her head. The necessity that he was under to reason thus, strongly confirms the construction we have put on the passages previously considered.

From all that has been advanced it is plain, 1. That to prophesy is to speak to edification, or, in other words, to preach. 2. That the prophet Joel foretold that women as well as men should thus prophesy. 3. That the Apostle Peter declared that this prediction began to be accomplished on the day of Pentecost. 4. That there were certain women, in primitive times, who, instead of modestly praying and prophesying with their heads covered, engaged in these exercises uncovered, and not only so, but interrupted the men while they were speaking in the church, entering into disputation with them, and asking them questions. 5. That to correct these abuses, Paul prohibited women from speaking under any circumstances when a man was speaking, and ordained that if they would *learn* any thing, they must ask their husbands at home instead of interrupting the speaker. 6. That so far from forbidding females to pray or prophesy, in order to correct the abuses referred to, he only requires them, when they do so, to have their heads covered, in token of subjection to their husbands. 7. That it is therefore still the privilege of those females who are gifted for the purpose from above, and called to the work by the Almighty, to prophesy or preach; and that all those passages which have been understood to forbid it, are susceptible of a more consistent interpretation;—more consistent with the scope of the passages themselves, and with other passages which plainly sanction the practice. 8. That those females who use this privilege, should be careful that there be nothing bold, forward, or immodest in their manner and appearance, to furnish occasion to those who seek occasion both against

them and the work in which they are engaged.

I would, in conclusion, urge my esteemed sisters in the Lord to give all possible diligence in reading the Scriptures, meditation, and prayer, that if they should be called to bear a public testimony for God, they may be found the better prepared for so solemn and honourable a work. If this should not be the design of providence respecting them, still their diligence will not go unrewarded. They will find the benefit of it in their own souls, and they will be enabled thereby the more faithfully to discharge the relative duties that devolve upon them. In training their children, visiting the sick, and other exercises similar to these, all the spiritual knowledge that they can obtain will be called into requisition; and by employing it thus, they will reap, both here and hereafter, a rich and a full reward. W. T.

ON SUPPORTING MINISTERS WHO TEACH ERROR.

DEAR FRIEND,

Do you think that man a consistent member of the church, who countenances and supports a minister which he believes to be preaching error? A SUBSCRIBER.

Ans. Of course a man may be a consistent member of a church, and yet countenance and support ministers whom he may believe to be preaching error. The minister may preach a thousand truths of the greatest importance, and only one error, and that one of little moment. And it would be a strange thing if a person were to be required to give up countenancing and supporting a preacher in his nine hundred and ninety-nine efforts to promote important, saving truth, because he might happen, through imperfection, to make an effort, now and then, in favour of something erroneous. I support and encourage thousands of preachers and Christian friends in their labours to benefit mankind, and yet I believe that all of them teach something more or less erroneous. We all err, I believe, more or less, and it is certain that we are all *liable* to err; and if we were never to countenance or support any one

till we were certain that he was free from error, or certain that he no longer taught any thing erroneous, we should support and countenance no good man. We may help a man that has imperfections without encouraging his imperfections.

ON THE DUTY OF CHRISTIANS TO SUPPORT THEIR POOR RELATIVES.

DEAR SIR,

Believing that you are ever ready to give all the assistance you can to the sincere inquirer after truth (a character that I hope I may honestly claim for myself) I have ventured, without any apology, to request your attention to the following inquiry, on which my mind has for some time been occupied, and which I hope you will consider worthy of an answer in the "*Investigator*." The question is as follows:—I am a person getting by my own industry more than is needful for the supply of my personal wants and the wants of those dependent upon me. Now the question is, How shall I dispose of that which I have to spare? I have a relation, who in consequence of want of employment, needs assistance; he has claims upon my support, and is worthy of the little I am able to spare: Ought I, under these circumstances, after making every possible reduction in my own expenditure, to give to the church that which my relation so much needs for his support.

Yours, in the bonds of truth and love,

W. H. A.

Hanley, August 2nd, 1842.

Ans. No, our correspondent's relative has, doubtless, the first claim on his assistance. The Apostle says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1. Tim. v. 8. The word rendered "house" in this passage, is rendered "kindred" in the margin, and this is obviously the proper rendering. Those of whom the Apostle speaks are widows, and he urges their Christian relatives to support them, if they are able to do so, and not allow them to become chargeable to the church. "But if any widow have children or *nephews*, let them learn first to show piety (or kindness, as it reads in the margin)

at home, and to requite their parents: for that is good and acceptable before God." 1. Tim. v. 4. We should suppose this will satisfy our friend, that unless he has more to spare than his needy relative requires, he is bound by Christian principle to devote the whole to his support.

God grant that the fire may never go out, and the refining process never stop, until the religion of the Saviour is presented to the world in all its original simplicity and glory.

INTELLIGENCE.

THE END FOR WHICH GOD MADE US.

PERHAPS we may best learn for what end God *made* us, by considering for what end he sent his Son to *redeem* us. The end for which God sent his Son was, to make us wise, and holy, and happy; to give us the knowledge of things spiritual and heavenly; to make us, in our affections and dispositions, like himself; to bring us to imitate his love; and to enjoy his blessedness. And as this was the end for which God sent his Son into the world, we have reason to believe that this was the end for which he created us at first. The end of our creation and of our redemption is the same.

THE GOODNESS OF GOD.

No subject has affected me so much of late as God's fatherly love. I never had such views of God's great and eternal goodness as I have had this last year. The subject of God's goodness is not well understood by religious people. They do not properly consider the subject. Erroneous notions of theology also throw a veil over the subject. The prevailing theology does not fully harmonize with God's goodness. Christ came to make God's goodness clear and glorious; to unfold and commend it to man; to make it visible in all its fulness and glory; and his doctrine, and character, and work were all well adapted to answer this purpose. But Christianity as it is generally taught now-a-days, is not adapted to answer this end. It frequently tends to cloud that great and glorious truth, which it was intended specially to reveal and impress on the hearts of men. Theology wants refining. Oh for a fire that would burn up the wood, the hay, and the stubble, and leave nothing but the gold, the silver, and the precious stones of Gospel truth. Well; the fire, thank God, appears to be kindled; and the work of refinement appears to have begun.

SINCE the last intelligence was given, I have lectured at Malton and York, delivering a lecture on Temperance, and a lecture on Peace and War at each place. At Malton, the subscription room, in which the meeting was held, was nicely filled each night. T. Smith presided the first evening, and Samuel Priestman the second. The first evening's lecture was on peace. No opposition was offered, but on the evening following, some questions were proposed on the subject of Peace and War, and answered. The principles of peace, as inculcated in the Gospel, appeared to meet with a very general and a very hearty reception. The temperance lecture also was well attended, and attentively listened to.

At York, I lectured in the Friends' meeting house. The attendance was good, especially at the lecture on Peace and War. James Backhouse, a minister in the society of Friends, who has travelled on a religious errand almost round the world, presided at both meetings. He gave some very interesting information respecting his travels, both on the subject of temperance and peace. He stated that he had travelled across Africa, from sea to sea, without the assistance of any fermented drink, and without the protection of any carnal weapon, and had had abundant proof of the safety and excellency both of the principles of temperance, and the principles of peace. Good appeared to be done at both meetings. The peace meeting was especially interesting and encouraging.

On Wednesday evening the 27th last, I lectured at Corbridge, in the Market-place, on Evangelical Reform. The Primitive Methodist chapel was kindly offered, but the open air was preferred, as it was thought the chapel would not hold all that might be wishful to hear. The people were very attentive; and good appeared to be done. A number of friends met after the meeting, for free conversation on the subjects

of the lecture. It was a profitable and happy meeting.

On Thursday evening, the 28th last, I lectured in the Baptist chapel, Shotley Field, on Peace and War. The place was well attended; persons were present from many miles distant, and the people appeared to receive the principles inculcated with one consent.

Our dear Brother Sayce is still unwell; so unwell as to be unable to labour. He has lately removed to Stockport, to reside with his sister, and has resigned his charge of the church at Stalybridge. We should be glad to hear that his removal from the cares of his calling had had a favourable influence on his health. But our brother is in the hands of God, and God will do all things well. Health and life are not the greatest blessings: religion is all. We believe that our brother is resigned to the will of God, and that his soul is at peace, reposing on his love. The will of the Lord be done.

We hope the friends at Stalybridge will be guided in their present circumstances by heavenly wisdom. Let them do nothing rashly; nothing hastily. Let them wait for unanimity. Let them look to God for help; and let them labour to edify one another. Their prosperity will depend on their own fidelity, not on their having the presence and labours of any particular man. Let them live in love; let them learn full submission to the will of God; let them, in every thing, by prayer and supplication, make their requests known to God; let them set examples of singular piety to all around them; let them all labour for God in their respective circles, according to their ability, and God will be sure to bless them and prosper them.

We have since learned that our dear brother Sayce is better. We are glad, and we are thankful. We hope he may yet be permitted extensively to serve the church and the world.

Aug. 3rd. I called to see J. B. at ——— this morning, and spent some time with him. He has been ill about twelve months, so ill that he has been unable to move either from his room or from his couch. His affliction has been exceedingly distressing. And yet he is

happy. His countenance is the image of cheerfulness and joy. His affliction came on suddenly, bringing him down from a state of full health to the gates of death, and yet his mind was quite composed, perfectly resigned to the will of God. And in this happy state of mind he has been graciously preserved to the present time. I spent a considerable time with him in conversation, and though it was painful to see the affliction under which he laboured, it was delightful, beyond measure, to witness his joy in the Lord, and to enjoy his cheerful and heavenly conversation. How lovely and how mighty did religion appear to me, as exhibited in the character and experience of J. B.

On arriving at York I heard the following story, from an eye-witness of the fact. A poor man, who, as my informant understood, had been in York Castle for debt, and had just received his discharge, had taken his place at the Railway Station for Darlington. He was unwell, and two men had to help him into the carriage. He had only just got sat down, when he fixed his eyes for a moment on my friend, and then removing them, fell forward, and immediately expired. He was dead before they could get him out of the carriage. He had no friend near to take care of him, or to communicate the mournful tidings to his family. Who put the poor man in the castle? Will his creditors feel comfortable at the thought of forcing an afflicted brother into a prison, and leaving him to die, away from home, without a friend to help or console him? From what I heard, I should suppose that the poor man's confinement in the castle had shortened his days.

Aug. 4th. I was told to-day by a person at Hull, who has been a high officer in the Rechabite order, and who attended the annual meeting of the order last year at Newcastle, that the expense of that meeting to the order was from four to five hundred pounds, and that the expense of this year's annual meeting at Edinburgh will probably be from *five* to *six* hundred pounds. And this is the way poor people provide against a rainy day. How much wiser and better it would be, if the Teetotalers

would do good with what money they have to spare, and trust in God for the time to come.

The following has been furnished to us by a kind correspondent in the south. Our friend had sent a number of publications on Evangelical reform, &c. it seems to a friend of his who is a preacher in the Methodist Episcopal Church, America, and received the following communication in a letter in return.

EXTRACT OF A LETTER

From a Minister in America to a friend of his in this country.

"THE introductory part of your letter contains a kind Christian rebuke of my negligence in not writing to you sooner. Believe me, my dear P—— I thank you for it, and feel that I partly deserved it. I say *partly*, for there are palliating circumstances. When I inform you that my family consists of six persons—that my whole salary last year was only 325 dollars, of which nearly 90 remain to be paid, you can easily believe that I have many times been without a cent wherewith to post a letter. I would not have you think that I suffer want. The essentials of life are abundant, but it seems as if money had gone to some other part of the world.

* * * * *

I shall gratefully remember your kindness in sending me the parcel of tracts and pamphlets. I received them about a month ago. * * *

The tracts and pamphlets are able productions, exhibiting the practical principles of Christ's religion as they were understood and enforced in Apostolic times. When I read some of them, a remark of Dr. Chalmers' occurred to me, '*This is Christianity in earnest.*' Some opinions which I have long entertained are here clearly stated and defended, and some glorious truths, of which I had formed but very faint conceptions, are manifestly shown to be a part of the inspired record. May success crown the efforts which are being made to revive pure primitive religion! May God assist his devoted followers, Messrs. Barker and Trotter, and their fellow-labourers, in their endeavours to regenerate the church and the world!

"You ask me for some information respecting the *Christian* churches of this country? I know but little concerning them, but the following remarks, I believe, are correct:— They originated about the year 1800. Secessions from the close communion Baptists, Methodists, and Presbyterians contained the germs of these numerous churches. The seceders denounced human creeds, maintained the right of private judgment, and only required a belief in the Bible as a divine revelation, and a consistent Christian deportment, as conditions of membership. In 1833 they had 33 Conferences, (these have no legislative authority, the separate churches being independent of each other,) 700 ministers, 1,000 churches, 75,000 communicants, and 250,000 persons entertaining their views and attending their ministry. Probably they are now more numerous."

The intolerance of some of the *sects* in America may be learnt from the following part of the same letter:—

"I supposed from the tone of my last letter, that you would perceive I was not enraptured with my present position. Since then I have been the subject of an increasing aversion to Bishops, Conferences, an excess of legislation in the church, a bigoted adherence to human laws and doubtful doctrinal opinions, &c. &c. I believe that in the [M. E.] church* there is a great amount of human trumpery which I shall be required to receive and reverence as divine, in order to stay in it and be comfortable. To do this I ought to have had a mind as pliable as India rubber. Such a mind my Creator has not given me. If I had a more 'convenient conscience,' I believe I might eventually rise to be somebody in the [M. E.] church. But I will not, cannot, dare not, purchase good stations at the expense of Christian sincerity and integrity. With you I wish to have but one Master, even Christ, and in matters of opinion and practice but one standard of appeal, the Book of God.

"For a year past I have been much in doubt respecting the divine requirement of infant baptism, and in reference to the mode, I am almost

* That is Methodist Episcopal Church.

inclined to think there is preponderating evidence in favour of immersion. For this reason I have not had my two youngest boys baptised. With these views I cannot remain in the [M. E.] church. Scores of our ministers, and thousands of our members, are involved in the sin of slavery, and are regarded as good brethren in the Lord; but if a minister do not believe in the scriptural authority of infant baptism, he is required to find a home elsewhere. What a comment on the passage, 'ye strain at a gnat and swallow a camel.' I thank you for information respecting old friends. I wish to be remembered to * * *, to W. Trotter, and all friends."

REVIEW.

The Doctrine of Divine Providence, a Source of Consolation and Improvement, a Sermon, by Amos Dyson, Minister of the Gospel, Mossley.—Printed and published for the Author, 1842.

We have read this discourse with great pleasure, and we can recommend it to others with a good conscience. The sentiments and the spirit of the writer, appear to us to be truly Christian. The writer, 1. Shows that there is a divine providence. 2. Illustrates its nature and character, and 3. Points out the influence which a belief in the Scriptural doctrine of Providence should have upon our hearts and lives.

He proves a Divine Providence from the fact of creation,—from the perfections and character of God,—from the absurdity of supposing that there is not a Divine Providence,—from history, especially from the history of the Jewish people, particular individuals, and of the Christian religion,—and lastly, from the declarations of Scripture.

On the nature of Divine Providence the writer observes that it is partly *causive* and partly *permissive*.

Its character he tells us, is infinitely wise,—infinitely kind,—universal in its range,—sovereign, and yet judicious, in its distributions,—and irresistible in its movements.

3. The influence of a belief in the doctrine of Divine Providence he tells us, should be to teach us, 1. That *all*

things considered, we are in the state and circumstances that God would have us to be in. 2. That we should be content with such things as we have. 3. That the best way of improving our circumstances is to improve our characters. 4. That they who make God their refuge, are always safe.

The following passage is from that part in which the author argues in favour of a Divine Providence from the history of the Christian religion.

"See also how this religion has been preserved. In every age it has been exposed to foes—to foes both *many* and *subtle*—and who have tried it in every way they possibly could. Sometimes they have tried it by argument; sometimes by scurrility; sometimes by slander; and sometimes they have employed floods, and flames, and faggots; but whatever they have employed, it has always come off victorious. Paine said, he had gone through the wood, and cut down the trees, and the Priests might plant them again; but they would never grow. But Paine is dead, and the trees are still growing: and what is better, are growing as fresh and powerful as ever.—Voltaire said, 'It took twelve men to establish the Christian Religion, but one should destroy it.' But Voltaire is dead, and his works almost forgotten, while religion still flourishes. Robert Owen and his agents also were for destroying religion, and forming 'A new moral world:' but their system has already begun to decline, while religion remains unhurt. And by what has our religion been thus preserved! The answer is at hand: *it has been preserved by the power and providence by God.*"

MY VISITS TO GERMANY.

THERE are several friends who wish me to publish in the *Investigator* an account of my visits to Germany, and in compliance with their wishes, and from a belief that it is calculated to do good, I present to my readers and friends the following narrative:—

Between five and six years ago, while I was preaching the anniversary sermons of Salem Chapel, Newcastle-on-Tyne, I became acquainted with a German merchant, called

Joachim Lorenz de la Camp. He was at that time on a tour through England, and happened to reach Newcastle the morning of the Sabbath that I was to preach in that town. After spending a short time in his inn, he walked out, not knowing in what direction to go. Providence directed his steps into Hood-street, into the neighbourhood of Salem Chapel, where he met with a person, the chapel-keeper of Salem Chapel, from whom he received information respecting the services expected to take place in the chapel during the day, and a special invitation to attend the forenoon service. It was then about nine o'clock, and by half-past ten the stranger was seated in front of the gallery. The sermon had a powerful and a happy effect upon his soul, and after the service, he enquired after the preacher, and sought an interview with him. He was introduced to me, and we had some conversation together, and arrangements were made for another meeting on the following day. We met; we conversed; he opened the state of his soul; he spoke of the spiritual wants of his country, and, with tears, expressed his desire that he and his countrymen might be favoured with such religious instructions, and with such blessings of religious intercourse, as he had met with in this country. After repeated and affecting interviews, we parted, he to pursue his travels, and then return to his native land, and I to go to my sphere of labour in the Mossley Circuit. But before my new acquaintance would allow me to part from him, he would have me to promise, that so soon as I should be at liberty to do so, I would write to him. I gave him my promise, and shortly afterwards wrote to him, and a correspondence thus commenced between us, which has continued to the present time. I gave him, in my letters, so far as I was able, such instruction and encouragement as his case appeared to require, and at the same time asked for information respecting the moral and religious state of his country; and he, in return, gave me the information respecting his country which I had requested, and opened afresh the state of his own soul, and sought for additional instruction and consolation at my

hands. Things went on thus for two years. It would not be possible to give a full and exact account of the correspondence in the *Investigator*, nor would it be proper. Suffice it to say, that while it was not altogether unprofitable to my friend, it greatly increased my concern for Germany, and my desire to do something to promote its spiritual welfare.

At the close of two years, I was removed from Mossley, and stationed at Gateshead, on the River Tyne. While at Gateshead, in the August of 1839, I took my first journey across the sea to Germany.

My object in going to Germany was threefold. My first object was to see my friend. My friend was wishful to see me. He sighed for closer intercourse with some Christian friend. Placed in the midst of people who were lost in earthliness and vanity, having no one to whom he could open his soul, or from whom he could receive help or sympathy, he longed and languished for the conversation of a religious friend. He pressed me earnestly to go and visit him, and my respect for his character, and a desire, if possible, to minister to his spiritual improvement and consolation, disposed me to go.

I was also influenced in undertaking my journey, by a regard to my health. I was not well; and I had not been well for some time. My health and strength had been declining more or less for upwards of a year. I had had several public discussions, and, in connexion with them, a great deal of labour of various kinds, of a very trying description; and these things had tended to injure my health. I had also been the subject of cruel persecution. A number of persons in the community, in which I was at that time a minister, who had united together for the accomplishment of certain objects, took every opportunity of annoying and injuring me, because I could not become one of their party. The spirit by which my adversaries were animated, and the manner in which they proceeded, may be seen from the pamphlets which have been published on the subject. They first advertised my pamphlet on Writing as a dangerous

one, and then they assailed the article on *Toleration and Human Creeds*, condemning it by their votes in Conference, and then, contrary to their solemn promise, publishing their condemnatory resolutions in the general minutes. Through the year the whole machinery of the Connexion was employed to injure my reputation, and to prejudice the minds of my friends against me. Conference came, and, to justify their former cruelty and injustice, my adversaries seemed to think it needful to practise still greater cruelties, and perpetrate still grosser injustice. The proceedings of the Huddersfield Conference were cruel, ungodly, and inhuman beyond description. My enemies assailed me without a moment's notice, and fell on me as if they would rend me in pieces. But the cruelty of their proceedings can never be described; and if they could, very few could believe the description, unless they had experienced or witnessed the like themselves. Nothing short of the cruelties practised on the lost by their infernal tormentors, deserves to be compared with the cruelties practised by the Huddersfield Conference on an unoffending brother. I know that some will think my statements too strong, and I cannot blame them for so thinking; I could hardly have believed such statements myself, if I had not proved their truth in my own experience. For five or six days had I to bear these cruelties. By day I was baited in the Conference, and by night I lay sleepless on my bed, sighing and mourning over the hardships of my lot, and wondering for what end my Heavenly Father should permit such trials to come upon me. The Conference ended. I was preserved from giving up my Christian liberty, and my persecutors were baffled and vanquished; but the effects of those trials, and of my varied and multiplied labours during the preceding year, upon my health, were very serious. No sooner was the excitement of Conference over, than I began to feel feeble and exhausted. This sense of weakness and exhaustion continued to increase. My nervous system seemed entirely unstrung. I felt utterly strengthless. My appetite for food was almost

gone, and I could not sleep as usual. I had neither energy of soul nor of body. It was a toil to speak; it was a labour to walk up and down; and if I forced myself to write for a short time, my tongue became quite white, and my frame all feverish. Those labours which had formerly been a pleasure, were now irksome, and almost intolerable. I could do nothing as I had been wont to do. It struck me that a voyage across the sea might tend to restore my health; and the improvement of my health was the second object of my journey to Germany.

My third object in visiting the Continent was to learn the state of the people with respect to religion, and to see if any thing could be done towards promoting their spiritual welfare. I had long felt a peculiar interest in France and Germany, and I had long felt a desire that something should be done towards promoting the interests of religion in these countries. I knew something of the state of those countries from what I had read; and I had learned still more respecting Germany from the letters of my friend; but I was wishful to see for myself, and to know the whole truth. These were my three objects in leaving my home and my charge, and venturing upon the deep. My voyage was smiled upon by God, and the objects which I proposed to myself were all accomplished.

After commending myself and my family to God in prayer, I sailed from Newcastle for Hull on the 12th of August, 1839, at six o'clock in the morning, on board the Eclipse. It was a beautiful morning. The sky was clear, the sun shone brightly through a cloudless sky, and we were fanned by a gentle, healthful, and delightful breeze. It was pleasant riding down the river, and to me it was pleasant riding over the bar, mounting the swellings, and tumbling and rolling among the breakers. But no sooner did the vessel begin to heave, and roll, and plunge, than some of the women began to reel and roll about also, and in about two minutes one of them was hanging her head over the vessel side, sick. It was not long before several others followed her example, and among the rest there were many

sad and solid faces, and many curious looks, plain indications of what was coming on them. Several laughed when the women began to be sick, but some that laughed began to reel and heave like their afflicted companions in a few minutes. I was in doubt, for some time, whether I should be sick or not, especially as the weather was so fine, and the wind so gentle. Besides, the sailors told us that when we should be got over the *bar* into the open sea, the swelling of the waters would subside. In this, however, they were wrong, for the swelling of the sea was as violent out in the ocean as it was in the mouth of the river. And the rolling, and heaving, and plunging of the vessel were greater, for the big waves now struck the vessel on the side, making it rock like a cradle, and twist and wriggle dreadfully. I enjoyed all this for about an hour, but at length I began to feel that I must take my place among the sick and sorrowful. At first I felt a little restlessness in my stomach; then I became quite sickly, and in about half an hour longer, I lost all interest in the surrounding scenery whether of the earth, or sea, or sky. We had now got nearly opposite Sunderland, and might have had a pleasant view of the town; but I was sick, quite sick, and could take pleasure in nothing. We came next opposite to Hartlepool, then to Whitby, and towards evening we came opposite to Scarborough: but I was still sick, and every thing I saw seemed sickly. I heaved, and strained, and groaned, and coughed; the water ran from my eyes; my throat and mouth were as bitter as gall, and more sour than vinegar; my teeth grinded each other, my strength gave way, my knees smote one against another, I trembled from head to foot, and my frame was bathed in sweat. I lay down and slept for a time, and was a little refreshed, and I began to hope the sickness was over; but I was sadly mistaken. The fits soon returned, and there I hung, holding myself by the rope, trembling, and languishing, and weary, and very ill. "Oh," thought I, "health is a great blessing, but if this must be its price, one should not be anxious about it." And it seemed for a moment as if it would be better to remain unwell,

than to seek for health through such a painful process. But then I thought of the state of the church and of the world, of the work that remained to be done, and of the prospects of usefulness that lay before me; and my mind was more at ease. And then, thought I, I am not come hither in search of pleasure, nor am I running away from my labour or my crosses: I am about my Father's business. I thought that God looked down from Heaven upon me, and saw me in my weary, languishing condition, and I felt happy in the belief that the God of heaven, and earth, and sea was my friend, my guardian and my guide, and these thoughts cheered me.

Towards evening I got better, and fell asleep, and though my bed were boards, and my covering the open sky, I slept, at intervals, till break of day. A man lay near me through the night, and indeed kept near me through the voyage, who was an intelligent, and, apparently, a well-disposed man. About two o'clock, while the shades of night were over us, and we were rolling heavily over the fathomless waters, we entered into conversation respecting the voyage of life, and its close in the eternal world. The conversation was of a solemn and an affecting character, and I hope that both I and my companion may have reason to be thankful for it, when the voyage of life is at an end.

I felt very happy, when my mind was left free to think, in the belief that I was every moment the object of my Heavenly Father's care, and that whether life or death should be my lot, my spirit was secure in his hands. I felt a strong confidence in God's love, and a firm reliance on his providence. The following passage from a letter which I wrote to my wife after landing at Hull, expresses the state of my feelings on this subject.

"Try, my dear wife, to rest your spirit on the promises of God, and commit your all into his hands; he will give you peace and joy, and he will order all things for your good. Labour to be free from anxiety about me: I believe I am in the way of duty, and in the hands of God, and he will guide me right. All things are in his hands: he is Lord of all.

The earth, the air, the sea, and all created things, are but his ministers, and they obey his bidding. His presence fills all worlds, and whether we be riding on the sea, or resting on the land, he still surrounds us, and holds us in his hands. The invisible spirits of heaven attend his people, and minister to their salvation. The lonely barque, riding along the waste of waters, in the dark and silent night, is not alone. Watchful friends, unseen and benevolent visitants from brighter and happier worlds, sit in its shrouds, rest on the prow, and guide the helm. No place is lonely or desolate; nothing is lawless; the universe is full of God, and all things are under his controul. All things are his; and all things do his will; and his unseen armies of benevolent and immortal spirits attend upon his saints continually."

We were now drawing near to Hull; the water was less troubled, and the passengers generally began to show signs of returning life and cheerfulness. Some began to smoke, some began to eat, and some began to wash and dress themselves, and put themselves in order for society on land. The day before, eating and smoking had been almost entirely laid aside by the passengers, and all were jumbled together, sick or asleep, in one rude heap. There lay a stout rough man, wearied, and faint, and groaning, and there lay a delicate woman, in her silk cloak and figured veil, carelessly making the rough fellow's thigh her pillow, and the filthy deck her bed. All distinctions of rank were lost, and the delicate young woman, and the hapless, and hoary, and ill-clad Irishman hung over the vessel's side, paying their tax together, or, weary and worn out with suffering, lay down in piteous plight and mutual helplessness on the same planks. Affliction equalled all. But now things began to return to their former state; the passengers began to pay attention to forms and appearances again, and many a gracious thought which suffering and danger had inspired, was now, I fear, chased away from the mind.

Between four and five the sun rose red and large, in a sky of gold and blue, fading with a multitude of

beauteous clouds. Every thing around, above, and beneath, except the miserable vessel in which we were sailing, seemed calculated to impress the mind with a sense of the goodness and majesty of God.

The voyage up the river to Hull was very pleasant, and we landed safely about seven o'clock.

I was soon in a comfortable house, and after having returned thanks to God for having brought me in safety thus far, I partook of the provisions of the house, and then retired to rest.

The packet for Hamburgh left Hull about nine o'clock the same evening, and got out of the river into the open sea, between twelve and one o'clock. After we had got fairly into the sea, I went to sleep, and when I awoke in the morning, between four and five o'clock, I found myself, for the first time in my life, out of sight of land. I looked round on all sides, as far as my eye could reach, but all was water. Above, around, wherever the eye could move, there was nothing but water, clouds, and light. The morning was fine, and the sun rose from the midst of the waters with peculiar loveliness and grandeur. The wind was almost directly against us, but it was not violent, so that it neither seriously troubled the waters, nor much hindered us in our voyage. I thought at one time I should be sea-sick again, but I was soon relieved from my fears, for all sense of sea-sickness shortly left me, and I came to be reckoned a very good sailor. But I had paid my tax on the Monday, and there was probably little left in my body of an objectionable quality; little that the heaving waters could demand from me.

There was but one Englishman among the passengers, and but one Englishwoman; the rest of the passengers were all German. But the Germans generally spoke English, so that there was little difficulty in the way of conversation. The passengers formed two classes, the higher and the lower, and they kept grievously at a distance from each other. I had access to both classes, but I confined myself chiefly to the lower, both because they were more inclined to converse with me freely, and be-

cause they appeared, in fact, to be better informed on subjects of general interest than those of the higher class. The first class passengers were chiefly merchants or merchants' travellers, and merchandize and folly seemed to be all they could talk about; while some of the second class were both well-informed, and ready to communicate their information. The first class took their rich dinners, drank wine and brandy, and then seemed full of mirth and folly; the rest took but homely fare, got their drink chiefly from the water cask, and were therefore better prepared for sober and rational conversation.

Four of the second class passengers were Jews, and two of them had been educated for the office of Teacher or Rabbi among the Jews; but had declined the honour intended for them, on the ground that they had not the means of supporting themselves, and that they could not bring themselves to receive their support from the Teachers' (or ministerial) calling. With these Jews I had a long and an interesting conversation, which I hope would not prove altogether unprofitable. They held some singular notions, and were strongly prejudiced against the religion of Christ; and yet I found that one of them was accustomed to carry a New Testament along with him, and both of them gave proofs both of a vigorous and cultivated understanding, and of considerable candour and generosity of disposition. One of the great objections which they had to the Christian religion was drawn from the careless and licentious lives of its professors, and one of them said, It is easy to see why such multitudes prefer the religion of Christ to the religion of Moses; the religion of Christ promises eternal life to all who believe in Christ, and leaves them to live as they please; while the religion of Moses enjoins many laws, and requires a strict and regular behaviour. I endeavoured to show him that the religion of Christ required as strict and holy a life as the religion of Moses could require. I showed him that it required us to love God with all our hearts, to love our neighbours as ourselves; that it required us not only to be just, and true, and chaste, but that it required

us to do good unto all men; to live not unto ourselves, but unto God; to seek not our own profit, but the profit of our fellow-men. I asked him what laws could be more strict than these. I referred him to the history of Christ, and showed him that the New Testament required us to imitate his example. How he replied to these observations I do not exactly recollect. He was sometimes quite silent, and frequently replied in such a way as to show, that what was said had a powerful effect upon his mind.

One thing I was pleased to find, that all these Jews acknowledged the general truth of the Gospel history. All of them believed that such a person as Jesus of Nazareth appeared among their people, about 1800 years ago; that he professed to be the Messiah; that he taught the religion which is now embodied in the New Testament; that he was a very clever man; that he was very strict in his way of life; that he made a great stir in his days; that he was put to death by their rulers; that he had many disciples; and that the present professors of Christianity are the descendants or followers of those Jews who first embraced the cause of Jesus. Of these things they had no doubt whatever. They appeared to consider these things as a part of their own history; they had had these matters handed down by tradition from generation to generation, as facts not to be questioned. But they also believed that Jesus was not the Christ, the Messiah; that the miracles which he wrought were either not real, or else wrought by magic, or, which was the same, by the power of the devil; and that the story of his resurrection was not true. They had the same tale about the resurrection of Jesus that prevailed so early, namely, that his disciples stole him away from the place in which he was buried, and then said he had risen from the dead, to prop up their cause. I confess that the discovery that the Jews believed so much of the history of Jesus; the discovery that those very Jews, who from the beginning have rejected and opposed the religion of Christ, retain amongst them the general story of the Saviour's life and death, and of

the proceedings of his early followers; the discovery, that among this separated people, making a distinct peculiar world of themselves,—that among this people, so careful in transmitting the events of their history from generation to generation, the general history of the Saviour was considered as undoubted fact, and regarded as a part of their own unquestionable history, produced a strong impression on my mind. It made the Gospel history feel more certain; it furnished to me what seemed a demonstration of its truth, an argument that could neither be evaded nor answered. It seemed impossible to account for the fact that the Jews should receive so much of the Gospel history on any other ground but that the history was true; and it seemed equally impossible that so much of the history of the Gospel as the Jews retain should be true, and yet the other portion, respecting the divine origin of his miracles and doctrine, and the truth of the Gospel account of the resurrection, should be untrue. There are multitudes and multitudes again of proofs of the truth of the Gospel story, all of them, in my view, unanswerable; but I do not recollect that any proof which I ever met with appeared more full and satisfactory, ever struck me with greater force, than the one which I unexpectedly met with in conversation with these Jews.

I parted with these Jews, to see them no more, perhaps, till eternity receives us all. I parted with them with very peculiar feelings. The conversation I had with them convinced me that the Jews are not an unthinking or unfeeling people; that there are among them those who love the truth, and who have a desire to know and to do the will of God. The conversation I had with these Jews tended also to convince me, that one of the greatest hindrances to the conversion of the Jews to the religion of Christ, is the profligacy, the selfishness, and the cruelty of professing Christians, and that the first step taken on our part towards the conversion of the Jews should be, not the employment of hired missionaries to preach to them, but the thorough reformation of ourselves, a return, on the part of professing

Christians, to the simplicity and purity of Christian principles.

We had very fair weather during the voyage. It was fair and clear the whole way, except twice or thrice for a few minutes, while a short and pleasant shower descended. I had felt pleased at first to be on the wide and open sea; but I soon began to feel a wish to see land again. It seemed too much to be looking round and round for a full long day, and to see nothing on every side but a fathomless and boundless world of waters. The second morning I looked out eagerly enough for land, and many a time I felt a wish to climb the mast as the time drew near for seeing land, but I checked myself. At length, between eight and nine o'clock, we saw Heligoland, a small rocky island belonging to the British government, about sixty or seventy miles from the continent. We soon lost sight of it again, but about eleven o'clock we saw the continent. The continent was entirely new to me, and the feelings awakened within me, when it first presented itself to my longing sight, were of a very peculiar and delightful character. I looked no more behind me to the ocean; my eyes were fixed upon the land, and I never ceased gazing till I could see trees, and green fields, and something like the habitations of man. The Elbe is very wide; so wide, that we had entered its mouth some time before we could see land. We first saw land on the south side of the river, belonging to Hanover, and then on the north side, belonging to Denmark. On both sides the land appeared to be fruitful, and the villages and farms seemed very beautiful. About half or two-thirds of the way up the river, we passed Gluckstadt, a considerable Danish town. It seemed beautifully situated. But the most beautiful place I ever saw was Blankenese, a village in Denmark, about seven miles from Hamburg. It is built upon a number of little hills on the side of the river. The houses are very clean and beautiful, and fixed in all kinds of curious and delightful positions, fronted with gardens, and feathered on almost every side with flourishing trees, and many of them looking full upon the broad and beautiful river. I

never saw a place that seemed to me so absolute a paradise in all my life ; nor had my imagination ever pictured to itself a place so lovely and enchanting. Opposite to this place the vessel ran aground for want of water, and we were detained about an hour, till the swelling tide enabled us to proceed.

A little more than a mile higher up, full on the river side, was Nienstätten, the residence of my friend, J. L. de la Camp. Nienstätten is almost as beautifully situated as Blankenese, though the appearance of the village is very different. The Elbe, opposite to Nienstätten, is three or four miles in width, and the stream is divided by a number of beautiful islands, varying from a few hundred yards to some miles in length. Over those islands, and over the divided stream, and over the fields, and villages, and woods, on the opposite side of the stream, some of the houses in Nienstätten command a most delightful view. And none of them commands a fuller view of this delightful portion of God's glorious world, than the house of my friend De la Camp.

From Nienstätten upwards the northern bank of the Elbe is occupied by a number of beautiful houses and fruitful gardens, and one might easily imagine, if religion and experience had not taught us better lessons, that such rich and beautiful dwellings, in such lovely situations, could not fail to be the abodes of peace and blessedness. This, however, seemed certain enough, that if the dwellers on the Banks of the Elbe were not happy, it was not for want of pleasant houses and delightful scenery, but for want of order, and purity, and peace within.

We next passed Altona, another Danish town, containing a population of forty or fifty thousand souls. It is seated full on the Elbe, and has its share of trade and shipping property. At last we came to Hamburg itself. Hamburg contains a population of from one hundred and fifty to two hundred thousand, and stretches itself, with its suburbs, over a large extent of ground. It is an old city, and it wears an ancient look. The first objects which struck my attention were the

lofty steeples of its principal churches, and the clear and cleanly appearance of its buildings. We landed about half-past seven in the evening. The custom-house officers asked us what we had in our trunks, but on being told we had nothing but clothes and travelling conveniences, they allowed us to pass on without further trouble. There was no opening of boxes, or unpacking of parcels, as is the case in passing through an English custom house.

As soon as the boatman placed me ashore, I took a drushke, a German hackney coach, and drove off directly for Nienstätten. My way led directly through the city. When we came towards the gates, I was astonished to see the streets and the open places all crowded with people. I thought at first it was a fair day, or that there was some disturbance in the city, but I afterwards learned that it was nothing unusual. The roads and spaces outside the city were crowded in a similar way. It seemed as if the people of the city had all come out together, by general consent.

As we drove along, the people in the country, as well as the people in town, seemed to be all in the open air. Some were sitting at their doors eating or drinking, some were smoking, while others were walking along the road, but all seemed to be intent on enjoying the cool evening air. I reached the house of my friend about nine o'clock. He came out and welcomed me with great kindness ; settled with the coachman, and introduced me to his family. After taking a German supper, consisting of milk, and red currant jelly curiously mixed with sago, I was conducted to my room. I felt truly thankful to God, who had brought me thus safely across the deep, and placed me under the care of so kind a friend, and in a short time I was soundly asleep in my bed. In the morning I rode with my friend to his office in Hamburg. We had some pleasing and profitable conversation on the way. I spent the day, partly in writing home to my dear family, and partly in surveying the city. About four in the afternoon I returned with my friend to his residence, at Nienstätten, dined about

half-past five, and spent the evening, partly walking in the fields and gardens, and partly sitting in my friend's private room, conversing on things pertaining to our spiritual interests. Most of the days which I spent in Germany, were spent in a very similar way.

I cannot give a particular description of Hamburg, nor is it needful that I should. In many respects it resembles many of the large towns in our own country. Some parts of the city are open, and airy, and clean, while other parts are close, and confined, and filthy. Some parts abound in large and beautiful houses with gardens, inhabited by single families, while others consist of unsightly old buildings, let out in tenements, and inhabited by four, six, eight, or a dozen families each. Some of the people have much more than they need, and spend it in extravagance; others are oppressed with poverty, live in cellars and garrets, and have scarcely a sufficiency of black bread to satisfy their wants. Still, I do not recollect to have seen any dwellings, or any persons, so absolutely wretched, as some which I have seen in my own country. I should think that labour is more equally and regularly distributed among the poor, than in many parts of England; and though many are very poor, yet there are comparatively few who cannot obtain a tolerable supply of some kind of food for themselves and their families. Besides, I imagine that the poor live in greater fear of the police in Germany than in our country, and feel themselves obliged to do something for their bread: they have not the same liberty, either to be good or to be bad, that people have in England.

The city formerly used to be strongly fortified, but now the fortifications are removed, and in their place are a multitude of pleasant walks, amidst various kinds of shrubs and trees and flowers. Some of the people in Germany have learned that towns which are strongly fortified, generally suffer most in war; while towns that are left entirely defenceless, suffer comparatively little, or escape altogether unhurt. They have discovered that, when a town is strongly fortified, both contending parties fight for it, and generally suc-

ceed between them in reducing it to ruin. Several of the large cities on the continent have, in consequence, destroyed their fortifications, with the view of preventing a recurrence of the calamities which they suffered, and the horrors which they witnessed in the last wars. Canals run through many of the streets, along which a multitude of boats convey merchandise of all descriptions to and fro. The streets are generally narrow, and the buildings very old-fashioned. The skeleton of the buildings is chiefly wood, and the spaces in the skeleton filled up with bricks or stones. Many of the streets have trees growing in the midst of them, and some of them have rows of trees on both sides, running along their whole length. The city is not lighted by gas, but by dim old-fashioned lamps. The lamps that I saw were hung over the middle of the streets, on lines stretching from one side of the street to the other.

Some of the wealthier people had looking glasses fixed outside their windows, so placed as to enable the people inside to see who were passing to and fro in the streets.

The appearances of the shops was very plain and unassuming. I saw nothing of that extravagant and wasteful display so common in the large towns in England. No large bow windows, no plated glass, nor any enormous and splendid signs were to be seen. Indeed, it was rather difficult, in many cases, to tell which were shops and which were not.

There were plenty of market-places, but they were all open, and very small, and almost the only things for sale in them were vegetables and fruit. There appeared to be vegetables and fruit in abundance. Besides the quantities for sale in the market-places, vast quantities were hawked up and down the streets in baskets and barrows. Hundreds of people, both men and women, in various kinds of strange fantastic dresses, were daily trudging along the streets, some carrying two, some four, and some as many as ten or twelve baskets each. Some of the poor creatures seemed to be almost crushed to death by their enormous loads.

One part of the city seems to be

set apart chiefly for the Jews. The number of Jews residing in the city is, I believe, from six to seven thousand. They appear to be employed in much the same way as the Jews in our own country are employed. Some are merchants, some are large shopkeepers, and many deal in old books and old clothes, and many more live and labour, I don't know how. Though the Jews have lived in the city for centuries, placed in the very midst of their Gentile brethren, they still remain a separate people, quite distinct from their surrounding neighbours. Their complexion, their features, their religious sentiments and customs, and even their domestic habits, are still peculiar. I frequently visited their part of the city, and busied myself in observing their features and their ways, and comparing them with those of the English and the Germans. While I looked on them, and thought of their present state, and of their past history for so many generations back, I was powerfully struck with the wonderful way in which God has fulfilled in them a number of the predictions respecting them, contained in the sacred writings.

During the time I spent in the city I visited a number of the churches, public schools, and other public buildings, but I do not recollect that any of them deserve a particular description.

Besides the German churches, I found in Hamburg two English places of worship, namely, an Independent chapel, and a chapel belonging to the English established church. The Wesleyan Methodist Association also had a missionary in Hamburg, and a small place of worship also.

I was introduced to the independent minister, T. Rheder, as well as to T. Beckett, a leading member of the independent church; and in compliance with their kind invitation, I preached in their chapel in the forenoon and evening of the following Sabbath.

I was also introduced to a number of the Lutheran ministers in Hamburg. One of them, named Rautenberg, is pastor of St. George's church, and is generally considered the most evangelical and zealous minister in the city. He spoke English tolerably well, and I had a lengthened

conversation with him respecting the state of religion in Hamburg, and the best means of promoting a Christian reformation. I had a little conversation with another of them, named Monkenberg, on the same subject. The substance of these conversations will be given when I come to speak of the religious state of the country. Rautenberg was very free, and appeared to be very desirous that religion should be revived in his native land.

The Sabbath that I spent in Hamburg, I spent partly in preaching in the Independent Chapel, partly in visiting the churches, and partly in visiting other places in the city, and observing the way in which the mass of the inhabitants spend their Sabbaths. Service commences in the churches early in the morning, as early as half-past seven, or nine o'clock. I believe it was about half-past seven that I entered one of the churches. It was one of the principal ones. The congregation was not large; the number present would be from one to two hundred people, I should think. Some sat in pews, but the chief part sat on chairs. Most of them joined in the singing, but how much of worship there was in their singing I cannot tell. If one should judge from their wandering looks, and from the general carelessness of their manner, one would conclude that the worship had more to do with the lips than with the heart. There were candles burning near the altar, and there were several pictures hanging round about. The congregation consisted chiefly of women. There were three or four placed near the altar, who were dressed in black, without bonnets, and that had their faces partly hid with black veils. These I was told were such as had confessed to the pastor during the preceding week, and were now about to take the sacrament to seal their absolution. What the preacher said, I did not know, for I did not understand the language. But he had not been preaching long, before a man came round with a purse, fixed to the end of a long rod, collecting money. After awhile, another man, or else the same again, came round to make a second collection. This was all done while the preacher was going on with the sermon. The money

collected was partly for the poor, and partly, if I recollect right, to meet expenses connected with the church. We did not stop, I believe, to witness the administration of the sacrament. But I was told the manner was much the same as that of the Roman Catholic Church. We went to one or two other churches the same day, but the proceedings in all were much alike.

All the churches were hung round with pictures, all of them had large organs, together with a number of singing boys and singing men.—Among the pictures I observed several portraits of Luther.

In each church there are two or three boxes, like little wooden cottages, into which people go with the pastor to confess their sins. These cottages have each a little window, but when any one enters to confess, the curtain is drawn, and the pastor and the person who confesses are shut up alone. When the confession is over, the pastor and the person who has been confessing, come out of the box into the church, and there the pastor absolves the person from his sins. The confession and absolution take place on week days; and the sacrament is administered to the absolved on the Sabbath following. I fear there is not much good attending these confessions. I witnessed the ceremony of absolution once, but the party receiving absolution, who was a female, appeared to go through her part of the ceremony without any thing like seriousness. She seemed far more disposed to watch the movements of the foreigner, than to ponder the contents of the book which she held in her hands. In one of the standard books of the Lutheran church, it is taught that when people have been absolved, and have taken the sacrament, they are as pure as the angels of heaven, and I fear that the people are deluded by this doctrine, and led blindly to perdition. If the people believe this doctrine, what is there to hinder them from living as the world, the flesh, and the devil may prompt them? Sin can do them no harm, according to this doctrine, provided they have but time enough afterwards to make confession, receive absolution, and take the consecrated wafer and wine. I see very little difference between

this doctrine of the Lutheran church, and the doctrine of indulgences preached by the Papists of old. What difference is there between giving the Pope ten shillings for a pardon, and giving the Lutheran pastor ten shillings for absolution? The plan of confession, absolution, and taking the sacrament altogether, as followed by many of those who call themselves Lutherans, appears to be almost exactly the same as the plan followed by the Roman Catholics, and the results appear to be no better in the one case than in the other.

There are three or four pastors to each of the principal churches in Hamburg, and each pastor preaches once each Sunday. Very little time is lost between the services of the different preachers. Almost immediately after one has done, another commences, and so they go on to the end. They generally contrive to get through their work by two or three o'clock, that they and their congregation may have as much time left for eating, drinking, smoking, gambling, and for visiting the various places of amusement, as possible.

It is quite a common thing for the theatres, ball-rooms, dancing saloons, and other places of amusement to be open on a Sunday, as well as on other days. Indeed, Sunday is the principal day for these amusements. The principal performances take place on the Sunday, both at the theatre, the dancing-saloon, the concert-rooms, and other places of amusement. The manner in which Sunday is spent is truly awful. When I first witnessed it, I was quite astounded. One of the first things which I noticed, as I entered the city on the Sunday morning, was, that the shops were open, and that people were buying and selling as on other days. I only saw three shops closed in the whole city, and I passed through a great part of it; and whether these three were occupied or not, I cannot say. There appeared to me to be more buying and selling on the Sunday, than on any other day.

Another thing which struck me was, the number of people that I met going off on pleasure jaunts, some on foot, some in carriages, and some in boats and steam-packets. The road along the Elbe side was al

most crowded with people, who were going to spend the day at Blankenese, or at the inns, and gardens, and dancing-rooms in the neighbourhood.

But I was most struck with what I saw in the city itself, in the after-part of the day. The eagerness with which the vast population of the city crowded to the various places of amusement quite amazed me. I had been astonished enough to see the eagerness with which the multitudes ran after the various kinds of amusements provided for them on the evenings of other days; but the week-day extravagances seemed almost decent and tolerable compared with what I witnessed on the Sunday afternoon. In the churches, taking them altogether, you might have found from fifteen hundred to two thousand persons perhaps assembled; but in the tea and coffee gardens, in the theatres, ball-rooms, dancing-saloons and concert-rooms, at the card-tables, billiard-tables, shows, mountebanks, and in other scenes of amusement and profligacy, you might see nearly the whole population of the city. I should think that I saw myself, at the different places of amusement and crime by which I rode, some scores of thousands. And it was impossible for me to see all. The appearance of an English village or town, on a feast day or fair day, is hardly to be compared with the appearance of Hamburgh on a Sunday afternoon. There were fly-boats, whirly-gigs, wooden-horses, mountebanks, bands of music, shows, dancing, conjuring, and gambling places almost without end. And all appeared to have plenty of customers. Every place seemed crowded, and the noise and excitement were utterly indescribable. And the crowds which I saw did not consist merely of young men and young women: I saw fathers and mothers, both rich and poor, leading by the hands their sons and daughters, to witness exhibitions which were both indecent and demoralizing. But words cannot describe the scenes which I witnessed; nor can words express the feelings which afflicted my mind while I looked on them.

Those of the inhabitants who did not flock to places of amusement, were principally working at their callings. A considerable number

were busy in their shops, others were in the markets, while some others were building, plastering, and painting. I saw several females who were knitting and sewing, some in their houses, and others sitting at their doors. Those men who work at their trades on the Sunday, and those women who spend the day in sewing and knitting, appeared to me to be the more sober and moral kind of the people.

Those amusements are mixed up, as I have already intimated, with a vast amount of licentiousness. A great many of the dancing-rooms, as well as a great many of the other places of amusement, are common brothels. In one part of Hamburgh I saw a whole long street, consisting of nothing else but dancing-rooms and similar places of amusement, and every one of these places was a common brothel. The keepers of those places of amusement have generally from ten to fifty lewd girls each in their establishments, which they hire for so much a month or a year. Those poor wretched creatures, dressed and adorned for the occasion, are exhibited in every dancing room, and in connexion with every company of mountebanks and showmen, and, from the wages of their iniquity, the masters of these establishments derive the principal part of their income. And all this is done in open day, in one of the most open, airy, and pleasant parts of the city, without secrecy and without shame. And excepting one person, I never heard this abomination condemned by a German. Most of those to whom I spoke on the subject considered it as a matter of course. I could not learn that they considered it as an evil; but I did learn that whether they regarded it as an evil or not, they had no idea that it would ever be done away, much less that it was *their* duty to endeavour to bring it to an end.

And, what may seem more awful still, all those poor miserable females are actually licensed and authorised to pursue their horrible calling, by the government of Hamburgh. Every one of those wretched girls takes out her license to follow her calling, just in the same way as the apothecary, the surgeon, the baker, and the preacher take out

their licenses to follow their callings. All are equally licensed, and all are licensed by the same authorities. And the names of those unhappy creatures are all registered in the government offices, and they all pay a regular tax for the liberty to pursue their calling. The government also appoint medical men to look after their health, who examine them so many times a quarter, to ascertain whether they are in a fit state to attend to what are considered the duties of their profession. At the time when I was in Hamburg, the government had some thousands of persons of this class under their care, and I was told that the revenue derived from licensing these abominations was so great as to pay the police expenses of the whole city. But I cannot—I feel as if I ought not to go any further into this subject. My readers would not forgive me if I were to attempt to describe the state of morals in Hamburg as it is. The city swarms with profligates, and the leaven of licentiousness has leavened almost the whole lump. It is a pain to me to make such disclosures, but when it is considered first, that while missionaries have been sent by English people to the most distant parts of the earth, no efforts have been made by the professors of this country to better the state of things on the continent; when it is considered, secondly, that many people in our country are in the habit of sending their children to Hamburg, and to othersimilar places on the continent, to school, or to improve themselves after they have left the school, I hope my friends will be led to see, that it was necessary to make those revelations of the state of morals in those places. It seemed needful to disclose a little of the truth on this disagreeable subject, both to warn our country people of the danger of sending their children to those places, and to excite the followers of Christ to make some efforts, in order to bring about a second reformation in those countries.

These are the scenes amongst which the youth of Hamburg grow up. And while they are surrounded by such fearful temptations to evil, there is little or nothing of a religious nature to counteract the influence of these temptations. There are no

Sunday schools in which, as in our country, the young are taught to fear God, and keep his commandments. There are no prayer meetings where pious people are collected together to implore the blessing of heaven on themselves, their families, and their race. There are no evening preachings or lectures, either on the Sabbath or on other evenings, where people may spend their leisure hours in hearing something good. There are no social meetings of a religious character, where pious people meet to converse with each other on the things which belong to their spiritual interests. While the theatres, and concert rooms, and gambling houses, and dancing saloons, and shows, and brothels are open, and musical instruments of all kinds, and attractions of every dangerous description, are drawing men to evil, the churches are closed, the voice of the preacher is silent: and while, on a Sunday evening, in our own country, you may hear the voice of prayer, or the song of praise in almost every direction, you may walk round the whole city of Hamburg and never hear the sound of prayer or praise at all; you may go into every house, and not find a company met for the worship of God, or for any religious object. With the exception of a few English residents, who meet for worship on a Sunday evening, and a few friends who have been brought to God through the labours of a laborious worthy man of the name of J. G. Oncken, there are not, I fear, in the whole population of Hamburg, a single company who meet together for mutual edification and prayer.

I said that while music and song were employing their powerful attractions to lure men to evil, the voice of the preacher, who should call men to God, was silent. But this is not all. The preachers of Hamburg not only call no evening meetings for religious purposes, they not only deliver no evening lectures, they not only have no open-air preaching, they not only do not go from house to house to seek and to save that which is lost; but many of them, by far the greater number, encourage the people in evil. They mingle with the giddy multitude; they spend their Sabbath hours in feast-

ing, drinking, and smoking, and other kinds of sin and folly. They run with the multitude; they swim with the stream; they allow their flocks to run headlong to perdition without warning them. Nay, they even plead for the abominations of their land, and are examples of transgression. They go blindfold in the way of death, and lead their people blindfold after them, till both fall into ruin.

And there are no dissenters from the established Lutheran church, to supply the deficiencies of the state clergy, and to counteract the influence of their bad example and doctrine. Dissent is not tolerated by the authorities. They tolerate drunkenness and infidelity; they patronize lewdness; but they put persons, who endeavour to turn men to God, into the prison, or banish them from the city. They allow brothels to be open every day; they allow them to have bands of music, dancing, singing, and every other allurements to evil, and they place their armed policemen near the doors, to protect the corrupters of the public morals from annoyance; but if a few pious people open a Sunday school, they send a policeman to fix a lock on the door, and if five or six persons meet for prayer, they send their agents to break into their meeting-place, and to scatter them at the point of the sword.

In England a great and a happy influence is exerted on the minds and morals of the people, by books, and especially by the Sacred Scriptures. There are very few houses in our own country which have not a Bible, and there are not many which have not some other religious books or tracts. Not so with Hamburgh. The Bible is rather a scarce book in Hamburgh, and good religious tracts and books generally are scarce there. Or, if they are not scarce, they are exceedingly little used. I was in several German houses while in Hamburgh; but I never saw a Bible in any of them but one. And in that one the Bible was not a common family book; it was the master's book, and never, I fear, looked into by any other member of the family. Not that the master in this case was unwilling to allow the rest of the family to read it; nothing would have pleased him better than to have seen a disposition

in his household to read the Scriptures: but the Bible is not a popular book in Hamburgh; it is not customary to read it; it is regarded as a book with which people in general have no concern. The last time I was in Germany I travelled more than a thousand miles, and was in a great number of houses of different kinds, both of the rich and poor, but during the whole of that time, with the exception of what I saw in public libraries, or book-shops, I saw no more than a single Bible.

And but few of those families which have the Bible, pay much respect to it. In our country it is *loved* by vast multitudes, and multitudes more who do not *love* it, have a kind of reverence for it. But this is not the case, I fear, in Germany. Nor is it to be wondered at that the common people generally do not revere and love the Scriptures; the clergy themselves, with few exceptions, do not revere and love the Scriptures. Many of them openly reject them as a revelation from heaven; and ridicule the doctrine that they were written by divine inspiration. I heard of a young man, who was publicly censured by the ecclesiastical authorities at Hamburgh, for writing or speaking in favour of their inspiration. I was told repeatedly, while in Hamburgh, that if a young man, who is a candidate for the ministry, show much respect or love to the sacred writings, it will be likely to prove a sufficient ground for his rejection; and that if a candidate makes it manifest that he can trifle with the sacred writings, and is bold enough to preach and to write against their inspiration and authority, he will be likely to become a favourite with the rulers of the church, and to be received without further trouble. The Bible is still allowed a place on the pulpit desk, but it is by no means generally regarded as the rule of a Christian's faith and practice. The clergy do not love the Bible. They do not read it. They do not understand its teachings; or, if they understand them, they do not revere and love them. And they do not wish their flocks to love the Bible. Whether they have an idea that the Bible would injure their trade or not, I cannot tell; but they do not ap-

pear to have the least desire that their congregations should read it.

Nor are there many good religious tracts and books of any kind in Germany. I was told while there that a law had been passed by the authorities in Hamburg, forbidding the distribution of tracts, except by the regular clergy. And there is very little danger that they will distribute many useful tracts. The books which I found in many of the houses in which I was, were principally "earthly and sensual." There is no very great scarcity of books in Germany, but there are very few truly religious books in circulation there, compared with what there are in our own country. It was a very rare thing indeed to see a German with a religious book near him. I did sometimes see a person reading a book, but it generally proved to be a song book. And the songs which I saw were generally of the worst description, and calculated to exert any kind of influence on the minds of readers, rather than a moral and religious one.

The consequence of all this is, that religion, the religion of the New Testament, is almost extinct in Hamburg. People do not *profess* to be religious. I do not believe that one out of six, even of the Lutheran pastors themselves, profess to be religious. It cannot therefore be expected that other people should seriously profess religion. What the thoughts of the people are generally about religion, it is not easy to say. They do not profess to be Atheists, they do not profess to be Deists, and yet I fear they are little better. A Lutheran pastor, one of the best of his class, — a man that is generally reckoned to preach the gospel, and who bitterly laments the state of the people, and earnestly longs for a reformation, — this pastor declared to me, that it was his conviction that not one in ten, — I believe that this was his proportion, — that not one in ten believed in the immortality of the soul of man. A friend, who stood by, dissented from the pastor's statement, but both the pastor and his friend agreed that not one in ten had any thing like a serious belief in the scripture doctrine of immortality, though comparatively few would profess themselves disbelievers. The fact is, re-

ligion appears to have been laid aside by general consent, as a subject that ought neither to be talked about nor thought about. The general feeling in reference to religion, so far as religion is the subject of feeling, seems to be something like this, "Religion is a subject with which we have no inclination to meddle. It may be very well for priests to talk a little about it in the pulpit, to such as like to go to church; but it ought not to be intruded upon people's attention anywhere else but in church. It is best not to meddle with it. It is not a pleasant subject to think about. If people choose to be religious, we ought to allow them to have their way, provided they keep their religion to themselves, and do not trouble other people with their scruples; but it ought not to be allowed to be introduced into common life, or into social intercourse. If people will be religious, they should be content with being religious in their own souls, and leave the world to take its usual course." And I have no doubt they would tolerate religion, provided it would not interfere with their pleasures and crimes; but let it once begin to trouble their consciences — let it once begin to break into the family and the social circle, and show itself in its solemnity and power, and there would soon be a tremendous uproar; there would soon be a terrible persecution raised against it.

I had not only many mournful proofs of the prevalence of irreligion and uncleanness in Germany, but of drunkenness also. One of the first things I saw on entering the city of Hamburg, on my second visit to that city, was a drunken man staggering along the street, with his clothes, — which seemed to have been good when he put them on, — sadly torn. And this was about nine or ten o'clock in the morning.

One of the next things which I noticed was, that in the street in which I was passing along, nearly every other place in it was a drink-shop. "*Restauration*," "*Destillation*," "*Bier, Wein, and Brantwein*," "*Verschiedene Getraenken*," or, various drinks, "*Aller Sorten Getrunken*," or, all sorts of drinks, were the inscriptions which met one on both sides, every few steps. I also noticed numbers of men, dressed like labour-

ing men, sitting round the doors of those drink-shops, outside, spending their money, and consuming their health by drinking the murderous drinks, and smoking tobacco, before nine o'clock in the morning.

In crossing the river, in a steam-packet, from Hamburg to Harburgh, a distance of about seven miles, I observed one man go and take no less than three or four glasses of brandy. And it was plain, from his manner of drinking this brandy, that brandy-drinking was no strange thing with him. There was no setting foul faces, or shaking of the head, as if he felt the liquor burning his throat; he drank it, and licked his lips, as if he had been swallowing a pleasant and harmless cordial.

While travelling in the interior of the country, I saw a great deal of drunkenness. I found it was a common plan for people, when they were travelling, to carry a flat-sided brandy bottle in their coat or waist-coat pocket, and to drink whenever they felt inclined. Others were content with drinking when the carriage stopped, but even these were not always temperate. It was quite a common thing for them to call for a glass of strong beer at a time, and the beer glasses were generally about a foot or half a yard in depth, and as broad as the bigger kind of tumbler glasses in England. And even the better kind of people, as they are called, I mean those who are comparatively rich, are far from being as sober as they should be. It is customary, at a dinner party, for each person to have two or three bottles of different kinds of wine placed before him, and it is not at all a rare thing for a person, during his dinner, to consume nearly the whole. They are generally upwards of two hours over their dinner, and some of them keep drinking nearly the whole of the time. I have seen both my right hand man and my left hand man much excited by drink at the dinner table. Those who do not drink freely, are chiefly persons, I fear, who have not money to buy drink.

One of the things which grieved me most, as I was travelling in Germany, was the conduct of the men towards the female passengers. It was downright hateful and disgusting. Such conduct as I witnessed

in the male passengers with whom I travelled from Hamburg to Hanover, from Hildesheim to Brunswick, and from Halberstadt to Magdeburgh, could not have been tolerated in England at all. There seemed to be no sense of shame or decency about the men. I never in my life was so struck with the words of the Apostle Peter, in his first epistle, second chapter and first part of the fourteenth verse. The Apostle might have had some of the very persons to whom I refer in his eye, when he wrote those words. And it seemed to be of very little use to talk to them. They did not resent one's reproofs, but they were not abashed. They seemed not to have any feeling of shame or modesty. They seemed, as the Apostle expresses it in the chapter referred to above, "like natural brute beasts." 2. Pet. ii. 12. I never saw any thing like it in England. I ought however to say, that I witnessed no such conduct in the railway carriages, or in the government conveyances, called *posts*, answering to our *mails*. On the railway, and in the *posts*, men are under strict regulations, and are in danger, in cases of misbehaviour, of being given over into the hands of the police.

Smoking is almost universally practised among the males in Germany. I believe I only met with one German that did not smoke, except the women, all the time that I was in the country, and that was my friend J. L. De la Camp. And he *had* been a smoker. All classes smoke, from the poor cultivators of the soil, to the rulers of the land. And they smoke almost continually. They begin in the morning, by three or four o'clock, and they continue, with slight intervals, till they go to bed. Some smoke without any intervals, except when asleep, and for a few moments while they empty the ashes out of their pipes, and put in fresh tobacco, or light a fresh cigar. And some do not cease smoking when they go to bed. They take their great long flexible pipes with them when they go to lie down, and continue to smoke till they fall asleep. And they smoke in almost all places. The shopkeeper smokes in his shop, and the merchant smokes in the exchange. I saw no smoking in the churches, but I scarcely recollect any

other place in which I did not see men smoking. It is quite common for people to smoke inside coaches and omnibusses. I rode near a hundred miles inside a coach at one time, with a lot of smokers. From Hanover to Brunswick all my fellow-travellers were smokers, coachmen and all, and they kept smoking nearly all the way. I got outside part of the way, and rode with the coachman, in hopes of having a little fresh air; but the little wind there was blew the wrong way, and blew the smoke and ashes from the coachman's pipe into my face. I asked the coachman how much he smoked in a week; he said about two pounds. I asked him what he gave a pound for his tobacco; and I think he said eightpence. I found that he spent about three pounds a year in tobacco, and that that was more than he spent in food. Fifteen-pence a week in Hanover will keep a man as well with food as five shillings will keep a man in many parts of England. This coachman scarce ever gave over smoking. He repeatedly smoked himself asleep. My fellow-travellers between Halberstadt and Magdeburg also were all smokers, and there also I saw the sight of a man smoking himself asleep, and sleeping for half an hour together, with his pipe hanging dangling from his mouth. Indeed the sight of people smoking themselves asleep is quite a common one.

And many of the smokers, perhaps nearly all of them, take snuff as well as smoke. And their snuffing is almost as excessive as their smoking. It was truly painful to see what miserable and afflicted noses, and to hear what dull and unpleasant voices many of them had, in consequence of their snuffing. I spoke with one man that had given up both smoking and snuffing, and he told me that he was accustomed to smoke formerly six and thirty cigars a day, and to take snuff at the same time. And I have not the slightest doubt but that what the man told me was true. He was a very respectable merchant, and a pious man. I knew him very well.

When men travel, they generally carry either a box of cigars with them, or a bag of tobacco. I wondered, at first, what the great bags which I saw hung round the inside

of the coaches, or slung over the men's arms or necks were for, but I soon found it out. When I saw the pride which the Germans took in the beauty and costliness of their pipes, the care they took of their tobacco bags, the quantity of tobacco which they carried along with them in travelling, and their continual smoking, it almost seemed to me as if they considered smoking the great business of life, and tobacco and cigars the one thing needful. How they can fancy themselves the most enlightened and refined of the nations, while they give such palpable proofs to the contrary, by their almost universal thralldom to one of the most foolish, and filthy, and mischievous habits in existence, might seem strange, if such blunders were not so common. I suppose the Chinese, who kill themselves faster by smoking opium than the Germans do by smoking tobacco, have still a high opinion of their own intelligence and civilization.

But there is one point in which England is less civilized than Germany. I never saw a woman smoke in Germany, neither rich nor poor, and I never *heard* of a woman smoking there. And yet the pitiable and revolting spectacle of a woman smoker is quite common in some parts of England. There are even "women professing godliness" that smoke in England. And, again, I never saw a woman drunk in Germany. Though I looked round me for several weeks, and travelled from one to two thousand miles. I never saw any thing that looked like a drunken woman. And yet one may frequently see drunken women in some of the large towns in England. But more on these subjects hereafter: for the present I must proceed with my story.

I left Hamburg for England on Saturday evening, by the John Wood, a steam-packet running at that time between Hamburg and Newcastle-upon-Tyne. I had not been long on board the vessel, when a number of Germans, to the amount of fifty or sixty, came on board. They came from Silesia in Prussia, and formed part of a considerable number of persons who had been, for some time, subjected to grievous persecution, in consequence of not com-

plying with certain new regulations which the King of Prussia had been making, with the design of bringing about a stricter uniformity among his protestant subjects. Some of those persecuted ones had left their native land already, and gone to seek a home, and liberty of conscience, in the United States of America and Australia. The present company were intending to go to Australia, and expecting to join a number of their countrymen and fellow Christians there, who had gone to that far-off land before them. It was an affecting sight. Some of them were very old, and it seemed very unlikely that they would ever reach the land for which they were bound; others had infants hanging on the breast, unconscious alike of the cruelties from which their parents were bearing them, and of the hardships and dangers which lay before them. One of their company had died on their road to Hamburgh, and two others of them were sick, and unlikely to recover. They were most of them poor, and such as had possessed a little more than the rest, had shared it with their indigent brethren. They all went on deck, or in the second cabin. One of them, who seemed to be a kind of leader among them, and who appeared to be rather delicate, was urged to accept a place in the best cabin, but he refused, saying, that he should not feel comfortable to fare better than his brethren and sisters.

When they had all got on board, it was discovered that they had not money sufficient to pay for the passage of the whole, and some of them were obliged to stay behind till fresh supplies were procured. This made the scene more affecting still. They kissed each other with great affection, committed each other to the care of their heavenly Father, and parted with many tears. The sight of this injured and afflicted people,—the thought of what they had suffered, and of what they must suffer on their long and trying voyage, and in the distant land to which they were going, made me abhor intolerance and bigotry more and more.

It was a calm and beautiful evening when we went on board. The sky was clear, the moon was full, and it seemed as though we should

be favoured with a fair and pleasant voyage. After spending some time on deck, and in the second cabin, in company with the persecuted Prussian emigrants, I went to bed, and slept till daylight in the morning. We had now got near to the mouth of the river, and the weather was rainy and windy. When we got into the open sea, the vessel heaved and rolled in such a manner, that most of the passengers became very sick. As I had suffered so much from sickness on my way to Germany, I was in hopes of escaping on my return; but my hopes soon left me. I was as sick as most of them. The Prussian emigrants suffered greatly from sickness, and yet a number of them assembled together on the deck for singing and prayer. They assembled again after noon for the same purpose. When sickness would allow, I conversed with them as well as I was able, and endeavoured to encourage them to trust in the Lord. But trusting in God was a lesson that they seemed already to have learned. Trying as their situation was, they appeared to be resigned to the will of God. The vessel had hard work to make its way all that day, and all the following night. During the night, one of the emigrants, an elderly man, one of the two that were ill when they came on board, finished the voyage of life, and in the morning he was buried in the sea. Still such of the emigrants as had the power, assembled as before, and, in singing and prayer, worshipped the Father and Ruler of all. The sea was still rough, and the vessel went slowly along, and another day and another night passed by, and still we could see no land. All this time, with the exception of slight intervals, I was exceedingly sick. During the night I was afflicted with a most grievous thirst. I never was so thirsty in all my life, and yet I was unable to rise and go in search of drink. I called the steward, but he either did not hear, or he was unwilling to be disturbed. The affliction was indescribable; but, thank God, the morning brought relief. The fourth morning had now come, and still we could see no land. We were surrounded with a thick mist. After a while, however, the air was cleared, and we found our-

selves not far from the desired haven. Before noon we were in the river Tyne, and in a short time longer, I was again in the bosom of my family, on solid ground.

I was exceedingly glad, when I reached Newcastle, to find that a number of Christian friends, chiefly belonging to the Society of Friends in Newcastle, were waiting to receive the poor Prussian emigrants, to help them on their journey. They had had information of their coming, and with the kindness so common to many of the Society of Friends, they had not only provided for their comfort while detained in Newcastle, but had prepared for them presents of books, provisions, and money, on their departure. The emigrants reached Australia in safety, and the friends in Newcastle have frequently heard from them since, and have had the pleasure to learn that they and their companions that went before them were all doing very well.

I was far from strong when I reached home; but my health rapidly improved, and I soon felt stronger and better than I had done for some time.

The way in which I spent my time after my return from Ham-burgh, need not be described. I continued to publish my Evangelical Reformer till the following spring; I delivered lectures in defence of Christianity against Socialism, and had a number of public discussions with the advocates of Socialism in various parts of the country. At the Long-ton Conference I was again assailed by my Conference opponents, but was preserved from harm. The year following was spent in publishing *Christianity Triumphant, Christian Perfection, the Duty of Christian Churches to provide for their Poor Members*, in corresponding with my friend W. Trotter, and with the Annual Committee, on the subject of Evangelical Reform, and in the regular duties of my calling. At the Halifax Conference I was assailed again by my usual opponents, and placed, at last, in such a position, that I no longer felt myself bound to remain in connexion with them. The history of their proceedings may be seen in the *Brief Report, &c.*, and in the *Justice and Forbearance, &c.*, and in the early numbers of the *Investigator*.

The year following the Halifax Conference was the most laborious of my life. My correspondence was almost endless, and my other labours and excitements were great and trying in proportion. My health declined again. My nervous system was relaxed, and my strength was almost gone. The state of my health, together with a desire to visit again and encourage my dear friend, J. L. De la Camp, and to obtain a more correct and extensive knowledge of the religious state of Germany, led me to cross the sea again. I left home on the 2nd of August, and started from Hull on the evening of the 5th. The 3rd and 4th I spent in Darlington and York. We had a favourable voyage, and so far as a voyage over the wide seas *can* be pleasant, we had a *pleasant* voyage also. The weather was fine; we had a pleasant, gentle breeze, and no rain, and there was neither heat nor cold to make one uncomfortable. But sailing on the open sea will never, I imagine, be very pleasant to me. I began to be sickly soon after I reached the sea. Soon after dark, I lay down on two bed rugs which I had purchased for the purpose in Hull, placed a portion of my books and clothes under my head for a pillow, wrapped myself round with my rugs, and slept on the deck, under the open sky, till the light of the morning appeared. The day I spent partly in leaning over the prow of the vessel, sick; partly lying on my rugs, asleep; and partly in writing and conversation. I had many solemn thoughts as we passed along over the wide world of waters. I thought of God, and of the way in which he had led me from the time when I crossed the waters before, and from the time when I first saw the light: and the recollection of his goodness melted my heart. I thought of the trials through which I had passed, and of the way in which God had so remarkably overruled them for my good. I thought of the labours in which I had been engaged, of the state of the country which I was leaving behind, and of the state and prospects of the world at large. I thought of life and death — of immortality and heaven. I thought of the unfaithfulness and errors of the years which were past,

of the duties and trials that might await me in the days that were to come, and of the events which seemed likely to befall the church and the world. My spirit was deeply humbled, and I felt resolved, if God should preserve me alive, and restore me to health, to spend myself wholly in his service. I felt resolved to be more faithful than ever in publishing the truth, and more careful to be governed by it in all my ways. And often, while my spirit was thus musing, and sending forth its prayers to God, my soul was filled with consolation and joy.

I reached the house of my friend again on Sunday afternoon, about 4 o'clock. He was sitting at the door of his house, under his own vine, though not under his own fig-tree, in the midst of a number of his friends. He instantly knew me, and came forward to meet me, and led me to my room. We dined about half-past five, and the evening after, I spent in conversation with my friend.

My friend had heard of the proceedings of the New Connexion Conference, and had read some of the publications on the Conference controversy; but his affection was undiminished. He was, if possible, more affectionate than ever. Others also in Hamburg and Altona, both English, Danes, and Germans, had heard of the proceedings of the Conference, but what they had heard and read appeared to have increased their regard and affection for me, and prepared them to receive me with tokens of the kindest sympathy. J. G. Oncken, a German Christian, had been over in England, shortly after the Halifax Conference, and heard of its doings during his tour. He had also attended our first church-meeting in Newcastle-on-Tyne, and had both witnessed our proceedings, and become acquainted with our principles. But though he was a Baptist, a close-communication Baptist, he still gave proof, by the exceeding kindness which he showed me, that he was far from thinking that religion was confined to those who believed in the necessity of water baptism. I also found my Independent friends as kind as ever; nay kinder, if possible. When it was known that I was expected in Hamburg, arrangements were at once made for me to preach

in the Independent chapel. Accordingly, I preached there, the first Sabbath that I spent in Hamburg. The minister, T. Rheder, T. Beckett, and other friends were exceedingly kind. We had a good congregation, and, I hope, a profitable season.

I spent my time while in Hamburg, this time, in much the same way as I had spent it when there before. Sometimes I was in the city, and sometimes in the country; sometimes alone with my friend De la Camp, and sometimes in company with others, but always endeavouring to obtain as full and correct a knowledge of the state of the country as possible.

When I entered Hamburg this time, I found it fearfully changed. The middle part of the city, extending about half a mile in length, and about a quarter of a mile in breadth, was, with the exception of the New Exchange, and either one or two solitary houses, entirely burnt down. That which was the most crowded and busy part of the city when I had seen it before, was now one mournful heap of ruins. The sight was truly distressing. Amidst the terrible and wide-spread desolation, stood the remains of two of the principal churches. In another part were the crumbled ruins of the Senate House, and the Old Exchange. Soldiers were guarding the ruins, and a number of men were employed in clearing them away; but the work appeared to be going very slowly on. Two ways had been made through the ruins, one almost from end to end, and another from side to side, but that was nearly the whole of what seemed to have been done. Numbers of small cottages had been erected about the ramparts, and in the suburbs, as well as a number of little shops, to accommodate those whose houses and shops had been burnt, until the city should be rebuilt; and many others of the inhabitants had been accommodated for the time in various kinds of old buildings, which had been converted into temporary dwellings. My friend had escaped without loss. That part of the city in which his office and property were situated, was not visited by the fire. He neither suffered directly nor indirectly by the fire, either in his person, his property, or his family, ex-

cept so far as he suffered in spirit on account of the sufferings of his fellow-citizens. I was glad to find that he was exerting himself in order to alleviate the sufferings of his neighbours, and to assist in repairing the losses that had been sustained. He was not accustomed to talk of his own doings, but I learned, in some way, that he had made a present of five hundred volumes towards restoring certain libraries that had suffered, and that he was doubling his subscription to an English tract society that had sustained a serious loss by the fire.

How the fire at Hamburgh commenced is not known, but I read, in a German temperance periodical, and it appeared to be a prevalent opinion, that the fearful extent of the ravages was to be attributed to the drunkenness of the men who should have been employed in extinguishing the fire. Many of the parties who should have worked the engines, or carried water, no sooner found the opportunity, than they drank themselves drunk. In one case a number of the men, instead of helping to extinguish the flames of a burning house, rushed into the cellar, and drank while the house was burning over them; and no less than seventeen of them were burned to death. And this, it is said, was but a sample of the proceedings of the men on the spot, during the first stages of the fire.

Some regarded the fire as a judgment from God. In this light my friend J. L. De la Camp regarded it. He had long expected some such visitation, and repeatedly expressed his wonder, in his correspondence with me, that God should so long delay his judgments. It seemed impossible to him, that such impiety and profligacy as pervaded the city, could continue to pass unpunished. I cannot but think that the judgment of my friend on the subject is correct. Some with whom I spoke respecting the fire, thought it had produced no good effect on the minds of the citizens; they thought they were as careless and as profligate as ever. I was myself of a different opinion. There appeared to me to be a change in the people for the better. There appeared to me to be fewer persons running after Sabbath

diversions, both in the town and in the country round about, and I fancied I could see something more like seriousness and thoughtfulness in the minds of some, than I had witnessed when in Hamburgh before.

I found my friend, in one respect, more comfortably situated this time, than when I visited him before. On my first visit I found him all alone, so far as religious society was concerned; now I found him enjoying a measure of Christian fellowship. Before my first visit he had no intercourse either with English or German Christians; now he had intercourse with both. He had found out a number of Christian friends in Altona, with whom he had begun to meet every Tuesday evening. He had written to me on this subject as follows, in a letter dated March 26, 1841:

"I had thought of coming over to you; my religious wants seemed to render it necessary. I thought by spending some time with you, I might be strengthened in faith and hope. But now I find that I cannot have that happiness. But I must on the other hand tell you, that I had the great happiness, some weeks since, to enter into a union with some faithful Christians, and that we meet together every Tuesday evening in Altona. Our union consists only of eleven persons, all, except myself, residing in Altona. Pastor Nievert, Pastor Garbe, Professor Ohrt, &c. We meet at seven o'clock, and remain till ten. I cannot tell you how happy I feel that my want of Christian fellowship is in some degrees satisfied, and I hope that by and by I shall enjoy still more such heavenly privileges. These three hours elapse so quickly, that I often lament that the time is so short. In addition to this, Mr. Kramer and Mr. Madenfield come to my house in Nienstätten, every Thursday evening; so that I am now surrounded with some Christian friends. I hope I shall derive great benefit from these privileges. I thank God that it hath pleased him to show me these men."

During my last visit to Germany, I had the opportunity of meeting with those Christian friends three Tuesday evenings, and with the character and proceedings of the meetings

generally I was greatly delighted. They meet simply as Christian friends, to instruct and edify one another. They read a portion of the New Testament, and then converse on what they have read. The first evening I attended, the subject of consideration was Matthew xxii. 34—40. "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets." Pastor Garbe, I believe, opened the meeting, and spoke at considerable length, and, so far as I was able to judge, with great propriety and good sense. Professor Ohrt followed. Others spoke afterward, and the conversation became general. Every one had something to say except myself. Every thing was done and said in the most free and familiar manner. There were no set speeches, nor any laboured essays; nothing like declamation, nor any thing like captious, quarrelsome, ill-natured controversy. They asked questions, and gave answers, in the most friendly and comfortable manner. All seemed desirous to understand the subject for themselves, and each one seemed desirous to assist his brethren to understand it. The pastors, the professors, the doctors, and the merchants, seemed all desirous to learn, and they seemed equally desirous to promote the improvement of their brethren. There appeared to be no cavilling, no quibbling, not much disputing about words, and no contention for the mastery. One member of the meeting, I found, acted as secretary or clerk, and took minutes of such things as appeared to him of special importance, as they were advanced by the various speakers. These minutes were read over at the opening of the following meeting. The friends remained together about two hours and a half, and as it was with my friend, so it was with

with me, I was quite sorry when the time was gone.

There was only one thing that I did not like. In addition to tea and coffee, bread and butter, which were repeatedly served round during the meeting, they had pipes and cigars, and several of them smoked all the time. They smoked even while they were speaking, and, not uncommonly, the speaker's sentences were broken by intervening whiffs. The eating and drinking seemed all right enough; they rendered the meeting more perfectly brotherly, in my judgment, more strictly conformable to my views of the simplicity of ancient Christian fellowship; but the smoking did not look right at all. Smoking is out of place in every meeting of rational creatures, and most of all out of place in a meeting of Christians. A Christian ought to be a slave to nothing, much less to such a filthy, loathsome, and mischievous drug as tobacco; least of all should Christians be so far enslaved to their cigars and pipes, as to be unable to do without them in their religious meetings. With the exception of the smoking, the meeting appeared to me the very perfection of pure, familiar, religious intercourse; one of the most delightful exemplifications of Christian fellowship that I ever witnessed. My friends would have been glad to the very soul to have witnessed the simplicity, the gentleness, the candour, the humility, and the brotherly kindness of those Christian friends. They all spoke leisurely, partly on my account, so that though not well acquainted with the language, I was able to understand a considerable portion of what was said. And I was as well satisfied with many of the sentiments which were expressed, as I was with the simplicity and Christian affection with which they were delivered.

But I should like them to give up smoking tobacco. Their meetings will never be all that they ought to be, till cigars and pipes and snuff are excluded. My friend J. L. De la Camp and myself spoke to them on this subject, and they took it in perfect good temper. The next meeting there was not so much smoking, and if it had not been for one of the professors of theology, who took up his pipe and began to smoke while in

the midst of a very lively conversation, when he was unconscious perhaps of what he was doing, I am inclined to think the meeting would have passed on to the close without any smoke at all. But when the professor began to smoke, nearly the whole of the company followed his example, and in a few minutes the room was as full of smoke, as if a cloud had come down and filled it.

The principal subject of the second evening's conversation was the necessity of divine revelation,—the impossibility of man, unenlightened by a revelation from Heaven, obtaining a knowledge of God and of his will, of the doctrine of providence and immortality, and of those other great truths which it is so needful for man to understand. At the third meeting, the subject of consideration and conversation was the first chapter of the first epistle of John. The proceedings of the two latter meetings were the same as those of the first meeting, with this exception, perhaps; there appeared to be in one of them a little of something bordering upon disputation between two of the members.

Whether the friends who thus meet together are all doing what they can to promote the spread of truth and piety among their neighbours generally,—whether, while they are rejoicing in the privileges which they enjoy, while thus assembling together with each other, they are endeavouring to bring others to the enjoyment of similar privileges; or whether their attention be fixed chiefly on themselves and on their own spiritual interests, I do not know. It may not however be amiss in a stranger to remind them that Christ went up and down doing good,—that he went to seek and to save that which was lost—that his apostles laboured to convert the whole world, and that they gathered the believers together, and united them in christian fellowship in every place. The followers of Christ should endeavour to bring all their fellow-creatures to enjoy the same blessings which they themselves enjoy. They ought to do what they can to bring the whole world to understand and practise the religion of Christ, and enjoy its privileges and consolations. I was rather afraid lest, while my friends

were enjoying their comfortable and profitable meetings, they should neglect to look after the ignorant and perishing around them. I was afraid lest it should not strike them, that meetings somewhat resembling their own, are adapted to believers in Christ generally, whether rich or poor, professors of theology and pastors of churches,—or unlearned labouring people. I should like my friends in Germany to try if they cannot gather a number of piously-disposed people together, in different parts of Altona, Hamburgh, and other places, for purposes of mutual instruction and education. By so doing they might prove instrumental in commencing a reformation in their country, as great and as glorious as the reformation brought about through the labours of Martin Luther.

Some time ago a temperance society was formed in Hamburgh, and at present it has upwards of 1300 members. The president is a senator, and one of the committee is chief pastor of one of the principal churches. They have several doctors, professors, and merchants as members. I attended a meeting of the committee, and was glad to see that it was numerously attended, and that the members appeared to take a lively interest in the temperance cause. But I was sorry to hear that the society was not a teetotal society. Still, they are only beginning where we began, and where the Americans themselves began. And I have no doubt but that before long, the principle of abstinence from all intoxicating drinks will find its way among them, and remodel their society. I was told that drunkenness in Germany arose from drinking brandy and other distilled drinks; that the beer is so bad, and the wine so weak, that there is no danger of people getting drunk with them. But I saw enough, both in the neighbourhood of Hamburgh, and in the interior of the country also, to convince me of the contrary. I have seen proofs sufficient that there is danger of people getting drunk in Germany, both with wine and beer. I was told by a friend that there is a disposition among many of the advocates of the society to speak lightly of religion. This is a more serious

evil than the former. And I see no way in which it can be remedied, but by a general effort on the part of the friends of religion in Germany, to spread its influence as extensively as possible among their fellow-countrymen.

I was told by my friend and others while in Hamburg, that cheap as *corn* is in Germany, good *bread* is as dear in Hamburg as in England. This information astonished me, and yet I believe it was correct. The way in which this happens is this. The bakers of Hamburg, who have votes in the election of their rulers, have, in conjunction with other tradespeople, electors like themselves, succeeded in inducing the senate to pass, not a *corn* law, but a *bread* law, forbidding any one to import into the city bread baked in any other place. Hence the people of Hamburg, who have not such means as we have of baking their own bread, are obliged to give sixpence for a quantity of bread which they could have for threepence or fourpence in Altona, only a few hundred yards off. If any of the inhabitants of Hamburg go to Altona for bread, they must either eat it there, or pay a heavy fine for bringing it into the city. I was told of a poor girl, who had been to Altona for a loaf, that had had it taken away from her by the authorities as she entered the city.

Having heard that there were some pious people in Blankenese, I went one day in search of them, with the desire of conversing with them on the subject of religion. I found one family, of the name of Bornholt, and had a truly delightful meeting with them. They could not speak English, and I could not speak German very well; yet we succeeded in understanding each other, and I believe our meeting proved profitable to both parties. I always found it easier to converse with people on religious subjects in German, than on any other subject. On politics, news, and trifles, I could neither speak much myself, nor could I understand others well when they spoke; but when the subject was religion, I could both speak better myself, and better understand others. Religious subjects were more familiar to me, and most of what I had read in German had been of a reli-

gious nature. Bornholt and his wife were exceedingly kind, and earnestly pressed me, as I was leaving, to call and see them again. It was my intention to have done so, but I had not a suitable opportunity.

After I had been in Hamburg and the neighbourhood ten days, I set off on a journey into the interior of the country, partly to obtain a more extensive acquaintance with the state of the people, and to see what openings there were for usefulness, and partly to recruit my health by change of air and change of scene, and especially by going to see some of those places in which Luther, the great reformer, had lived and laboured.

I left Hamburg on Wednesday the 17th of August, about three o'clock, for Harburg, a small town in the kingdom of Hanover, on the opposite side of the river Elbe. We left Harburg the same evening at eight o'clock, in an omnibus, for Hanover, about a hundred miles farther into the country. We travelled all night, and all next day, and did not reach Hanover till one o'clock on Friday morning. Such travelling was quite new to me. In England, we should have gone the distance between Hamburg and Hanover in twelve or fourteen hours even without a railway; here it took us thirty-four. We had but two horses for a large omnibus, and we changed horses only once during the whole journey. The first pair of horses ran nearly seventy miles. How the poor creatures managed to do it, I cannot tell. They ran from eight o'clock on Wednesday evening, till five on Thursday evening, and never stopped, except once, more than about half an hour at a time. They rested *once* about an hour. And the weather was exceedingly hot by day, and it was far from being cold by night.

The road lay through one vast tract of moor land, with here and there, every ten or fifteen miles, a plot of half-cultivated ground, and a small village. One place that we passed through was a town of considerable size, named Cella. It is about thirty English miles from Hanover. Round this town the ground is cultivated for a considerable dis-

tance. All the way, on each side of the road from Harburgh to Hanover, there are planted trees, at the distance of eight yards from each other, to serve as way-marks, I suppose, when the ground is covered with snow. These trees were the only objects to be seen at times for ten or fifteen miles together, except the wide and flat immeasurable waste, and the bright and boundless sky. The trees on the moor land were chiefly birch and mountain ash, but for a considerable distance on each side of Cella the trees were fruit trees, and several of them were gracefully bending beneath rich crops of fruit.

As far as Cella I had the company of two American friends, but there I lost them. They went to see the town, and an old palace, during the time allowed for dinner, and they were left behind. Their luggage went along with me, and I took charge of it till they arrived in Hanover.

I had a comfortable sleep in Hanover from two to six o'clock on Friday morning, and then I arose, and went forth to see the place. But I saw nothing particularly deserving of notice. I saw the soldiers parading beneath a melting sun, and felt sorry that human beings, formed for purposes so much higher and better, should allow themselves to be converted into mere machines for the destruction of their fellows. I looked at the barracks, saw the armoury, heard the martial music, saw the palace of the king, visited the churches, walked through the streets, both broad and narrow, and tried, as well as I could, to learn the character of the inhabitants of the town, but I met with nothing very particular. The most particular things which I met with, I met with at the inn at which I stopped. At dinner, they placed on the table a dish of boiled apples and potatoes, mixed together in about equal quantities. I ate of the dish, and liked it very well. There were several persons at dinner, and yet nothing was drunk but water. This was very different from any thing I had seen in Harburgh, and I began to think that drunkenness was not so common at Hanover as Harburgh. I also noticed, that there appeared to be very little drinking in the inn, either

through the day, or in the evening. It seemed to excite no surprise, when I called for nothing to drink but cold water. When I walked round the town, I saw nothing like drunkenness; nor did I see near so many places for drinking as I had observed in Harburgh. Nor did there appear to be any thing like the same eagerness for diversion in Hanover, that I had seen in Harburgh. Nor did I see in any part of the town, either through the day, or during the evening, any thing to lead me to suppose that Hanover was so corrupt as Harburgh in other respects. I should judge, from what I saw, that Hanover is a more orderly, and a less licentious town, than Harburgh.

There was one thing that I saw that was no credit to the town. On the front of a large old house, near one of the churches, were several figures of men, of a description that would hardly be tolerated in England, I should think. What sort of creatures men must have been when the old house was built, it is hard to imagine, and it is difficult to conceive what kind of tastes the present owners of the building have, to allow such loathsome relics of ancient abominations to remain. But I have seen some figures in England, about some of the ancient churches, as foolish, if not as loathsome, as the figures on the old house in Hanover. There is a great deal of barbarism and brutality yet remaining in the most enlightened and civilized countries.

I met with nothing in Hanover that pleased me so much as a kind and godly man, of the name of Pehlan. I had called at his shop in the morning, but had not found him in. In the afternoon he came to me at the inn, and stayed with me for some time. He was a Baptist, and the only baptist for forty or fifty miles round. He talked with me for some time on the subject of religion, and spoke with much sorrow of the state of religion in Hanover. I learned from him that the Moravian brethren had a small church in Hanover, but from what he said, I inferred, that the inhabitants of Hanover generally had no more regard for religion, than the people of Harburgh themselves. He was very kind, and seemed glad to have met with one whom he could

regard as a Christian brother, and when we parted, he embraced me with much affection, and commended me to God in prayer.

It was not till I was about to leave Hanover that I learned that it was the birth-place and residence of Zimmerman, the author of the well-known work on solitude, and of Leibnitz, the celebrated philosopher.

I left Hanover at six o'clock on Saturday morning, for Brunswick. I soon found that two of my fellow-passengers could speak English, which was no small consolation to me, after having been struggling for awhile with nothing but German. One of them was a student at the University of Göttingen. He seemed to be a very decent young man himself, but I learned from what he said, that the German universities are but poor places, so far as respects religion and good morals. The country between Hanover and Brunswick formed quite a contrast with the tract of country between Hamburg and Hanover. Here all the land was in a state of cultivation, and appeared to be exceedingly rich and productive. And though the country was still very level, yet occasionally we came to a little elevated ground, and then the scene that was spread around us was rich and glorious beyond description. The eye could wander in every direction over a fertile country, extending for twenty or thirty miles on all sides, covered with villages, and countless and extensive fields of potatoes, turnips, beans, and other vegetables, and fruits of various kinds. The fields were not separated from each other by hedges or walls, nor was there any hedge or wall to separate the fields from the road. The only land-marks used were ditches. What had struck me on my road from Hamburg to Hanover as singular, I now found to be a common thing in Germany. From Hanover to Brunswick, a distance of fifty or sixty miles, the road was planted on each side with fruit trees, the whole of the way, and most of the trees were laden with rich crops of fruit. The trees were about eight yards distance from each other, and all of them appeared to be in a good state of cultivation. The higher

ground was planted with cherry trees, and the rest of the ground with apple trees, pear trees, and plum trees. The quantities of fruit hanging on these trees was immense. Many of the apple trees were heavily loaded, and the plum trees were burdened beyond measure. I should think that the plums that I saw hanging on the trees on the road between Hanover and Brunswick, would have filled a hundred of our large stage waggons as full as they could hold. They hung on the trees like large clusters of grapes. It seemed strange how the trees could bear them all. I was told that the trees belonged to the government or great landowners, and that the fruit belonged to the persons who rented the land adjoining. And oh! how I was grieved when, in answer to my question, What do they do with it all? I was told, that they made it into brandy and rum? What a pity, thought I, that the bounties of a liberal providence should be thus thrown away; that those rich supplies of useful and agreeable food, should be converted into a murderous and demoralizing drink. As we passed along we saw numbers of large potatoe fields, but the principal part of the potatoes also, I was told, were to be made into brandy. I think I never hated intemperance more, than while I looked on such vast quantities of rich, delightful fruits, and such extensive fields of one of the most useful productions of the vegetable world, and thought of the accursed and horrible purposes to which those blessings of a gracious God were to be perverted. The quantities of useful food destroyed, for the purpose of gratifying the ill-governed appetites of men, would more than supply the wants of all the suffering poor throughout the world. It is no use complaining of poverty, if we still indulge ourselves in useless drinks, or in other similar luxuries. And it is folly to expect to better the condition of the poor, or to secure to a country prosperity and happiness, unless the people can be brought to live temperately, righteously, and godly. Political movements are nothing, except so far as they may favour and help forward the moral reformation of the people. But a change is taking place for the better, and I hope the

day is drawing near, when temperance and godliness shall renovate and bless the whole world.

About half way between Hanover and Brunswick, we stopped to dine at a place called Hildesheim. Hildesheim is a tolerably large town, of a very old-fashioned appearance, but pleasantly situated, in the midst of a rich and fruitful country. The town was more pleasant, in my view, in consequence of being built on uneven ground, in a valley, and on the sides of the two opposing hills. While the conveyance stopped, I went with the young Gottingen student to see the dome; an old catholic church, which he said every stranger ought to see. There was nothing in the outside of the building particularly remarkable, except a large old rose tree, reaching from the foundation to the roof of the church, and covering with its branches almost the whole of one end of the building. The man who showed us it, said it was as old as the church, which was upwards of a thousand years old. Whether the man's story was true or not, I cannot tell, but there seemed nothing improbable in it. In the inside of the dome there were a great many pictures, statues, and other ornaments, some of gold, and some of silver, considered to be of great value. But for myself I could not understand of what use they were. I could not help thinking what a pity it was that men should lay out so much money in making presents to a building called a church, and spend so little in enlarging, adorning, and perfecting the church itself. It was calculated that the pictures and other ornaments in the church at Hildesheim were worth many thousands of pounds. What an amount of good might have been done by the money, if it had been expended on the children of the town in useful books. But we have the same folly in England. Ten, twenty, or fifty thousand pounds are frequently spent in building an ugly building called a church and a steeple, when fifteen hundred pounds would build a more seemly and convenient place; while the poor people, who were bought with the blood of Christ, are left to perish for want. There is no end to the folly and perversity of man. We first wonder at the folly of people in other

countries, and then we are astonished to find the same folly, under a somewhat different form, in the people of our own country, till we are driven, at length, to the conclusion, that the nations which we have so long been taught to regard as having reached the heights of civilization and general improvement, are immersed in a great measure in superstition and barbarism still. How needful it is to remember the caution of the Apostle, not to think of ourselves more highly than we ought to think. The best part of the human race are but in their infancy yet. With thoughts like these I left the dome, and returned to the inn, where the coach was stopping, and after having made a good dinner off some ripe plums and bread, and a glass of cold water, we proceeded on our way.

Between Hildesheim and Brunswick we went over something like a hill, from which we had a view of the country for many miles round, on every side. It was a vast and glorious sight. A little further on, the coachman took up a female passenger, a young woman, who was going to Brunswick. When within a few miles of Brunswick, the female passenger began to undo a bundle of new clothes which she had with her, and put them on over her other clothes, till she was doubly dressed almost from head to foot. This was a mystery to me for a time, and it looked the more unaccountable as the weather was exceedingly hot, and as the young woman was very stout. Her appearance, in her double dress, was truly ridiculous. I asked for an explanation of the matter, and was told that we were drawing near to the boundary line between Hanover and Brunswick, and that a duty would have to be paid on all articles of dress which had never been put on. But it seemed as great a mystery as any, that governors, who profess to watch over their country's welfare, should be so careful to prevent people from carrying into their country a few new clothes. I afterwards found that there were officers placed at the boundaries of all the countries, and at the entrances of many of the towns, to prevent people from bringing them any thing, or to oblige people who might be

bringing them any thing, to pay a heavy tax, before they could be allowed to proceed. Such is the wisdom of the world, the philosophy of politics; to endeavour, or pretend to endeavour, to enrich a country, by keeping riches out of it. Thus governments, instead of promoting a friendly intercourse between nations, labour to prevent it: instead of encouraging nations to help each other, they use means to set them against each other. But the governors of England are as foolish and wicked in this respect as any governors. At this present time, while thousands are perishing of want, they interpose to prevent the nations of Europe and America from bringing them something to eat. The wisdom of the world is foolishness, and the tender mercies of the wicked are cruel. It will be a happy day when men, by submitting themselves to the government of Christ, shall render other governments unnecessary.

We reached Brunswick about seven o'clock in the evening. After washing myself, and getting something to eat, I walked through the town in different directions, from end to end, and from side to side, and was somewhat disappointed to find so large a town, containing a population of fifty or sixty thousand people, on a Saturday evening, perfectly orderly and quiet. I heard no quarrel, I saw not one drunken person, and I met with nothing like riot or disorder in any part of the town. The markets seemed slack, as if the hours of business had passed by. After spending near two hours in looking through the town, I returned to my lodgings, and concluded the day in my usual manner, and retired, thankful, but with a feeling of loneliness, to rest. In the morning I renewed my walks, and before nine o'clock I was in a small Roman Catholic church, the only Roman Catholic church there is in Brunswick. There were seven or eight persons in the church, and about twenty more around the church. Some were counting beads, and repeating forms of prayer, while others were bowing to pictures and saints, or conversing with one another. Some of them brought garlands and wreaths of flowers, and others presents to the images of the saints, and placed them

on their heads or in their hands. What kind of respect or affection they had for the *living* saints I had not the opportunity of learning. There were several pictures and images, and some of the pictures were very beautiful, but I looked on them with more of sorrow than of pleasure. I could see no use in them. I could see in them, if I am not mistaken, a very dangerous tendency. It is my conviction that fine pictures and fine music tend to corrupt the soul, rather than to purify and elevate it. It is neither by fine pictures, nor yet by sweet sounds, that men are to be restored to the image of God; but by the contemplation of Christ and his doctrine, as set forth in the Gospel, and by attention to the movings of a power within the soul. The wisdom of fleshly men is folly throughout.

On leaving the Roman Catholic church, I went to a large Lutheran church, called St. Catherine's. I had no companion, and every thing was strange. I had recommendations to friends, but as I expected to make no stay in the town, I did not choose to seek them out. And a very curious feeling frequently takes hold of one, when thus alone in a foreign land. This lonely, melancholy feeling had taken great hold of me while in Brunswick, and I carried it with me into the church. There were about a hundred or a hundred and thirty people present. They sang a beautiful hymn on trust in God; the words entered into the depths of my soul, and my spirit was revived and cheered above measure. It seemed as though the words were addressed to me, by God himself, and I felt as if I were brought at once into his presence. My soul was filled with confidence and joy: all lands seemed one to me; all places seemed full of God, and I felt as though I could never feel lonely or desolate more.

I went from Catherine's to Andrew's church, the principal church in Brunswick, and heard a sermon on the parable of the good Samaritan. The minister was a very popular one, and his congregation was unusually large for a German church: there would not be fewer than six or seven hundred people present. It was near eleven o'clock

when the service ended, and, to my surprise, the Sabbath, if there had been one, was now all over.—I followed the people out of church, and, much as I had seen of German Sundays, was surprised to see them go directly, with their hymn books in their hands, to the lace and ribbon warehouse, and to the cap and bonnet shop, and begin to bargain for the vanities of fashion. Yet so it was. All the shops were open, and business seemed to be going forward as if it were a market day. It *was* a market day. I moved on till I came to the great marketplace, which I had found so quiet and dull on the Saturday evening, and, behold, it was now crowded, and the bustle and excitement were like those of a great fair. Shops and stalls, with fruit, vegetables, and flowers, with draperies, hardware, toys, and finery, were thronged with customers. Country people were flocking in, some with goods, and some in search of amusement, and the town was all in motion. It now seemed as if the people had been resting on Saturday evening, on purpose to prepare for the toils or diversions of Sunday. Still I saw no shows, nor any such glaring and horrible abominations as I had witnessed in Hamburg. I went to my inn, and it was nearly full of persons eating, drinking, and smoking. Out of a population of fifty or sixty thousand, not more than a thousand perhaps had been to church; but the numbers that were engaged in business, or seeking diversion, appeared to include almost the whole population of the town. From all that I saw, I was led to the conclusion, that though there appeared to be less of drunkenness and filthy profligacy in Brunswick than in Hamburg, there was not much more of serious godliness in the one place than in the other.

I went from Brunswick to Hartzburgh, a small place at the foot, or on the side, of the Hartz Mountains, about fifteen miles from Brunswick, and connected with Brunswick by a railway. But railway travelling is only in its infancy in Brunswick. When we had gone about five miles, we had all to get out, and wait upwards of half an hour. When we had gone about five miles farther, we had

to get out and wait again. What the waiting was for I could not make out. The last five miles we were drawn by horses. We finished the fifteen miles in three hours. I saw nothing to stay for in Hartzburgh, and therefore took my fare forward to Werenerode, (*Vareneroda*) an ancient Prussian town, about fifteen miles from Hartzburgh. The road ran along the side of the mountains, and the air was delightfully cool and refreshing. During the whole of the time I had been in Germany, the weather had been exceedingly hot, hotter than had been known even in Germany itself for a hundred years. When travelling along the vast plains, the heat was very distressing. The air by day felt as if it had been heated in an oven, and even by night it did not seem to get properly cooled. But among the mountains the air was quite comfortable and reviving. We passed through a very nice little town called Hillsburgh, and we came near to a very high hill, called the Brocken, but I had no time to stop. Shortly afterwards we crossed the boundary line, which separates Brunswick from Prussia, and entered the Prussian dominions. My companion had to pay duty on an article that he had with him, but I was allowed to pass without even being asked for my passport. We reached Werenerode about eight o'clock in the evening, and I and my fellow traveller stopped at the same inn. In the morning I rose before four o'clock, to pursue my journey on foot. I was wishful to reach Magdeburgh that night, and that was not possible, without incurring great expense, unless I could get to Halberstadt, a town about fourteen miles off, by nine o'clock in the forenoon. I made my luggage into as small a bundle as I could, and swung it over my shoulder on my umbrella, and after having taken a good draught of cold water, commenced my journey. Early as it was in the morning, a number of people were up in the street, and busy smoking their pipes. I had a very good view of the town, as I passed along, as well as of the hills and mountains behind it. The scenery was exceedingly beautiful. Before I had gone far I began to be very thirsty; but I soon found a supply of water in a running

stream. I drank, and thanked God, and went forward on my way. I was thirsty again before long, but quickly met with another stream. The bed of the stream was deep, and the way to it was very steep, and I hesitated whether to descend or not. While I stood in doubt, my bundle slipped off the end of my umbrella, and rolled down into the stream. The question about descending was now decided, and I followed my luggage as quickly as I could. I drank, recovered my bundle, and went on my way. It was well I drank there, for it was long before I had an opportunity of drinking again. The sun rose higher in the heavens, and the day began to be very hot, and my way was over a dry and extensive plain. I looked for another stream, but I could find none. I looked for a house, but there was none to be seen. At length I saw a green spot a short distance from the road, and went to it, in hopes of finding water, but it seemed to have been just dried up. I saw another green spot a little farther off, and went to that, and there I found what I wanted. It is true the water was dirty, and warm, and there were tadpoles and other vermin in it, but it was like the water of life to me. As I passed through a town called Derenberg, I was astonished to see put up, along with the warning to beggars, &c., a notice, to the effect, that to prevent danger from fire, the people were forbidden to smoke in the street, by a penalty of so many *gute groschen*, amounting to about two shillings. That looked like a sign of a reform in the smoking habits of the nation. I afterwards saw other notices of the same kind.

After a weary walk I reached Halberstadt, just as the only conveyance was about to start for Magdeburgh. I had just time to get a glass of cold water, and some bread for my breakfast, and the coach or waggon was off. I felt glad that I had reached the place in time, and gave thanks to God my guide.

The king of Prussia had slept at Halberstadt the night before, and had left the town only a few hours before I got there. The principal streets of the town were lined with a vast profusion of garlands, wreaths, and crowns of flowers and shrubs, while festoons of flowers and tender

branches of trees were hung across the streets from side to side. But the beauty of the scene was passing rapidly away. The green leaves of the branches were already shrivelled by the powerful heat of the sun, and the flowers were rapidly withering; and so, thought I, shall fade away the greatness and glory of the world.

We reached Magdeburgh just as the day was declining. It is a large city, built on the Elbe, from two to three hundred miles, I should suppose, from Hamburg. It is terribly fortified. First we passed through a gate, then crossed a moat, then passed through another gate, then crossed another moat, then another gate, and then another moat, then we passed through the gates of the wall. The wall appeared to be fifteen or twenty yards thick. Every point was guarded by soldiers, and kept in a state of readiness for an attack.—What fearful slaughter must there be around the walls of that city, if it should ever become again the scene of war. I did not like the sight of such horrible preparations for war; they gave to the city, in my estimation, the appearance of a city of murderers.

It was to Magdeburgh that Luther, when a poor boy, fourteen years of age, was first sent from his father's house to school. At Magdeburgh he spent upwards of a year, endeavouring, in the midst of hardships and discouragements, to force his way to knowledge. During one part of the day he applied himself to his studies, and during the other he went out into the town, and, bare-headed and bare-footed, walked up and down the streets all weathers, singing before the doors of the houses to procure a supply of bread. It was at Magdeburgh that God, whose ways are often so strange and mysterious, inured poor Luther to those difficulties and trials which were to fortify him against those terrible assaults of the pope and of the devil, which awaited him in after-life. The citizens of Magdeburgh were unfeeling or inconsiderate. Neither the sight of poor Luther's wretchedness, nor the voice of his song, was able to call forth their sympathy. Luther was unable to obtain bread sufficient in Magdeburgh to supply his daily wants, and at the end of better than a year

he was removed by his parents to a school at Eisenach, a town in Thuringia. I walked up and down the same streets that Luther had paced with his bare feet so many generations before, and passed the doors of those dwellings before which Luther had sung in vain for a piece of bread.

From Magdeburgh I went, next day, to Leipsig, a large and famous town of Upper Saxony. In Leipsig I visited the place in which Tetzel, the notorious dealer in indulgences, used to live; the place in which he sickened and in which he died. It is now converted from a monk's cell into a library. In this library I saw a copy of the first edition of the New Testament, as translated by Luther, and printed in 1522. I also saw, in the same library, the first Bible that was ever printed; it was printed by Gutenberg, the inventor of the art of printing with metallic types. I saw also in the same library the handwritings of many remarkable characters, among which were those of Melancthon, Erasmus, Gellert, Schiller, Humboldt, Linney, Wieland, Cuvier, and I cannot recollect whose besides. I also visited, while in Leipsig, St. Thomas' church, the church in which Luther preached while holding the famous public discussion in Leipsig with Eck. I went into the pulpit of the church, but not the same pulpit in which Luther stood. But I saw the pulpit in which Luther preached, and, curious enough, was permitted to bring a small part of it along with me. I also went into the castle, in which the discussion between Luther and Eck was held, and visited the little room, at the top of a lofty tower, in which he lodged while in Leipsig. The town was so crowded with visitors, that the room in the inns and the private houses was all taken up, and Luther, the greatest of them all, took up his abode in the narrow and lofty tower, seven or eight stories from the ground, to make way for the accommodation of his friends. I saw the place also in which poor old Tetzel was buried.

From Leipsig I went to Dresden, the capital of Saxony. It is a large and beautiful town, situated on both sides of the Elbe, celebrated for its palaces, public buildings, churches, as well as for its collections of paintings, &c. But to these I paid very

little attention. What principally drew me to Dresden, next to a desire of seeing something of the inhabitants, was a wish to see the Court-chapel, a chapel in which Luther once preached a sermon before the Grand Duke of Saxony, which gave such offence, by its plainness and faithfulness, that he was never permitted to preach there again.

From Dresden I returned to Leipsig, and from Leipsig to Wittenberg, the city in which Luther and Melancthon lived, and which was the principal scene of their labours. After Luther was sent to Eisenach, he met with kinder treatment than he had met with at Magdeburgh. It is true, he had still to go up and down the streets in the same way as at Magdeburgh, singing for bread; but his song was not disregarded there. A pious widow, who had observed him singing before a neighbour's door one day, called him into her own house, and, after having given him sufficient to satisfy his wants for the time, encouraged him to come as often as he was in need. Luther accepted the invitation, and was enabled from that time to pursue his studies to greater advantage. Luther soon began to teach the widow's son, and the widow was so pleased with his behaviour, that she took him into her house as her son's tutor. After three or four years, when he was about nineteen years of age, he was removed to the University of Erfurt. From Erfurt he removed to Wittenberg, and there, with the exception of brief intervals, he spent the remainder of his life. Here he entered a convent of Augustine Friars. Here, when about twenty or twenty-two years of age, he met with an old Latin Bible, and began to learn from it those lessons which both made him wise unto salvation, and prepared him for becoming a reformer of the church, and a benefactor of the world. Here he became a preacher of the gospel of Christ, then a professor of theology, and, lastly, the antagonist of the pope, and the reformer of the church. In this town I spent two nights and two days. During the day I visited the cell in which Luther lived while a monk, and saw the place in which he slept. I saw the table on which he used to write, and wrote on it myself. I saw the seat

on which he used to sit, and the cup out of which he used to drink.

I also saw the place where he made a fire, and in the presence of the inhabitants of Wittenberg, burned the pope's bull, by which the pope had excommunicated him. I saw the spot where his house stood, in which he and his wife Catherine reared their family, but the house itself I saw not. The French army destroyed the house in the late wars, and now another house stands in its place. I was in the Stadt church, in which Luther used to preach, and saw the font in which he used to baptize children. I saw the Schloss church also, in which he sometimes preached, and to the doors of which he nailed his ninety-five propositions against indulgences, and the power of the pope, and his challenge to meet the advocates of error and corruption in public discussion on these subjects.

In the same church I saw the graves in which both Luther and Melancthon are buried. In going through the town I saw the house in which Melancthon lived, and in which he died. On the front was this inscription:—

*“Hier wohnte, und lehrte, und starb
Melancthon.”*

“Here dwelt, and taught, and died Melancthon.” I went into the house, but found it a part of a garrison for soldiers.

While I lay on my bed in Wittenberg, I had many very affecting thoughts of things gone by. Luther and Melancthon seemed to live before me, and it seemed as if their thoughts and plans, their hopes and fears, their conversations, watchings, labours, and anxieties all passed in review before me. I felt almost as if I were living in past ages, and mingling in the interests and events of the early days of the reformation. But I lamented when I thought how little of all the good which one might have expected to see, as the fruit of the reformation, was now to be seen among the continental nations. I lamented the darkness and profligacy so prevalent in the land of the Reformer's birth, and longed and prayed for another reformation, which should bless all the nations of the earth.

From Wittenberg I proceeded to Berlin, the Prussian capital, and after

taking a view of the city, returned to Wittenberg again. I saw nothing very particular in Berlin. I saw palaces, and churches, and monuments; I saw the theatre, the museum, and the university, but I felt but little interest in them. The city is a very large one, and many of its buildings are very splendid, but it is not a pleasant city. It is built on a dead flat, and there is nothing of nature's beauty and loveliness about it. It has one great excellency, it has no close crowded streets; there is room enough in it in every part for its inhabitants, and that is more than I could say of any other large town or city that I have seen.

I returned from Berlin to Wittenberg, and there I spent the night. From Wittenberg I went to Halle, and Cœthen, and thence to Magdeburgh again. From Magdeburgh I went by post to Brunswick, from Brunswick to Cella, and from Cella to Harburgh and Hamburgh.

I find it would be impossible for me to give a detail of my travels and observations in full, without writing a book, and I must therefore endeavour to begin to bring my story towards a close. On my way from Berlin to Wittenberg I passed Juterbogk, in the church of which is kept the box in which Old Tetzel used to carry the money for which he sold the pope's indulgences. One man came to him to buy an indulgence for a sin which he had not yet committed, but which he intended to commit. Tetzel wished to know what the sin was, but the man refused to tell him. The man got his indulgence and went away. Shortly after Tetzel was robbed, after he had been holding a sale of his wares, and the thief was apprehended, and brought before the authorities. It was the man whom Tetzel had authorized, by an indulgence, to commit an unnamed crime. When Tetzel appeared as his prosecutor, the man produced the indulgence, subscribed by Tetzel's own hand, and the thief was acquitted. It is the box which the man thus stole, that is still preserved in the church at Juterbogk.

From Magdeburgh to Leipsig, from Leipsig to Dresden, and from Leipsig to Wittenberg and Berlin, and from Berlin to Wittenberg, Halle, and Magdeburgh, I travelled by railway. And the railways between thes

places are very good ones. They are very even, and the rate at which the trains travel on them is not much less than eighteen or twenty miles an hour.

While at Leipsig, I fell in with a young Bohemian, a student in the University of Prague, and had his company till I left Dresden. He had been spending a few days at Halle, in company with the students of the university of that town, and he told me what he had seen while there. From the account that he gave, it seemed that not only do the students pay no regard to the requirements of religion, but that they set at nought all the rules of common decency and order. He told me that it was quite a common thing with them to spend whole nights in public-houses, drinking, gambling, and indulging in the most irregular and riotous proceedings. He had spent three days and three nights with a number of them, and neither he nor they had ever been in bed the whole time. He said they were the masters both of their tutors, and of the town. Some of them, he said, had never been at college to attend to their studies for six months together, but had spent the whole of the time in lawless riot and profligacy. The magistrates, at one time, for the safety of the town, had ordered that there should be no smoking in the streets, on pain of a certain fine. The students, who knew that the town was very much dependent on the university for its subsistence, mustered in great force, and went in a mass into the market-place, and smoked in defiance of the magistrate's order, and they were permitted to do it with impunity. And the university of Halle and its sister universities, are the schools in which the German youth are trained for the ministry in the Lutheran church. We need not wonder that so many of the ministers should be "earthly, sensual, devilish."

One person, a clergyman in the church of England, who spent some time in Germany, gives it, as his opinion, that in order to promote the interests of religion in Germany, the clergy ought to have larger salaries. I think very differently. What is wanted is entirely a new order of ministers; an order of ministers called of God, and sent forth by him, acknowledging no authority

but his, and depending on no other help but his spirit. This is what is wanted. Larger salaries would be likelier to make matters worse than to make them better. The men who are to reform the German church, who are to be the means of reviving religion in Germany, must be men who can do without salary altogether, except what the providence of God may supply, and who will be willing to sacrifice both liberty and life for the sake of Christ and the salvation of souls. The whole system of universities, ordination, stipulated salaries, and ecclesiastical authority and law prevailing in Germany at present, is radically and thoroughly wrong; and whoever would be the instrument of a second reformation, must renounce them all, and begin on the simple, unperverted principles of the Gospel of Christ.

The present state of the German church appears to me to be attributable, in a great measure, to the imperfection of the Lutheran reformation. Luther did not go far enough with the work of reformation. He began nobly, and he went nobly forward for a time, but he stopped short, and, towards the latter end of his life, turned back. During the earlier part of his life he appealed to the Scriptures as the only standard of Christian doctrine, and as the Christian's only rule of faith and practice; during the latter part of his life he took part in establishing another standard of Christian doctrine, and another rule of faith and practice. After having rejected the authority of the pope, he became a pope himself. After having, in the earlier part of his life, renounced tradition, councils, canons, every thing of merely human origin, he established tradition, councils, and canons, in another form. Instead of supplying the place of the authority of the pope with the authority of Christ alone, he supplied its place with the authority of the civil rulers. During the earlier part of his reforming life, he contended for the right of private judgment, and for unrestricted liberty of conscience. He maintained that he had a right to try every thing by the Sacred Scriptures, and judge for himself whether it was true and good, and act according to his judgment. He contended that this right of private judgment, and this liberty

of conscience, were the right of every Christian. But he afterwards swerved from this principle, and joined with others in withdrawing the right of private judgment, and fettering the consciences of his brethren. During the earlier part of his reforming movements, he contended for the liberty of Christians to preach the Gospel without any other call or ordination but the call and ordination of God; but in the latter part of his career, he denied the liberty of preaching to all who were not ordained by men, according to certain rules of man's devising. Luther, at first, fought against the pope, in favour of Christian liberty; but he afterwards fought against the people, in favour of human authority. He became afraid of the tendency of his own doings, and shrunk back, and left his work unfinished. He saw troubles rising, and he fell into the common error of attempting to avert the trouble by an arm of flesh, instead of trusting only in the arm of God. He saw disorder springing up, and he forgot that God was still sitting on the throne, and ruling all things well. He saw the liberty for which he had so laboriously and successfully contended, abused by some to purposes of licentiousness; and to prevent licentiousness, he annihilated liberty. He, naturally enough, was wishful to have the advantages of liberty, without its inconveniences; and when he found that impossible, he withdrew a portion of the liberty itself. He was not aware that to withdraw a portion of the liberty was, in effect, to withdraw the whole. He thought there was a middle way between papal tyranny, and unlimited Christian liberty. The thought was natural, but it was not true: it looked like truth, but it was a delusion. The troubles of his times, the natural and inevitable results of his reforming principles, alarmed him; and his fears perplexed and bewildered him, and so caused him to err. He had not sufficient confidence in the power of truth; he had not sufficient confidence in God. He had trusted God against the pope, and had been delivered; but he could not trust God against the people. He who had bravely combated and overcome, in the strength of God, the mightiest powers on

earth; who had shaken and shattered the popedom, and driven back the powers of kings and emperors, was vanquished and driven from his proper position, by the excesses of a few fanatics, and the insurrection of a number of poor country labourers.

But he had accepted the protection of friendly princes, and their favours had influenced his judgment. He thought he must return favour for favour, and because the princes had helped and protected the reformation, he thought it his duty to see to it, that the reformation should be moulded to their views and wishes. Hence the New Testament was set aside, and reasons of state, and considerations of expediency, were allowed to regulate his proceedings. The old popish machinery of the church must be retained; universities, professors, set forms of prayer, priestly confession, human ordination, the distinction of clergy and laity, and a multitude of other relics of popery must be continued. It was resolved not to *abandon* those inventions of man, but only to *reform* them. Ecclesiastical power and dominion were not to be abolished, they were only to be kept within due bounds. The *thing* was to be retained, but the *abuse* of the thing was to be avoided. They foolishly dreamed, that the thing was not an evil in itself; they were not fully aware that the use and abuse were the same. They would not, therefore, set the people entirely free, but they would rule them wisely and lovingly for their good. They would not call themselves Christ's vicars, and yet they would stand in his place, and rule in his name. It was thus that the reformation was checked. Religion cannot prosper without liberty, and the German reformers were afraid to leave their fellow Christians at liberty. They would be free themselves, they believed themselves fit for liberty; but they would not allow the people to be free, they did not consider them properly prepared for liberty. They never doubted but that the troubles which they caused to the pope and his friends in contending for their liberties, and using them, would be overruled for good; but they did doubt whether the troubles which the people caused them, in using their liberties, would be overruled

for good. They therefore left off the work of reforming, and began the work of restraining and ruling. They began where the early founders of the popedom began. They would have order, and regularity, and decency, and a general uniformity. They would not have regularity and uniformity in evil, like the regularity and uniformity of the pope; but they would have regularity and uniformity in things true and good. But *they* would be judges of what was true and good; the people must not be the judges: they would themselves judge both for themselves and the people, and the people must abide by their judgment. And thus the tree of evil was planted again, by the very hands that had once plucked it up by the roots. Or rather, a slip from the tree of evil was planted, or the seed of the evil tree was sown; and it was enough. There wanted nothing but time for the slip or the seed to grow, and it would bear the same deadly fruit as the old tree. And so it has come to pass. The Lutherans are as corrupt, with a few exceptions, as the Roman Catholics themselves. The pastors and their flocks are infidels and profligates. Religion is only a name with them. The universities are sinks of corruption, and seminaries of infidelity and vice. Confessions and creeds occupy the place of the sacred oracles. Piety is almost extinct. The few that are truly godly are mocked and derided. Iniquity is sanctioned by law; and righteousness is persecuted and oppressed. The pastor or student that reveres the Gospel, and preaches the truth as it is in Jesus, is suspected, discountenanced, insulted. He is looked on as a fool, a madman, a pestilent and intolerable fellow. "Truth faileth; and he that departeth from evil maketh himself a prey." Such is the state of the Lutheran church, and such is the origin of the evil.

And the remedy is plain. The men who long for a reformation, must begin where Luther began. They must set aside the authority of man, and resolve to be governed by the authority of God. They must take their Bibles, and make the New Testament the rule of both their belief and practice. They must do with the confessions and catechisms of the

early reformers, as the early reformers did with the canons of the Romish church, and with the decrees of councils; set them aside for a time. They must do with the authority of the civil powers, as Luther did with the authority of the pope; forget it for a while. They must search their New Testaments, as Luther searched his old Latin Bible, and while they read and ponder, they must look for light to God. They must take to themselves their right of private judgment; they must try all things by the teachings of Christ; judge for themselves what is right and good without respect to any other standard, and act upon their judgment in the fear of God. They must cease to ask, What is the will of man? What is the doctrine of the fathers? and ask only, What is the will of God? What is the doctrine of the Saviour? When they see any thing to be at variance with the doctrine of Christ, they must renounce it, and oppose it. When they see any thing to be taught or required of them by Christ, they must receive it, and reduce it to practice.

And they must prepare for persecution. They must prepare to be reviled, and to have all manner of evil spoken of them. They must prepare to relinquish their salaries, if they have any, and to give up all hopes of favour and patronage from man; and learn to be content with the favour and patronage of God, and with the riches of his promises.

They must begin now. They must not wait for rulers, or chief pastors, or synods, or universities to lead the way; they must wait for no one. They must not even wait till they get a companion; they must begin alone, if they have not a companion to begin along with them. Luther did not meet his helper Melancthon, till after he had got some distance on the way of reform.

They must prepare to lose friends, and to see their former companions and flatterers become their revilers and persecutors. They must love Christ and his cause, more than their wives and children. They must learn to despise wealth. They must give up all thoughts of fortunes and easy lives for their children, and learn to trust in God both for themselves and their families. They must learn to

be temperate. They must learn to be content with little. They must read the history of Christ, and learn what that meaneth; "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Belzebub, how much more shall they call them of his household?"—Matt. x. 24, 25. They must read the history and writings of the Apostle Paul, and learn to think it not strange, if, in proportion as they tread in his steps, they should meet with his trials.

They should begin the reformation with themselves, and seek to put every thing right in their own characters. They must then begin with those around them, and try to bring them truly to God. They must not look at the rich alone, but labour to instruct and to reform the poor as well. They must ask wisdom of God, and follow faithfully the light which he bestows on them. They must ask strength of God, that they may be equal to their labours; and they must ask God's blessing to render their labours successful.

They must expect disorder and confusion, and they must prepare to bear with it. They must not strangle the infant reformation, for fear it should give trouble to worldly rulers. They must learn a useful lesson from the error of Luther and many other reformers, and resolve to let the world become a general chaos, rather than give up a particle of Gospel truth. When once they have adopted Christian principles, and ascertained them to be such, they must abide by them, though the universe should threaten to run to ruin round them. They must learn to declare the truth and do their duty, and trust results with God.

I have a hope that the day of a second reformation is dawning on Germany, as well as on the nations of the continent generally. There are many pious people scattered up and down the country, who are sighing and crying on account of the abominations that are done in the land, and longing and praying for a reformation. There are some pastors and professors who lament the

present state of their country, and are beginning to labour to check and drive back the floods of error and ungodliness that are deluging their land. And the number of those pious people is increasing, and their souls are becoming more zealous for God, and more daring in their efforts to promote his glory. In some places the pious remnants have been gathered together, and united in Christian fellowship; and some of the people thus gathered, have begun to preach the word of life. At this very moment, there are several pious and intelligent young men, who are travelling through the various German states, diffusing, both by their conversation and example, and by the distribution of religious tracts, the knowledge and the blessings of the Gospel of Christ. In some cases these pious people have been persecuted by the authorities, but even the civil authorities are beginning to see that persecution is in vain. The authorities of Hamburgh are more tolerant now than they were when I was first in Germany. J. G. Oncken is now allowed to proceed in his labours of love unmolested. The Wesleyan Association minister too is allowed to preach and labour unmolested. Though his proceedings are not sanctioned, they are connived at.

The Independents and church people in Hamburgh have taken out what is called a *concession* from the government, that is, a license to preach and hold meetings for worship, on condition that they do not preach in German, or make proselytes; but there is no doubt that if they had taken the same course that J. G. Oncken has taken, they would have gained full liberty. The persecution in Prussia also, which drove so many to emigrate, has ceased in a great measure, if not altogether. And though I am far from supposing that persecution will not be revived as the reformation advances, yet I have the fullest confidence that truth and righteousness will triumph, and lay the powers that set themselves in opposition to them, in the dust.

The revival of religion in Germany will have to be brought about, in my judgment, by the instrumentality of Germans principally. Foreign aid will be of service, no doubt, but the

principal labourers will have to be natives. Foreigners may be useful in encouraging and helping those who are already somewhat advanced in the way of holiness, and that are already, in some measure, prepared to commence operations in the cause of reform; but the men whose preaching and labours are to arouse the slumbering millions of that land, and bring the awakened and believing into Christian fellowship with each other, must be the enlightened, the godly, and the able among the Germans themselves. The principal part which English Christians can take in the blessed work will be, to cultivate an acquaintance with the followers of Christ in Germany,—to hold friendly intercourse with them,—to visit them, and converse with them, as we may have opportunity, and encourage them to visit us in return,—to interchange letters, and supply them, as we have opportunity, with useful publications. I have no idea that much good could be done by sending hired sectarian missionaries, and trying to raise a sect. Sectarian missions can make very little way on the Continent. The Englishmen that would be useful, that would visit the continent in hopes of promoting a revival of religion there, must go simply as the messengers of Christ. They must not attempt to gather people to a sect, but to gather them to Christ. They must not seek to bring them under the laws and authority of a Conference, but to bring them under the laws and authority of Christ. They must neither seek for wealth nor power, but be willing to sacrifice their all for the opportunity of saving souls. And the sects have not the heart to send out missionaries on such principles. Sectarian denominations want subjects that they may rule; they want flocks that they may fleece. The conversion of souls is a little thing with sectarians, unless the souls converted can be brought to join their sects. The interests of Christ and his religion are nothing, if they happen to clash with the interests of their denomination. The men who are to be useful in Germany must be persons who have no sect, but the old, liberal, broad-principled sect of Christians. They must be men who can be satisfied with winning souls

to Christ, whether they be won to their own peculiar opinions and interests or not. They must be men who can be content to work for God alone, and look for their reward in the smile of God, the testimony of a good conscience, and the glory and blessedness of a future life.

For persons of this description there are opportunities of doing good on the Continent without end. Doors of usefulness are open in almost every place. It would be well for such persons, if they have the opportunity, to learn the continental languages, especially the French and German, that they may be able to correspond and converse with the followers of Christ in those lands, as well as to read the works of those who have written in those languages, and so obtain a thorough acquaintance with their spiritual and moral state. If I were not too old, and too fully engaged in other labours, and knew what I know at present, I would endeavour to learn to speak and write not only French and German, but Danish, Swedish, Norwegian, Dutch, Spanish, Italian, and Portuguese. A quick learner and a diligent student might learn to read, and speak, and write all those languages, with comparatively little trouble. It is a pity that while so many people learn those languages, for purposes of trade and pleasure, so few should study them for the purposes of promoting the spread of religion, and the salvation of souls. But I must close my story.

After spending three or four days at Hamburg and Nienstätten with my friend De la Camp, I left for England on Thursday morning, on board the Transit steamer. It was painful to part with my dear kind friends, but duty called me homeward, and I could do no other. My friend J. L. De la Camp conveyed me to the packet, and went on board with me, and showed me every mark of Christian affection. The Lord remember him for good, and repay into his soul a thousand-fold in heavenly consolations, the kindness which he showed to me.

The vessel started about 9 o'clock. It was a lovely morning, and the weather continued fine through the day. As we sailed down the river we saw a great many porpoises, and

some of the passengers or sailors said they were a sign of stormy weather. Whether there be any truth in the sign or not, I cannot tell, but before we had had got fairly out to sea, the sky became dark, and the wind began to rise. As night drew on, the wind became more violent, and the heavens began to wear a threatening aspect. The ship began to roll and labour very painfully, and several began to be sick. The wind rose still higher, rain came on, and the vessel rolled more violently, and I felt plainly enough, that if I intended to get safely into my bed, it was time to make haste. I reached my bed, and lay down in the side of the ship. It was not long before I fell asleep, much as the vessel rolled, and I slept a great part of the night. In the morning the storm was a little abated, but the sea was still sufficiently rough to keep the passengers quiet enough in their beds. I felt exceedingly sick, and lay in bed all the day and all the following night, unable to rise. It seemed a long time, and I felt it a solemn thing to be thus hung over the fathomless deep. I felt very desirous, if it were the will of God, that I might be permitted once more to see my family and friends, and I besought the Lord, if it pleased him, to grant me this favour. And he granted me what I desired. The weather was tolerably fair on Saturday morning, and the passengers were able to go on deck. When about a hundred miles from England we saw a number of very large fishes, which every now and then spouted water into the air, and sometimes showed their backs out of the water. Some of them could hardly be less than eight or ten yards in length. They looked to me like young whales, but whether they were so or not I cannot tell.

By eleven or twelve o'clock we saw land, and by four we landed. After having lost two hours through the disagreeable regulations of the custom-house, I made towards home as fast as I could, and reached my family early on the following day. Oh how thankful I felt when I was permitted once more to embrace my dear family, and to mingle once more in the society of my Christian friends. God is exceedingly good, and I hope to love him, and praise him, and serve him for ever.

I was not strong when I reached home, nor was I very well while in Germany, but my health was still considerably improved. At present I feel as healthy and strong as at any former period of my life. I believe my voyage and travels have been useful to me both in body and soul. I shall be glad if it should prove that my visit to Germany has proved profitable to the souls of any of my friends in that land.

MUSICAL FESTIVAL, AND IMPORTANT INTELLIGENCE.

A NUMBER of persons lately got up a Musical Festival in Newcastle-upon-Tyne, under pretence of helping the public charities of the neighbourhood. On the large bills, announcing the performances, were put in connexion with each other, *The Messiah* and a *Fancy Ball*, the Theatre and Saint Paul; the names of a number of *hireling singers* and *musicians*, and the name of *charity*.

We are exceedingly glad to learn that the concern has proved a great failure.

The expenses incurred were	£2665
While the receipts, <i>including</i>	
<i>donations</i> , amounted only to	2015

Leaving a deficiency, as a reward for the originators and promoters of the impiety, of £650

This is the way in which dukes, lords, marquisses, ostrich feathers, artificial flowers, satin dresses, and musical taste, support the charities, and help the afflicted and famishing poor.

We are glad to learn that a tract society has lately been formed for the express purpose of suppling the higher classes, so called, with religious instruction. The Musical Festival has given us abundant proof that such a tract society is much needed. We hope the poorer and lower classes, so called, will assist, by their contributions and efforts, to render the institution as effective and useful as possible. The work will, no doubt, be an arduous one. It is no easy matter to make the tops of high mountains fruitful. But all things are possible. Let us labour in hope.

REVIVALS, EXCITEMENTS, &c.

Nothing can render a church prosperous, but piety. Our power over the world will be in proportion to our likeness to Christ. When churches decline, or stand still, they may rest assured there is something wrong in them. They are either living in *wilful neglect* of God's law, or else they are living in *ignorance* of its requirements. Men that carry out the principles of the gospel fully, will always make a stir; they will always succeed in bringing souls to God, as long as there are unconverted souls around them. A truly holy church, a church whose members study the religion of Christ, and reduce it to practice in all its simplicity and fulness, cannot fail to help on the spread of religion through the world. But where churches are lukewarm, earthly, intemperate, covetous, lovers of pleasures more than lovers of God, it is impossible that they should prosper. They may build fine chapels, get talented preachers, and fine choirs of singers, but they will still go down. Nothing will take hold of the minds of the people but piety. When churches and preachers leave the strict principles of the Gospel, and accommodate themselves to the tastes and fashions of worldlings, with a view to gain influence over them, and win them to Christ, they always fail. Instead of gaining more influence, they lose the little influence they had. Power to bless mankind can only be obtained by fidelity to Christ; and fidelity to Christ will never fail to make Christians and churches useful to mankind.

Many seem to imagine that the only way to obtain a revival, is to promote excitement in a church by frequent meetings, and loud praying. They have observed that in revivals there frequently is a good deal of excitement, and they suppose that where there is excitement, there must necessarily be a revival. But nothing can be much farther from the truth. There may be abundance of excitement and noise, and no revival; and there may be revivals, with little visible excitement, and little public noise. When people try to bring about a revival by getting up an excitement, they generally do a great deal of harm, instead of good. When

I was in * * *, a number of persons, with a preacher at their head, got up an excitement, and kept it up for several weeks; and they succeeded, during the excitement, in inducing many persons to profess that they had got converted; but it was almost all forced work, and shortly came to nothing. Though the persons who got up the revival, as it was called, professed that two hundred persons were converted in it, I have no hesitation in saying, that a great deal of injury was done by it. Some of the parties who professed to be converted, were drunk at the time; and others of them professed to be converted several nights in succession, and were counted several times over. Some, I have no doubt, were truly converted during the excitement, but more would have been converted, in my judgment, if forced excitement had been avoided. Before the excitement was got up, there were regularly six or eight converted in a week. And the number of converts was regularly increasing. And the intelligence and piety of the churches were increasing also. If the churches had been permitted to go on improving and increasing in this way, the happy results would have been incalculable. Instead of having two or three hundred conversions, many of them false or spurious, and others of them doubtful, they might have had five or six hundred through the year, and most of them sound and lasting. The good which seemed to be done in the excitement, soon disappeared; but the evil that was done remains to this day. The churches never prospered after, as they had done before. The truly pious feeling that had pervaded the churches was dissipated; and a kind of forced and spurious feeling took its place. Many of those who had taken a leading part in the revival, so called, were at last completely exhausted. Long and frequent meetings, loud and long praying and singing, and the use of wine and spirits, and the employment of various other censurable arts to keep up the excitement, succeeded at length in impairing both soul and body, and unfitting them for every thing good. The preacher had the delirium tremens, and had to leave home for a watering place; his helpers soon sank down into a state

of listlessness and inactivity, and some of them, along with the principal part of their converts, were entangled and overcome by the pollutions of the world. From that time to this, the church, thus forced into an unnatural excitement, has continued to decline, and its numbers, which, before the revival, so called, were fourteen or fifteen hundred, with a regular increase, are now somewhere between six and eight hundred, I believe, with a continued decrease.

I have witnessed similar attempts to force revivals in connexion with other churches, and they have been followed with similar results. And it will always be so. Those forced revivals, those got-up excitements, are, to a *real* revival, as the explosion of a steam-engine is to the regular working of the engine. While the engine works regularly, and keeps on the line, it may go on safely and rapidly, beautifully drawing its long train of waggons after it. When it explodes, all is over. There may be more noise, and portions of the engine and train may be driven with more violence, and fly as fast as cannon-balls, but there is no real good accomplished; there is a great deal of harm done. I don't like explosions. They may be very exciting; they may make a tremendous noise, but they are fearful in their effects. I have no objection to rapid travelling, but I like the engine and trains to be kept on the line; I have no objection to a good engine and plenty of steam, but I should not like to have the boiler burst, nor should I like to be dragged off the line. In short, I have no objection to revivals, I long for them, I pray, and preach, and labour for them; but I do not like spurious revivals. I have no objection to an increase of love, and zeal, and temperance, and other forms of Christian virtue in the church, nor have I any objection to the conversion of souls to God; but I have an objection to people putting noise and excitement, and protracted meetings, in the place of an increase of true piety, and I have an objection to persons attempting to overpower persons by a whirlwind of blind feeling, instead of endeavouring to convert them to God by the manifestation of the truth, by the exhibition of a truly Christian ex-

ample, and by the employment of such means as are in accordance with the character of Christ and his religion. If men would have *true* revivals of religion, let them begin at home, and set all things right in their own hearts and lives. Let them endeavour to understand and reduce to practice the whole religion of Christ. Let them do this, and they will not be long before they see a revival. Let them do this, and they will see the religion of Christ begin to spread on all sides. It is *improvement* that is wanted in churches at present, more than an increase of numbers. Let churches come up to the standard of Gospel faith and practice, and they will shake the kingdom of darkness to its foundations, and bring men to God by multitudes.

ANOTHER REFORMER IN THE CHURCH OF ENGLAND.

TRULY we live in strange times. Our readers have already, no doubt, been astonished at the sweeping character of the reforms in the established church, proposed by Thomas Spencer, of Hinton, near Bath, an account of which was given in our ninth number; and we have now to state that George Bird, rector of Cumberworth, near Huddersfield, has not only *proposed* a measure of reform, but has vigorously attempted, in his own chapelry, to carry it out. He has published an address to his parishioners, in which he lays before them what he supposes to be the rules of church discipline laid down in the New Testament; and though, as might be expected, we cannot agree with him on all points, we have been both surprised and delighted to observe the similarity between his views in many things, and those which we have been led to adopt ourselves. No man arrives at a perfect knowledge of the truth all at once; and the particular portion of gospel truth which is first made plain to an inquirer's mind, depends very greatly on the circumstances in which he has been placed. In some religious bodies where bigotry and intolerance reign, and where a man is made a transgressor for a word, the unbounded liberality of the Gospel is that particular feature in its character which is most likely to strike

an inquirer's mind. In the established church, however, where such an utter laxity of discipline prevails, that it is impossible to tell who are members of the church, and who are not, the first thing likely to impress the mind of a sincere inquirer after truth, is the frequency and earnestness with which the sacred writers call on Christians to be separate from the world, and the necessity that exists, in consequence, to separate ourselves from all those who walk disorderly. To effect such a separation is the object of G. Bird's address to his parishioners; and though, as we have intimated, there are some points on which we dissent from his views, we have no doubt that the movement is in the right direction.

Some of the reforms advocated in the address are as follows:—

The mutual arrangement of all quarrels amongst ourselves, by means of church arbitrators.

An efficient church provision for the necessities of all the poor members.

The religious training of children and youth.

Separation from all those who, after repeated admonitions, persist in walking disorderly.

This last is the point to which the writer seems to attach the most importance; and his personal intention to abide by this principle is boldly and fearlessly, and yet in the spirit of Christian humility, declared in the following affecting appeal, with which his address closes:—

“You can scarcely doubt, my friends, that these rules are based upon the plain scriptural principles of Christ's church. Yet, to our shame be it spoken, we are living in continual and scandalous violation of them, whilst at the same time we have the presumption to call ourselves believers in the Scriptures. Need I then remind you, that if we wilfully, knowingly, and obstinately persist in such neglect, we are putting our eternal interests in jeopardy. If, then, we value our highest and dearest interests, the salvation of our immortal souls, let us, with the assistance of God's Holy Spirit, combine to revive the true discipline of Christ's church. I am aware, however, that the event alone can show whether, on account

of the holiness of the cause in which I am engaged, God may or may not put it into the hearts of any of you to attend to the weak exhortations of an uninfluential individual. For myself, however, if it pleases God to strengthen and confirm my resolution, my decision is made. I here publicly declare, that I will no longer be a party to the formality and awful scandals which now disgrace the Church of Christ. As far as I am concerned, at least, the Church shall no longer be made a convenience for the careless and the covetous, a receptacle for the refuse of all other associations, or an utensil in the hands of earthly politicians. Its sacred rules shall no longer be compromised to suit the fashions of an evil world, and its privileges and sanctions shall be no longer used as a cloak for sin.

“Whether it is or is not your will to join me in this righteous undertaking, I shall at least ease my own conscience. I feel I have faults enough of my own, without wilfully bringing upon myself the sins of my neighbours. I dare no longer make myself a voluntary partaker of other men's sins. The deceitfulness, again, and treachery of my own heart, teach me how easy it is to foster the spirit of self-delusion in spiritual matters; how readily we listen (where it is convenient for the moment to be deceived) to those who speak smooth things to the souls of men, and prophesy deceit.

“I shall, therefore, for the future, carefully abstain from administering to the self-deceit of others, by affecting to treat those as churchmen whose lives are a libel upon their profession.

“Whatever offence, therefore, this determination may give,—however unpopular it may make me in this chapelry, however it may affect my private interests, I here publicly declare my resolution to withhold all marks of church communion from those who will not join in the observance of these plain and indispensable rules of church communion. Although, however, I can no longer conscientiously consent to speak or act a lie; and, therefore, after June, 1842, can no longer continue to baptize, to bury, or read forms of common prayer with any who refuse

to act as churchmen : though I am resolved so far to prefer my duty towards God to the favour of man, yet I am extremely anxious to remove any ground of offence which may be obviated without prejudice to the Scriptures.

"As far, therefore, as I am concerned, the burial ground will remain open, without fee, to men of all persuasions who choose to inter there. I shall preach to all who choose to attend the chapel. I shall demand no church-rate for this chapelry. As far as those without the church are concerned, I shall simply leave it to their own option, to give or withhold a purely voluntary contribution in consideration of the use of the chapel for preaching, and the yard for burying.

"Your sincere well-wisher, and (if you will own me) your brother,

"GEORGE BIRD."

Nothing can be more impressive and touching than the spirit of calm reliance on God, and devotedness to the Almighty's will, which breathes through these paragraphs. The man who wrote them, and who, from respect to conscience and duty, has risked his earthly all, deserves the sympathy and prayers of all who wish the reformation of the church and the salvation of mankind. God will guide him right. He will make plain his servant's path ; and however great the trials to which he may be subjected by his fidelity to conscience and to God, they will all work together for his good, and be overruled for the promotion of the great cause that he has at heart. We wish him success in the Lord's name.

ANSWERS TO THE QUESTION,
WHAT SHALL I DO TO BE
SAVED ?

W. THE only proper answer to the question, What shall I do to be saved? is the answer given by the Apostle Paul to the Philippian gaoler, namely, "Believe on the Lord Jesus Christ."

B. I think otherwise. I have no doubt but the answer of the apostle to the gaoler was a proper answer, but I am far from thinking that it is the *only* proper answer that can be given to the question.

The question, "What shall I do to be saved?" or, which is the same thing, What shall I do that I may inherit eternal life? was repeatedly put to the Saviour, while he was here on earth, and yet he never appears to have given the same answer to the question, as the apostle gave to the Philippian gaoler. On one occasion, a young man proposed the question to Christ : "Good Master," said he, "what good thing shall I do that I may have eternal life?" The Redeemer answered, "If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up : what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me. But when the young man heard that saying, he went away sorrowful : for he had great possessions." Matt. xix. 17-22. On another occasion a lawyer stood up, and proposed the question to the Saviour, for the purpose of trying him, and the Saviour returned the same answer, in effect. "Master," said the lawyer, "What shall I do to inherit eternal life? he said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him,

and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke x. 26-37. In neither of these cases did the Redeemer give the same answer to the question, What shall I do to be saved ? or, What shall I do to inherit eternal life ? that the apostle gave to the Philippian gaoler. How then can we say that the apostle's answer was the only proper answer that can be given to the question ? You will not say that the answers of the Redeemer were improper ones.

W. But the answers given by the Redeemer were only meant to silence the inquirers, and not to point out the way of salvation. The persons who proposed the questions to him, were persons who were expecting salvation by *works*, and Christ's answers were intended to convince them that it was not possible to obtain salvation in that way.

B. What makes you think so ? There is no proof of any such thing. On the contrary, there appears to me to be proof sufficient that the answers of Christ were intended to point out to the inquirers and to the by-standers, the way of salvation. The young man to whom the *first* answer was given, was plainly a piously-disposed young man, and truly desirous to know the way to heaven. He came to the Redeemer running ; when he reached him, he threw himself upon his knees, and spoke in the most respectful manner ; and the Evangelist Mark says, that the Redeemer, " beholding him, loved him." And to suppose that Christ, under such circumstances, should direct the young man, on whom he was looking with peculiar affection and inter-

est, to seek salvation in a way in which it was impossible for him to find it, seems to me to be altogether unreasonable. Besides, what the Redeemer told the young man to do was *not* a thing impossible. The young man lacked only one thing, according to the Redeemer, namely, that he should sell his property, and give to the poor, and follow him. And what was there impossible in that ? Who will say that it was impossible for the man to sell his property, give the price to the poor, and follow the Saviour ? And yet the Redeemer assured him, that if he would do that, he would be perfect, and should have treasure in heaven. I grant that, to secure eternal life in this way was *hard*, especially to a man whose possessions were very large ; as hard, perhaps, as it would be for a camel to go through the eye of a needle ; but hard as it was, it was still possible. And so with respect to the case mentioned in the tenth of Luke. What the Redeemer commanded the lawyer to do, in order to obtain eternal life, was nothing impossible. Is it impossible to love God with all our heart ? Is it impossible to love our neighbours as ourselves ? In other words, is it impossible to try, in all things, to please God, and to labour, as we have opportunity, to do good to our fellow-men ? Is it impossible for us to act towards our suffering and needy fellow-men, in the way in which the good Samaritan acted towards the robbed and wounded man, whom he found on the way ? When Jesus said to the lawyer, " Go and do thou likewise," did he command him to do a thing that was impossible ? Could not the priest and the Levite have helped their suffering brother, if they had been disposed ? The notion that Christ directed the lawyer to do what was impossible to be done, is at variance with the whole story. The plain and simple truth appears to be this, the young man and the lawyer were already believers, but they were defective in practice. The lawyer confined his love to his own nation, instead of extending it to all mankind ; and the young man contented himself with doing a *little* for his neighbours, instead of doing all he could ; and the object of the Redeemer was to carry them

onward in their practice to perfection. He wished to teach the lawyer that if he would be saved, he must love not only the Jews but the Gentiles also; and he wished to teach the young rich man, that if he would be saved, he must employ, not only a *part* of his property in doing good, but the *whole*. Both passages teach us most plainly, that if a man would obtain eternal life, he must love all mankind, and show his love by doing them good; and that he must not only love mankind a little, but love them as himself, and that he must not content himself with doing them a little good, but do them good to the full extent of his ability and opportunity. The passages teach us that other answers, and proper answers too, may be given to the question, What shall I do to be saved? besides the answer, "Believe on the Lord Jesus Christ."

Suppose a person who already believes in Christ should ask the question, What shall I do to be saved? the answer given by the Apostle Paul to the Philippian gaoler, would be altogether improper. If I were to say, "Believe on the Lord Jesus Christ," he might answer, "I *do* believe on him." The proper answer to the question proposed by a man, in his state, would be, Keep Christ's words; obey his precepts. If a man who is *not* a believer in Christ, a man who has been fighting against Christ as an impostor, proposes the question—the case is different: *then* the proper answer would be the answer given by Paul to the Philippian gaoler, Believe on the Lord Jesus Christ; in that case the first step towards salvation is to *believe*. But where the inquirer is already a believer, the answer given to the gaoler would be out of place.

The answer given by Paul to the Philippian gaoler is very seldom the proper answer to be given to those who, in our day, ask, What shall we do to be saved? Nineteen out of twenty of those who ask this question of me, do believe in Christ; they believe the whole Gospel story, and they receive as true the whole Christian system. To tell such people to believe in Christ would be folly. The proper answer to be given to such people is, Attend to

the requirements of the Gospel; do the will of God as explained by the doctrine and example of the Saviour.

Telling people to believe on Christ, when they do already believe on him, is calculated only to bewilder and mislead them. It tends to make them fancy that believing in Christ is *not* believing in Christ, or that there are two kinds of faith, one consisting in believing the Gospel, and another consisting in they know not what. Indeed, the idea that the only proper answer to the question "What shall I do to be saved?" is the answer given by the Apostle to the gaoler, "Believe on the Lord Jesus Christ," has led to the invention of new kinds of faith, and to the creation of a mass of error and confusion without bounds. Multitudes on multitudes have been perplexed, and have not known what to do. Preachers have frequently been puzzled, and have not known what to say to persons who have come to ask for instruction and counsel from them; and inquiring souls have frequently been exhorted to do, they knew not what: to exercise some kind of faith, of which they could form no conception; and some have been driven into despondency, and some into doubts of the truth of religion, or into downright infidelity.

W. What answer then would you give to one who might ask you what he should do to be saved?

B. As I have already intimated, the answer would depend on the character and state of the person asking the question. If the person asking the question were a rejector and persecutor of Christ, and yet a person truly desirous to know and do the will of God, I should say, Believe on the Lord Jesus Christ, and thou shalt be saved. If the person asking the question were one who was expecting to be saved in consequence of being born of the seed of Abraham, I would say, You cannot be saved unless you are born again,—born of the Spirit. If the person asking the question were a believer in Christ, and yet an ungodly liver, I would tell him, that a man is justified by works, and not by faith only. If the person asking the question were a person enslaved to his flesh, and wishing or

hoping to be saved, while living to himself, I would say, If you wish to be saved, you must deny yourself, and live to please God and benefit your fellow-men. If the person proposing the question were one who was yoking himself with unbelievers, and trying to unite Christ and Belial, I would say, "Come out from among them, and be separate, and touch not the unclean thing; and I will receive you, saith the Lord." If the person proposing the question were returning evil for evil to his brother, I would say unto such an one, "Forgive, and ye shall be forgiven." If the person proposing the question were infected with the bad spirit of bigotry or caste, and unwilling to show kindness to any but such as were of his own opinion, rank, or country, I would remind him of the good Samaritan, and say, "Go and do thou likewise." If the person proposing the question were employing only the interest of his money, or but a part of his property, in doing good, I would tell him to employ his all for God, and do good to the full extent of his ability. If the person proposing the question were a drunkard, a man that was a slave to the love of intoxicating drinks, I would tell him to abstain from such drinks. And so in every other case. I should endeavour to ascertain what was keeping him from God, and tell him to abandon it: I should endeavour to ascertain what God required of a person in his situation and of his character, and then bid him do it. One man I should find keeping himself from the blessings of salvation by refusing to confess his sins, and another I should find keeping himself from God by refusing openly to profess the truth; and I should give them advice accordingly. The answer would have to be adapted to the state and character of the inquirer. This is the scriptural plan: it is the plan followed by the prophets, by John the Baptizer, by Christ and his Apostles, and it is the right plan. It can be no other.

W. There is something in what you say: I shall think of the subject again.

QUESTION AND ANSWER ABOUT CHURCH FELLOWSHIP.

Batley, September, 1842.

DEAR FRIEND AND BROTHER,

WE have an important subject to bring before you, as Christians who wish to carry out the principles of the Gospel of Jesus Christ. A man enlists for a soldier, and after having been in the army for a few years, he comes home on furlough for a few weeks, and, while at home, gets married. Shortly after, he is sent abroad, and his wife is not allowed to go with him. While he is away, his wife gets married to a second husband, and has children to him. The first husband is discharged at length, and comes home. His wife wishes to come back to him, but he tells her he can never live with her any more as a wife, and that she must do as well as she can with her second husband. He then marries another woman, and is tried for bigamy, and is acquitted. After a while, when advanced in life, he manifests a deep concern for the salvation of his soul. He makes his case known to some Christian friends, and offers himself as a candidate for church-membership. Suppose the man a proper person to be admitted into the church in all other respects, what would you do in such a case? Would you admit the man as a member or not?

Ans. I would admit the man as a member. He is freed from his first wife both by the law of God and the law of man. Christ himself teaches that adultery in a wife authorises the husband to put her away; and in the case referred to in the question, the adultery of the woman is unquestionable. I could not, on New Testament principles, reject the man.

But suppose that parties unfavourable to the church to which he applies, should represent him as an adulterer, and say that if he be received, the church in question would receive anybody, would *that* be a sufficient reason for excluding him from the fellowship of saints?

Ans. Of course not. I would pay no regard to their complainings: I would do what was right, if it set all the devils in hell a roaring.

QUESTION AND ANSWER ABOUT
MORMONISM.

Hawarden, 7th Oct., 1842.

RESPECTED FRIEND,

I beg you will excuse the liberty I have taken in thus intruding myself on your notice, for which, doubtless, your well-known kindness will plead my apology.

A short time ago, there was a discussion at Wood-lane, on the subject of "Mormonism," between Mr. Marsden, a strenuous advocate of the system, and Mr. Hazelwood, from Liverpool. During the debate, Mr. H., for the purpose of proving that the system was incompatible with the word of God, read an extract from an authorized "Theological publication of the Mormonites," the substance of which is as follows:—"Faith is the first principle of salvation, and invariably precedes repentance." This, Mr. H. said, was unscriptural, and endeavoured to prove that it was utterly inconsistent with the oracles of God, and in conclusion said, that "repentance preceded faith." Then Mr. Marsden rose and said that the statement, as recorded in the book to which allusion was just made, was in perfect accordance with the whole tenour of Scripture. In confirmation of which he adduced a number of inconclusive arguments, chiefly taken from Scripture: after which Mr. H. rose, and attempted to disprove what Mr. M. had been stating, and thus they proceeded, the one denying, and the other affirming the same proposition, until they exhausted the patience of their hearers, many of whom were particularly anxious of ascertaining the truth on the subject. Believing that you are competent to impart that instruction of which we stand in need, we have ventured to request your opinion on the subject through the medium of the *Investigator*. Your compliance with this request will be esteemed as a favour, for which the friends will feel grateful.

I remain,

Dear Friend,

Your's very truly,

A Constant Reader,

JOHN JONES.

To Mr. Barker.

ANSWER.

DEAR FRIEND,

In my judgment the Mormonite was right, and his opponent wrong. Faith *must* go before repentance. The common notion, that repentance goes before faith, is neither scriptural nor reasonable. How can a man repent of sin, repent in such a way as to become a new character, without a belief of the great truths of religion? "He that cometh to God,"—and repentance is coming to God—"must believe that God is, and that he is a rewarder of them that diligently seek Him." Heb. xi. 6. It was a belief of Jonah's prophecy that brought the Ninevites to repentance. "They repented at the preaching of Jonah." Matt. xii. 41. Jonah preached; the Ninevites *believed*, (Jonah iii. 5) turned from their evil ways, truly repented, (3, 5—10) and were saved. Nothing can be plainer. Nevertheless, repentance is not always preceded by *faith in Christ*. The Jews were called on to "repent and believe the Gospel." Mark i. 15. They were to repent first, and then believe the *Gospel*; they were to repent *in order* that they might believe the Gospel. Still, even in their case, *faith in God and in the prophets*, preceded repentance. They were not called to repent before they believed in God, and in the great doctrines and facts connected with the religion of Moses. They were called to repent, *because* they believed in these things. But they could not believe the *Gospel* till they repented. They could not receive the full light of the *Gospel* till they had begun fairly to act according to the light they had already received from Moses and the prophets. "How could they believe, while they received honour one of another." John v. 44. Sinning against the light, the faith, they had, blinded them, and prevented them from believing the fuller revelations of truth given by Christ Jesus. "If any man will do God's will," said Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17. Thus a belief of *some* truths produces repentance, or obedience to God; and this repentance or obedience to God, produces faith in further truths, in fuller revelations. Repentance, such repentance

as the Scriptures require of men, must always spring from faith, faith in *God* and in *some* truths respecting God ; but not always from faith in *Christ*. Where a man believes in God, and yet acts in opposition to his belief, he must repent, and begin to act according to his belief in God before he will be prepared to believe in Christ. So that there is a sense in which repentance precedes faith, though faith, in some degree, must always precede repentance.

A man's own experience may tell him that faith in some truths goes before repentance. Where is the person that repented before he believed in God? And why should we endeavour to bring people to repentance by preaching the gospel, if we did not consider that hearing and believing the truths of the gospel were the proper means of producing repentance? We do not expect our hearers to repent, if they do *not* believe the truth; and if they *do* believe the truth, we consider their belief one step towards repentance and salvation.

I am sorry that any man should rest his opposition to Mormonism on such insufficient grounds as the person you mention did. He must have been an exceedingly ignorant man, or else a Mormonite in disguise. There are many sound principles mixed up with Mormonism, and the one opposed by Hazelwood is one of them. And the proper way to overturn Mormonism is to encourage all that is good in the system, and oppose only what is manifestly unscriptural and false. It is the mixture of so much error in the prevailing systems, that gives the Mormonites, the Socialists, and other advocates of error, so much advantage. There can be no remedy against the spread of new delusions, but a return, on the part of professors of religion, to the simple principles of the Gospel, both in belief and practice.

QUESTION AND ANSWER—THE COMPLETE SUFFRAGE MOVEMENT.

The following is from a letter to J. Sturge, in reply to a note from him, asking whether I could assist him in what is called the complete suffrage movement.

Newcastle-upon-Tyne,
1st Mo. 23, 1842.

DEAR FRIEND,

I think myself honoured in receiving a letter from you, and I cannot but express my high esteem of your character, and my great respect for the motives by which, I doubt not, you are influenced in this, as well as in your labours generally; but still I do not myself feel at liberty to take part in the work which you have at present in hand. I do not feel as if I had any thing to do with legislation, except, on certain occasions, to raise my voice against injustice and wrong. I feel no interest in the question respecting the extension of the suffrage. I have a vote myself, but I could not use it for any one. My business, as a Christian, appears to me to be quite out of the range of politics. I can neither fight, nor carry a constable's staff, nor be a legislator, nor help to *make* a legislator. I believe that my place and my duty are altogether apart from the whole system of human legislation and coercion. The church is my kingdom and my world, and Christ and his Gospel are my only authorities. I believe that Christians are out of their place when they become legislators, soldiers, magistrates, lawyers, constables, or politicians. I could recommend and urge men not to make men slaves,—not to give others authority to make men slaves,—not to forbid the importation of corn, fruits, flesh, &c., not to sanction priestly impositions and exactions, &c., &c., &c., but I could not ask them to *pass a law* on any subject. If they pass a law, they must enforce it, if it is to be any more than advice; and if they must enforce it, they must have constables, soldiers, and hangmen. My business is to bring men to that state, in which they shall be a law to themselves, in which all shall be under the influence of the truth and spirit of Christ. I believe civil government is of God, but I believe it is intended to pass away, and give place to another government which shall endure for ever. I believe that in the present state of things civil government is necessary, with its instruments of force and terror; but it is not necessary for Christians to take part in its affairs, or to mix themselves up with its arrangements.

INTERESTING NARRATIVE.

The following narrative furnishes a striking and beautiful illustration of the influence of genuine Peace principles, and teaches us, that obedience to the sacred injunction, "RECOMPENSE TO NO MAN EVIL FOR EVIL," but "OVERCOME EVIL WITH GOOD," is not only a Christian duty, but the soundest practical wisdom.

It is from the pen of the gifted and benevolent *Lydia Maria Child*.

THE highest gifts my soul has received, during its world-pilgrimage, have often been bestowed by those who were poor, both in money and intellectual cultivation. Among these donors, I particularly remember a hard-working, uneducated mechanic, from Indiana or Illinois. He told me he was one of thirty or forty New Englanders, who, twelve years before, had gone out to settle in the western wilderness. They were mostly neighbours, and had been drawn to unite together in emigration from a general unity of opinion on various subjects. For some years previous, they had been in the habit of meeting occasionally at each others' houses, to talk over their duties to God and man, in all simplicity of heart. Their library was the Gospel, their priesthood the inward light. There were then no anti-slavery societies; but thus taught, and reverently willing to learn, they had no need of such agency to discover their duties to the enslaved. The efforts of peace societies had reached this secluded band only in broken echoes; and non-resistance societies had no existence. But with the volume of the Prince of Peace, and hearts open to his influence, what need had they of preambles and resolutions?

Rich in God-culture, this little band started for the far West. Their inward homes were blooming gardens; they made their outward homes in a wilderness. They were industrious and frugal, and all things prospered under their hands. But soon wolves came near the fold in the shape of reckless, unprincipled adventurers; believers in force and cunning, who acted according to their creed. The colony of practical Christians spoke of their depredations in terms of gentlest remonstrance, and repaid them with unvarying kindness. They went farther—they openly announced, "You may do us what evil you

choose; we will return nothing but good." Lawyers came into the neighbourhood, and offered their services to settle disputes. They answered, "We have no need of you. As neighbours, we receive you in the most friendly spirit; but for us, your occupation has ceased to exist." "What will you do, if rascals burn your barns, and steal your harvests?" "We will return good for evil. We believe this is the highest truth, and therefore the best expediency." When the rascals heard this, they considered it a marvellous good joke, and said and did many provoking things, which to them seemed witty. Bars were taken down in the night, and cows let into the corn-fields. The Christians repaired the damage as well as they could, put the cows in the barn, and at twilight drove them gently home, saying, "Neighbour, your cows have been in my field. I have fed them well during the day, but I would not keep them all night, lest the children should suffer for want of their milk."

If this was fun, those who planned the joke found no heart to laugh at it. By degrees, a visible change came over these troublesome neighbours. They ceased to cut off horses' tails, and break the legs of poultry. Rude boys would say to a younger brother, "Don't throw that stone, Bill! When I killed the chicken last week, didn't they send it to mother, because they thought that chicken broth would be good for poor Mary? I should think you'd be ashamed to throw stones at *their* chickens." Thus was evil overcome with good; till not one was found to do them wilful injury.

Years passed on, and saw them thriving in worldly substance beyond their neighbours, yet beloved by all. From them the lawyer and the constable obtained no fees. The sheriff stammered and apologized when he took their hard-earned goods in payment for the war-tax. They mildly replied, "'Tis a bad trade, friend. Examine it in the light of conscience and see if it be not so." But while they refused to pay such fees and taxes, they were liberal to a proverb in their contributions for all useful and benevolent purposes. At the end of ten years, the public lands, which they had chosen for

their farms, were advertised for sale at auction. According to custom, those who had settled and cultivated the soil, were considered to have a right to bid it in at the government price; which at that time was one dollar 25 cents per acre. But the fever of land-speculation then chanced to run unusually high. Adventurers from all parts of the country were flocking to the auction; and capitalists in Baltimore, Philadelphia, New York, and Boston, were sending agents to buy up western lands. No one supposed that custom, or equity, would be regarded. The first day's sale showed that speculation ran to the verge of insanity. Land was eagerly bought in, at seventeen, twenty-five, and forty dollars an acre.

The Christian colony had small hopes of retaining their farms. As first settlers, they had chosen the best lands; and persevering industry had brought it into the highest cultivation. Its market-value was much greater than the acres already sold at exorbitant prices. In view of these facts, they had prepared their minds for another remove into the wilderness, perhaps to be again ejected by a similar process. But the morning their lot was offered for sale, they observed, with grateful surprise, that their neighbours were everywhere busy among the crowd, begging and expostulating: "Don't bid on *these* lands! These men have been working hard on them for ten years. During all that time they never did harm to man or brute. They are always ready to do good for evil. They are a blessing to any neighbourhood. It would be a sin and a shame to bid on *their* lands. Let them go at the government price." The sale came on; the cultivators of the soil offered 1 dollar 25 cents; intending to bid higher if necessary. But among all that crowd of selfish, reckless speculators, *not one bid over them*. Without one opposing voice, the fair acres returned to them! I do not know a more remarkable instance of evil overcome with good. The wisest political economy lies folded up in the maxims of Christ.

With delighted reverence, I listened to this unlettered backwoodsman, as he explained his philosophy of

universal love. "What would you do," said I, "if an idle, thieving vagabond came among you, resolved to stay, but determined not to work?" "We would give him food when hungry, shelter him when cold, and always treat him as a brother." "Would not this process attract such characters? How would you avoid being overrun with them?" "Such characters would either reform, or not remain with us. We should never speak an angry word, or refuse to minister to their necessities; but we should invariably regard them with the deepest sadness, as we would a guilty, but beloved son. This is harder for the human soul to bear, than whips or prisons. They could not stand it; I am sure they could not. It would either melt them, or drive them away. In nine cases out of ten, I believe it would melt them." I felt rebuked for my want of faith, and consequent shallowness of insight. That hard-handed labourer brought greater riches to my soul than an eastern merchant laden with pearls.

QUESTION AND ANSWER—IS IT RIGHT TO SELL ORNAMENTAL DRESS.

Is it right for a Christian to sell any kind of ornamental dress which it is wrong for a Christian to wear?

A SUBSCRIBER.

Ans. I think not.

ORIGIN OF POPEY.

THE enormous, unutterable, monstrous accumulation of all forms of evil called popery, originated in three very common evils. 1. A disposition among Christians united in church fellowship to rule each other, instead of leaving each other perfectly free. 2. A disposition to look at their own interests, instead of looking simply at the salvation of souls, and the interests of Christ. 3. And thereby a disposition in churches to control each other, instead of each church retaining its freedom and independence.

THE man who errs in opinion *may* be faulty, but the man that is wanting in love and gentleness *must* be faulty.

HOW GOD MAY BE GLORIFIED BY HIS PEOPLE.

A DISCOURSE.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John xv. 18.

The fruit which we are required to bring forth may be the fruits of holiness generally; all those virtues or moral excellencies that can adorn man's character. But the fruit which appears to be particularly referred to is the fruit of beneficence, labours of love, doing good to our fellow-men.

This appears partly from the 16th verse:—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain," i.e., that ye should go forth preaching the Gospel, and do much good to the souls of men, and that the good you do should be *lasting*, lasting as time, durable as eternity.

If the Redeemer had referred to the fruits of temperance and purity, of truth and equity merely, there would have been no propriety in telling his disciples that he had chosen them that they might go and bring forth fruit: they might have brought forth *those* fruits in the place where they were. Nor would there, on that supposition, have appeared much propriety in speaking of their fruit *remaining*. But supposing the fruit spoken of to be labours of love, works of usefulness, and especially works of usefulness to the souls of men,—the work of going into the various nations of the earth to preach the Gospel, and raise the human family to holiness and happiness,—the meaning and propriety of the words are manifest. And the Apostles did thus go forth, and bring forth fruit. They visited first their brethren according to the flesh, the Jews, and preached to them; and after a number of years, they visited the Gentiles, and preached the Gospel to them, and they were instrumental in turning multitudes, both Jews and Gentiles, from darkness to light, and from the power of Satan to God. Men were enlightened, converted, and made happy in every direction.

And their fruit remained. The good that was done through their labours did not pass away; it continues to the present day. Though

the world has undergone great changes, no change has ever been able to destroy the happy effects produced by the preaching and labours of the Apostles. The benefits which the nations enjoy at this hour, through the instrumentality of the labours of Christ's early Apostles, are innumerable and inestimable. Their fruit remaineth; and it will remain to the end of time.

That the fruit expected from those who are united to Christ is the fruit of beneficence, may also be inferred from what we know of the character and works of Christ himself. The Apostle describes the character, and gives the brief history of his life, as follows:—"Jesus of Nazareth, who went about doing good." Christ was embodied love, moving up and down communicating good: by his words, his looks, his labours, and his sorrows, blessing the children of men. To be in Christ as the branch is in the vine, is to be truly one with Christ; one in principle, in spirit, in labours; to be like him, as the branch is like the vine. "He that is joined to the Lord," says the Apostle Paul, "is one Spirit with him."—1 Cor. vi. 17. "As he was," says the Apostle John, "so are we in this world." And again, he says, "He that saith he abideth in him, ought himself so to walk, even as he also walked." As the same life and sap run through the vine-stock and the branches, so the same spirit and principles govern the Redeemer and his people. The fruit borne by the vine and the branches must always be the same. Christ was the vine; he bore abundant fruit; but the principal fruit he bore was the fruit of beneficence. If we are branches in him, the fruit expected from us will be the same; the fruit of beneficence; doing good to mankind. If we should say that the fruit required is virtue, piety, holiness generally, it would still come to the same thing; for virtue, piety, holiness, according to the Christian signification of the words, all include, and signify, doing good. And virtue, piety, holiness, are all included in Christian charity and beneficence. There can be no true virtue, piety, or holiness, without Christian beneficence. Doing good,—the exercise of love in the commu-

nication of benefits and blessings to our fellow-men, is the sum and the perfection of Christian holiness. The precepts and exhortations of the New Testament, all the New Testament examples that are set before us, and all the arrangements of the work of redemption, tend to this, as their one great end, to perfect within us the image of God's love, and fit us for imitating his unbounded and ceaseless beneficence. When other things beside charity, love, beneficence, are commanded, they appear to be commanded in subordination and subservience to those of love and doing good. And obedience to all other precepts would be of no avail, without obedience to those of love. Suppose it possible that a man could be sober, temperate, chaste, true, just, without love to his fellow-men prompting him to do good; his obedience to those precepts would not make him a Christian character; his virtue would not be Christian virtue. Such a man would be quite a different character from the Christian; his virtues or moral excellencies would be lame, imperfect, and unlovely. Virtue without charity, if such a thing can exist, is but refined selfishness. Virtue without charity would be like a well without water, a house without a roof, or a body without head, or life, or soul. The man who is a stranger to love and beneficence, whatever other virtues or excellencies he may have, is quite a different character from Christ, from God, from the Apostles, and from the early Christians. In the character of God, of Christ, of the Apostles, and early Christians, love is the leading trait, the grand, the all-pervading element; that which fills, and animates, and perfects all. Love is the end and the perfection of all virtue, and doing good is the natural exercise, the proper manifestation, and the perfection of love.

If a man be like Christ,—if there be between any man and Christ the same resemblance that there is between the vine and its branches,—every virtue or excellence in him will be subservient to love and doing good. His faith will work by love; his hope will cheer and support him in the midst of those sufferings and sacrifices to which love will prompt him; tem-

perance will husband his resources, and regulate his inclinations, so as to secure to love the necessary amount of the *means* of usefulness, and wisdom will lend herself to love, as her counsellor, her guide, and her helper.

No man, therefore, can be said to be a fruitful branch in the true vine, no man can be a true disciple of Christ, who is not living to do good. The true disciples of Christ are chosen and ordained to this very end, that in every situation which they may fill, they may bring forth the fruits of beneficence; that they may do good, and that the good which they do may remain.

It is not God's desire that his people should all have the same kind of talents, and do good in one unvaried way, any more than it is the desire of the gardener that all his trees should stand in one place, and bear the same kind of fruit; but it is the desire and appointment of God that his people should all improve the talents they have, and do good in some way, and the disciple who neglects to do good, will cease to be reckoned by God as a disciple of Christ. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John xv. 2. Useless people may continue members of Christ's church in men's estimation, but they cannot continue members of Christ's church in God's estimation. *Men* frequently make *opinions* the condition of church-fellowship, but the condition of church-fellowship established with God is faith and love,—faith that worketh by love,—faith that makes a man love his fellow-men, and labour to do them good. God would have trees judged by their *fruit*, not by their blossoms or leaves. He calls none good trees but those that have good fruit; the trees that bear *no* fruit, as well as the trees which bear bad fruit, are hewn down and cast into the fire. A man may have what opinions he may choose, he may attend to what ceremonies he may please; nay, he may have what faith he may, but they all amount to nothing in God's estimation, if he is not under the influence of love to his fellow-creatures, and living to do good. "Though I speak with the tongues

of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 1, 2.

Men are to know who are Christ's disciples by the love they have to each other, and their love is to be known by the labours to which it prompts them to do good. People may be members of the Church of England, of the Church of Scotland, of the Church of Rome,—they may be members of Independent Churches, of Baptist Churches, of Methodist Churches, without labouring to do good; but not of the Church of Christ. They may have their names in class-books, and other church registers on earth, and yet never give the subject of doing good a serious thought; but they cannot have their names written in God's register,—they cannot have their names written in the Book of Life while they neglect to do good. This is a solemn thought, and I am wishful that it should be impressed on every heart. I am wishful that every professor of religion on earth should know it, that whether rich or poor, male or female, it is essential to our acceptance with God, and to our future and eternal welfare, that we love our fellow-men, and labour to do them good.

But this is not all. It is the desire of Christ that we should bring forth *much* fruit; that we should do *much* good. This is the object of all God's dispensations towards us, to make us more fruitful. "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."—John v. 2.—As the vine-tender prunes his vines in order that they may become more fruitful, so God afflicts his people that they may become more holy and more useful. There is a tendency in vines to send forth too many shoots, and to expend on those shoots theirsap and vital powers. The business of the vine-tender is to cut off those needless shoots, and turn the sap and vital powers into the fruit-bearing branches, and so make them bring forth more fruit. So it

is with us. We are prone to let our thoughts and affections run out on other objects besides God and our fellow-creatures, and to expend our time, our strength, and our property on them, instead of expending them in doing good. Some idolize their children, some idolize their wives, some idolize learning, and many idolize themselves. And when their affections thus run wild, they waste their time and means on them, and leave their fellow-men to perish unhelped. To check this proneness of ours to evil, God prunes us; he takes away our wives, our children, our health, that he may turn our thoughts and our affections into other channels, and cause us to spend our whole time and strength and resources in doing good. Our afflictions, our bereavements, our losses, embarrassments in trade, are all designed by God to check our earthliness, our selfishness, our intemperance and extravagance, and to render us more charitable, more liberal, more abundant in our endeavours to do good. Every branch in Christ that beareth fruit, the Father purgeth it, that it may bring forth more fruit.

And this too is the end of all preaching, and of all church privileges, to render us more fruitful in good works. The scriptures also are given us to make us perfect, thoroughly furnished to every good work. In short, the great object of all God's dispensations towards his people is to render them more like himself, more loving and more abundant and zealous in their efforts to do good.

The Redeemer tells us that the honour of God is concerned in the fruitfulness of his disciples. "Herein is my father glorified, that ye bear much fruit." And this *is* the case. When Christ's disciples bear *little* fruit, do *little* good, God is dishonoured; when they bear *much* fruit, do much good, God is glorified. The honour of God is affected by the conduct of professing Christians in various ways.

1. Their labours of love tend to make God more extensively known among men. If professors of Christianity print and circulate Bibles and other good books; if they send out teachers to dark idolatrous nations, and so promote the spread of Christian truth, they make God's charac-

ter known among men ; and God cannot be known by rightly disposed minds, without being revered, and loved, and honoured.

2. When persons are diligently employed in other forms of beneficence, the same end is accomplished. If they employ their wealth and time in feeding the hungry, clothing the naked, visiting the sick, comforting the troubled, reading and instructing fatherless, motherless, and neglected children, promoting freedom, and peace, and plenty among their fellow-men, they necessarily attract men's attention, and lead people to inquire after their profession and principles. And when men hear that those good men, those lovers and benefactors of mankind, are the disciples of Christ, the worshippers and the servants of God Almighty, it is impossible but that God will be more favourably thought of on their account. Suppose some Pagan nation to behold their loving and self-denying labours, and to make these inquiries, and to receive suitable answers to their inquiries, the natural result would be to lead them to think highly of God, and to honour him on that account.

When people see some curious, some beautiful, and some very useful work of art, they naturally inquire after its maker ; and when they learn who he is, they as naturally honour him. When men see trees in a flourishing state, and well laden with rich fruit, they are as naturally inclined to think favourably of the gardener. When men see scholars that learn fast, and pass the usual bounds of knowledge, they are as naturally led to make inquiries after their teacher, and to do him honour. When we see children well-behaved, we are inclined to think well of their parents, or of those, whoever they may be, that have had them under their culture and care. But if a work of art has nothing more about it than common, we pass it by ; we feel no particular interest either in it or in its author. If trees flourish no better, or yield no more fruit than is common, we think little of them, and we think little of the person who may have them under his care. If scholars are only like the mass of scholars, we feel no curiosity about their teacher ; if they are more ig-

norant or more rude and insolent than scholars generally, we cannot help entertaining unfavourable thoughts of their teachers. And if children are like other children, we have no particular thoughts either of them or of their parents. Thus the honour of the workmen is wrapped up in the character of the work, the honour of the gardener in the fruitfulness of his trees, the honour of a schoolmaster in the proficiency of his scholars, the honour of parents in the behaviour of their children. And so it is with God and the disciples of Christ. We are branches in the true vine, and God is the vine gardener. If the branches bear but little fruit, people will be disposed to entertain indifferent thoughts of the gardener. We are scholars in Christ's school, established and conducted by God himself, for making men a superior order of scholars, an order of scholars to be distinguished by their skill and ability in doing good ; and if we are not well taught and well practised in the art of doing good, our great master and teacher will be dishonoured. God is our father, we are his children, and if we are faulty, ill-mannered, those who see us will be tempted to think our father has not trained us well. I know that men *ought not* to think unfavourably of God on account of our faultiness, but they *do* do so. Or if they do not think ill of God's character, they call in question his being or his providence. I know that it is because men are ignorant or ill-disposed towards God, that they are so forward to throw the dishonour of our faults and imperfections on him ; but that does not alter the fact ; men *do* do so, and men's ignorance or ill-disposedness towards God, ought to make us the more careful how we act. We ought, when we see what men are, to be the more careful to leave them no occasion for dishonouring God.

The connexion between the glory of God and the lives of those who profess to be the disciples of Christ, is worthy of further consideration, and is capable of further illustration. We solicit your attention therefore to a few further remarks. The matter in the days of Christianity stood thus :—God had manifestly owned the religion of Christ, by working in its behalf many wonderful works.

He had given proof abundantly, that the religion of Christ was *his* religion; that it was the instrument which he had chosen for renovating and blessing mankind. His honour was committed in the honour which he had done to Christ and his Gospel. When the disciples of Christ brought forth much fruit; when they did much good, they furnished a proof that God had not acted foolishly in owning the religion of Christ; they proved that the religion which he had honoured with his sanction, was a *good* religion, that it *made men* good, that it was adapted to the great and glorious end for which God had designed it, the renovation and salvation of those who received it; and that it was therefore worthy of him. Suppose a dispute to exist among men at that time whether the religion of Christ, which had been so owned and honoured by God, or Idolatry, the religion of false gods, which God had forbidden, produced the best men, and exerted the best influence on society; it will easily be perceived how, in such a case, Christ's disciples, by bringing forth much fruit, by doing much good, would bring glory to God. They would decide the question in God's favour. They would furnish proof that in giving such honour to the Gospel and to its first great teacher, he had done well.

And the truth is, there *was* such a dispute among men as I have supposed. There were two disputes of this kind. On the one hand the Jews contended against the religion of Christ, in favour of the religion of Moses; and, on the other hand, the Gentiles contended against the religion of Christ, in favour of their systems of idolatry and philosophy. And these disputes had to be decided by the effects produced on the disciples and advocates of the various systems. The question whether the religion of Christ was superior to the religion of Moses, had to be settled, in a great measure, by the conduct of the disciples of the two religions. If the followers of Christ did not prove more loving, more liberal, more abundant in their labours and sacrifices for the good of mankind, than the disciples and advocates of the law of Moses, the conclusion would be, that the religion of Christ was not

worthy of the honour that God had put upon it, and that it did not deserve to take the place of the law of Moses. But if the disciples of Christ did prove more loving, more liberal, more abundant in their labours and sacrifices for the good of mankind, than the disciples and advocates of the law of Moses—if the disciples of Christ proved a more heavenly, a more godlike race of beings than had ever before appeared on earth, the conclusion would be, that the religion of Christ was the best that had been revealed to man,—that God, in honouring it with such miraculous displays of his power had done wisely,—the religion of Christ would be honoured and the glory would redound to God. The early disciples of Christ *did* thus glorify God; they *did* bring forth much fruit. They exhibited a degree of love and liberality, of disinterested labour and suffering, for the welfare of each other and of the world, such as had never been witnessed on earth before, and thousands upon thousands were brought thereby to embrace the religion of the Saviour, and give glory to God.

When the Gospel began to be preached to the Gentiles, the second question arose, whether the religion of Christ or the religion of the Gentiles was the best. The question had to be decided in the same way as the former, by the conduct of the disciples of the two systems.

The question was decided in favour of the gospel. The conduct of the disciples of Christ was such a striking, such a supernatural and godlike exhibition of love, as the Gentiles had never heard of. They were overpowered by the sight. "See how these Christians love one another," exclaimed some: "See with what patience they bear insults and injuries, how loving they are towards their persecutors, and how strangely they labour to overcome evil with good." The question was decided. Even Julian and his pagan priests, with all their prejudices, were obliged to acknowledge that the followers of the Galilean were the most loving of men, and that while the pagans were neglecting their *own* poor brethren, the Christians were relieving and supporting both their *own* poor brethren

and the poor and neglected among the Gentiles too.* Thus the religion of Christ was honoured again, and Gentiles and Jews with one soul glorified God.

There is still a dispute in the world about the worth of the religion of Christ. There are still some who contend that the religion of Christ has done no good in the world,---that its effects have been injurious rather than beneficial,---that infidelity is better calculated to relieve the distresses of nations, and make a happy world, than Christianity. The ground on which those blasphemous statements are made is this, that those who are called Christians are as selfish, as illiberal, as uncharitable, as revengeful, as ready to quarrel and fight, and as backward to labour and suffer for the good of their fellow-men as others. And this is true of many that are called Christians. And how are the enemies of religion to be silenced? How are we to answer their charges against the religion of Christ? How are we to prove that Christianity is adapted to make men loving and useful? By being loving and useful ourselves; by excelling in love; by being singular in our labours and sacrifices for the good of mankind; by doing *much* good; by bringing forth much fruit. We may do something by referring men to the *doctrines* and *precepts* of the religion of Christ; but they reply, Those doctrines and precepts are ineffectual; they have no power; they are a dead letter; they are but a beautiful theory; they read well in a book, but where are those beautiful precepts and doctrines to be found embodied in the lives of men? We refer them to the history of Christ and his Apostles, and to the character and labours of the early Christians; but they tell us, Those things are too far back; they are not certain whether the ancients have not imposed on them by fictions, and they ask for something nearer home, for something they can see; for men and women now living, that are examples of pure and godlike love. And unless we can point them to men and women now living who are exemplifying the great principles of Christian love---unless we can pre-

sent to them men and women who are doing good with all their souls, who are living and labouring to bless mankind, who are doing much good, our endeavours to convince the infidel will be vain. We know that infidels are unreasonable; we know that to lay the faults of professors of Christianity on Christianity itself, is foolish and unjust; we know that their objections to the history of the Gospel, and of the early disciples of Christ, are unwarranted, unworthy of a rational being; but we must take men as they are. It is a fact, that the strength of infidels is derived from the weaknesses and inconsistencies of professing Christians. It is a fact, that the falsehoods of infidelity are made to appear like truth to the minds of some, in consequence of the imperfections and faults of professors of Christianity. And there is no way in which the dispute between Christianity and infidelity can be happily ended, but by a reformation among those who bear the Christian name. We know that infidelity is the perfection of folly; that its arguments are mere delusions; that its objections against Christianity are fables and falsehoods; that the whole cause of unbelief is bad, and that the lives of its advocates are generally as black and loathsome as their horribly licentious principles: we know all this; and yet we also know, that God has so ordered things, that if we would have our religion to be regarded as *true*, we must ourselves be living proofs of its *excellency*. We cannot escape the annoyances of infidelity, without renouncing our own inconsistencies. We cannot silence the ignorance of foolish men, but by setting forth the truth and worth of our religion by well-doing. Neither logic, nor rhetoric, nor both united, will gain us the victory; there must be good living, if religion is to triumph. The logic and rhetoric that are wanted are the holy, exemplary lives of professors. It is not the eloquence of the tongue or of the pen, but the eloquence of ardent, laborious, holy, disinterested, self-sacrificing love that must convert or silence the enemies of God. If we would do justice to Christianity, if we would bring glory to God, we must abound in well-doing, we

* See Christianity Triumphant, pages 22, 23, 181, 200.

must bring forth much fruit. In short, as children, when they thrive, bring credit to their nurses, as plants and trees when they thrive and are very fruitful, bring honour to the gardener, so do Christ's disciples, when they prove fruitful in good works, bring glory to God.

But when Christ's disciples bring forth *little* fruit, do little good, they do not bring glory to God.

1. Little fruit is liable to be overlooked. A few clusters of grapes on the vine may lie hid among the big leaves, while abundance of clusters will make themselves seen.

2. It is no credit to God to have wrought such wonderful miracles, revealed such amazing truths, and given up to sufferings and death his only begotten son, to make men only babes in goodness and usefulness. Even the Pagans had among them some who, in the midst of idolatrous influences brought forth a *little* fruit, did a *little* good to their friends, their near kindred and near neighbours; and if Christ's early disciples had done no more, it might have seemed as if God had undertaken the great mediatorial work in vain, had sanctioned and established a religion no better than the systems which were in the world before. It might have seemed as if the religion of Moses, and even the religion of paganism, could do as much towards making good men, elevating and perfecting men's characters, as the religion of Christ. So now, if Christ's disciples bring forth only *little* fruit, it may appear doubtful to some people's eyes, whether the religion of Christ is any better than the politics or the philosophy of a fleshly and infidel world.

But if Christ's disciples bear *much* fruit; if they do *much* good; if they prove to be men of the highest character, of the most perfect benevolence, then God, and the religion which God has given to the world, will be proportionately honoured. "Herein is my Father glorified, that ye bear much fruit."

My dear readers, I beseech you, let us lay these things to heart. At this day religion is slighted and trampled on, the multiplied proofs of its divinity are in a great measure deprived of their power; its claims

on the respect and love of mankind are disregarded, in consequence of the unfruitfulness of its professors. The cause of truth is suffering daily, in consequence of the professed disciples of Christ doing so little to promote the welfare of the world. Let us endeavour to repair the injury thus done to the cause of God. If it were not that we can refer to a number of noble exceptions, to a number of men and women who live only to bless their fellow-creatures, infidelity would triumph, and the religion of Christ be injured more fearfully still. Let us resolve, by the grace of God, that *we* will do honour to religion, and bring glory to God. Let us make the conversion and salvation of the world the great object of our lives. The honour of Christianity may be retrieved; the boasting of infidelity may be silenced; the glory of God may be made plain before all nations; a return to primitive simplicity and charity, the exemplification of the benevolent principles of the Gospel on the part of professors, would do it all. We have the *means* of doing good without end; all that is wanting is the will. Let us but fairly make the effort,—let us but fully surrender ourselves to God, resolved to study and to labour for no other end but to bless mankind, and the light and influence of the Gospel will roll through the world like a flood.

How great is our responsibility! How solemn the position in which we stand as the professed disciples of Christ. On the course we take depends the credit of religion, the glory of God, and the reformation and welfare of our race. When such vast and solemn interests depend on our conduct, what will be our guilt, if we should prove unfaithful.

But there is a desire in the souls of many to do right. There is a desire in the souls of many to bring forth much fruit. I would add a few words as to the course we ought to pursue, if we would excel in doing good.

If we would bear much fruit, if we would do much good, we must, 1. Get much knowledge, that we may *know* what is good, understand what kind of good is called for particularly, and that *we* may not,

through ignorance or error, do *evil* instead of good.

2. We must have much love to God, and much love to mankind, to impel us to labour to do good, and make us willing to make sacrifices for the good of others.

3. We must be *industrious*, that we may get well through our daily work,—that the duties of our calling may not stand in the way of our benevolent labours.

4. We should have a calling which is itself a branch of beneficence, so that every day may be spent in doing good, and that every thing we do may be a sacrifice to God, and a benefit to mankind.

5. We must be *exemplary* in our conduct generally, that our benevolent labours may be the better received. Our good will be evil spoken of,—our labours will be suspected and despised,—if we are not circumspect and orderly in our general behaviour.

6. We must be *temperate*, that we may not waste our *means* of usefulness, and that we may not unfit our bodies or our souls for useful labour.

7. We should be *economical*, that we may employ our means to the best advantage.

8. We must not be *covetous*, lest our love of money prevent us from employing it in well-doing.

9. We must trust in God, that we may not be led to lay up for ourselves treasures on earth, instead of employing them in doing good, and laying up for ourselves treasures in heaven. What millions of pounds are at this moment lying idle in Insurance Offices, Benefit Societies, and in other forbidden places.

10. We must learn to bear reproaches, and suffer the loss of friends and property, that we may not be driven from our labours of love by persecution.

11. We must *unite* our labours, that our strength may be greater, and that the good impression made upon the world may be the more powerful.

12. We must live in peace, lest strife consume the time and resources which should be consecrated to the cause of beneficence.

13. We must lay aside the errors of a false theology, and hold forth

and inculcate the truth, as taught by Christ himself.

14. We must beware of controversy, and never engage in it, but as God and the welfare of our fellow-men require us.

15. We must pray much; for on God we are dependent both for wisdom and power, both for the ability to labour, and for the success of our labours. We must pray always.

16. We must trust in God. We must never entertain a doubt but that while we labour in God's cause, in God's appointed way, God will succeed our labours. I can add no more, but my prayer, that we may be "stedfast, unmovable, always abounding in the work of the Lord." Amen.

INTELLIGENCE.

DEAR BROTHER,

MANY Christian brethren in various places have wished me to send you, for the *Investigator*, an account of meetings which we have recently held. I now comply with their request.

I cannot do better, perhaps, than give you, in the first instance, a short journal of my last month's labours. On Lord's Day, Sept. 4th, I visited Leeds, and spoke once in the open air, and twice in the Christian brethren's room. The evening meeting was a season of sweet and deep communion with the Lord. On Monday, I lectured in the same place, and an exceedingly animated discussion followed. We were together nearly three hours and a half. On Tuesday, brother Trotter and I held two open-air meetings at Armley. At the night meeting a multitude were present, and the truth seemed to move the whole mass as but one mind. A hasty factory-master, however, wished to apprehend *me*, and dispatched a person for his "special's" staff, but either his courage failed, or his better reason prevailed, for I delivered my master's message, and my soul, without any molestation. I was telling the rich their duty, and the wicked their doom, whether poor or rich. On Wednesday, we (brother Trotter, &c.) lectured at Holbeck, in a large public school-room, to six or seven hundred persons; great numbers of whom were Wes-

leyans. The attention seemed to be *breathless*, and the impression deep and solemn. Another night was requested for discussion. The next day (Thursday) we went to Clekheaton, where a number of friends had obtained for us the use of the town's infant school room. I had visited this village about a fortnight before, and, along with brother Russell, had a meeting of six or seven hundred people. This second meeting therefore brother Trotter addressed exclusively, and though the room was crowded to excess, an attention was given which deepened each hour from the commencement of the meeting to its close. It was, I think, eleven o'clock when we separated. On Friday, we addressed a multitude at Birstal, in the open air, and a discussion ensued, which ended in loud shouts of gratification from many in the crowd. The next day was the *preparation*. The Sabbath, Sept 11, we spent at Bradford, Pudsey, and Bramley. On Monday morning we started for Shepley, near Barnsley. At night we had the New Connexion School-room crowded to excess. Scores could not gain admission. On Tuesday we lectured at Shelly, in the Independent Chapel, which was filled. On Wednesday we had the Primitive Methodist Chapel at Denby Dale, which also was crowded. Discussions took place each night, but the truth seemed to sweep both prejudice and mistake away like chaff. On Thursday we lectured at Dewsbury, in the Independent School Room. The room was full as a hive and hot almost as an oven, yet the meeting continued several hours. Whatever be the result of the present movement, one thing is certain—light from the Bible is now rolling on like a flood, and the minds of thousands appear to be receiving it sincerely. Should it continue to progress as now, for but a very few short years, this whole district of the country will be shaken by it thoroughly and throughout. After this last meeting brother Trotter and I had to separate. He returned to Bradford, and I went forward into Lancashire.

On the next Lord's Day, Sept. 18th, I preached in the open air near Mottram, and twice in the Temper-

ance Hall, at Staleybridge. On Monday I lectured in the same room. On Tuesday I visited the brethren there, and at night lectured at Ashton-under-Lyne, in the Christian brethren's room. On Wednesday, I visited the remainder of the friends at Staleybridge, and preached at night. On Thursday, I gave a concluding lecture there. On Friday, I lectured in the Christian brethren's room at Mossley, and on Saturday left for Rochdale. These audiences were large, and a truly cheering amount of conviction was evidently produced, notwithstanding that the minds of the whole population were still engrossed by the disastrous state of commercial affairs. The *turn-out* was only just concluding, and the excitement still prevailing.

But here I may mention that I had visited that neighbourhood about six weeks before this—just in the height of the disturbances. But as all were then at liberty, we secured some excellent audiences. I preached twice, and lectured twice, at Staleybridge, and once at Dukenfield, to perhaps 1200 people (some said 3 or 4000!), when I had a discussion with one of their popular political speakers on the Wealth Question. The poor fellow was taken from his bed to prison that very night, for some previous offence. I also lectured at Hirst, in the open air, and at Mottram, in the Christian brethren's chapel. At the last place a violent infidel-socialist endeavoured to break the "eternal rock" with the *feathers* of his infidel-social folly. But he more than failed; and the chapel resounded with exclamations of "Glory!" "Glory!" "Glory be to God."—It was a happy time.

The brethren in that district will hold up their heads, and be brought through that hurricane of worldly excitement which I was told had almost emptied some places of worship, and reduced the number of members of many of the denominational churches most fearfully. The Lord is with our brethren in Lancashire, both preachers and people; and I believe that the great majority of them, though they were very hastily united together at the first, will proceed onwards, till both themselves and their churches be-

come what God would have them to be—what the New Testament directs them to be.

On Lord's Day, Sept. 25th, I preached three sermons at Rochdale, on occasion of the opening of the Christian brethren's new room. And on Monday and Tuesday I lectured in the same place, and had discussions after each lecture. Some unreasonable men, abusing the liberty given them, attempted to force a hearing for other matters than the topics of the lectures, but they failed. And several new truths evidently burst upon many minds, and astonished them much. Good was done there. On Wednesday, I came on to Bradford, and thence, in company with brother Trotter, to Leeds. At night we held the requested adjournment of the Holbeck meeting. The room was crowded to overflowing, and one of the most tumultuous meetings I have attended ensued. The previous lectures had produced great excitement, and a multitude of people, of every shade of opinion and belief, both in religion and politics, were gathered together. Many chartists were there, and several resolute attempts were made to turn the meeting into a political one. But they all failed. The great majority of the meeting were on the Lord's side, for once. A vast amount of conviction, we are told, has been produced in Holbeck. On Thursday I preached at Bramley, and on Friday returned home to Bradford.

During the last few months I have also held meetings in the open air, at Huddersfield, Berrybrow, Brighouse, Bradford, Batley, (where, at one meeting of 500 people, we had perhaps 50 special constables present, and where a flourishing church is formed), Gildersome, Bramley, Staningley, Farsley, and Pudsey. Many of the meetings have been very large, and in all these, and very many other places, there are friends to the whole truth. At Pudsey a very deep interest prevails among persons of all sects; the Christian brethren there are just uniting as one man to aim at as speedy an arrival at primitive experience, practice, and discipline as possible. "Not, as though they had already attained," indeed, but

they are, I believe, one and all united, and anxious to attain. I trust they will keep the end in view. A little extra caution, and prayerfulness, will give them, in their present catholic position, influence enough to move the whole town.

I now lodge at Bradford, which town I have selected as being a central one, and still intimately connected with the railway. This has been the happiest summer of my life. I have enjoyed an abiding calmness, cheerfulness, and serenity of soul, which for all this world, and for all that it contains, I would not sacrifice. And I love the labours which have occupied my time—very arduous though they have been. In such a work and in such a cause I hope to die. In such a work I feel that I should wish to be found labouring by the solemn messenger that bids all earthly labours end.

I have now performed my promises to my brethren, as to intelligence. I could not do it earlier. And I may here say to you, dear brother, that constant speaking, travelling, or "visiting from house to house," have also been the causes why I have sent you scarcely any contributions for the *Investigator* during the summer months. Allow me, in conclusion, to thank you, on my own private account, for the unceasing toil and pains which you have devoted to the periodical, and for the very numerous and instructive articles you have favoured us with from month to month. And, though some things have appeared therein with which I can scarcely agree (as to the "Merits of Christ," the "Second Advent," and one or two more trifling matters), I am certain the *Investigator* has effected much—very much good; and, I will say, as to its circulation also, that it has been very astonishingly successful. I say this confidently, having been nearly fourteen years among "periodical" literature of all kinds, and consequently knowing something of the matter.

I am, my dear Brother,

Very affectionately yours,

THOMAS SMITH.

FAITH AND OPINION.

FAITH is a belief of what God says ; opinion is the judgment which we form of its meaning. God says, in reference to Christ, " This is my beloved Son, hear ye him." We receive God's testimony as true, we believe that Christ is God's beloved son, and that it is our duty to hear Christ : this is faith. We all believe that Christ is God's beloved son, and we are so far, therefore, one in faith. But we do not agree exactly as to the meaning of the words, and we, therefore, differ in opinion. One believes that Christ is called the Son of God in reference to his miraculous conception ; another thinks that he is called the Son of God in reference to a previous and entirely spiritual generation ; a third believes that "*the Son of God*" is a figurative expression, and refers to Christ's peculiar office as the Messiah, the Teacher and Saviour of mankind. These all agree in *faith*, they all receive as true the declaration of God, but they differ in the interpretation of the words ; they differ in opinion.

Again, Christ says, " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,"—John iii. 16 ; and we all believe it : this is faith. For faith is nothing else but believing in God, and receiving what he says as true. We all believe this declaration then, and we are therefore one in point of faith. But when we come to *interpret* the declaration, we differ as to the meaning of some of the words ; so that there is still a diversity of opinion. We differ as to the meaning of the phrase, "*Son of God*." Some believe that he was the " Son of God" before he came into the world ; others believe that he was not the Son of God till *after* he was born of Mary. We differ as to the meaning of the word "*world*." Some believe it means all mankind, from Adam to the last that shall be born of woman ; others believe that it means no more than the race of men then living, and the generations which should follow ; while others consider it to mean only a select portion out of all generations of men.—Christians differ also as to the meaning of the word "*believe*." Some understand it to mean believ-

ing Christ to be the Messiah, the Teacher and Saviour of the world, and receiving him as *their* Teacher and Saviour. Others take the word to mean a belief of certain opinions and theories of men, and consider none as true believers, who do not receive a certain fixed *interpretation* of the Gospel as true. Some explain believing in Christ to mean *laying hold on Christ* ; some a *recumbency*, or *lying down on Christ* ; some a *rolling off one's self on Christ* ; some a *reliance on Christ's righteousness and merits* ; some a *laying hold and an appropriation of Christ's righteousness* ; some " a resting on Christ's finished work ;" some " a believing that I am forgiven." Others explain it to mean, " a sure trust and confidence that a man hath in God, that, by the merits of Christ, his sins are forgiven, and he reconciled to the favour of God ;" or " a trust in the merits of his life, death, and resurrection ;" or " a recumbency upon him as our atonement and our life, *as given for us, and living in us* ;" or " a divine conviction of the love of God the Father, through the Son of his love, to him a sinner now accepted in the beloved ;" or " a sure trust and confidence that Christ died for *my* sins, that he loved *me*, and gave himself for *me* ;" or " an unshaken assent to all that God hath revealed in scripture—and in particular to those important truths, " He bore our sins in his own body on the tree ;" " He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,"—and also, the revelation of Christ in our hearts ; a divine evidence or conviction of his love to me a sinner ;" or " such a divine conviction of God, and of the things of God, as enables every one that hath it to fear God and work righteousness ;" or " the demonstrative evidence of things unseen ;" or " the supernatural evidence of things invisible ;" or " the spiritual sensation of every soul that is born of God ;" or " a confidence in the love of God ;" or " a belief that the Holy Scriptures, and the articles of our faith [*i. e.* of the Church of England] are true, and a sure trust and confidence to be saved from everlasting damnation, through Christ."*

* The last twelve definitions of faith, or believing, are all taken from the writings of John Wesley.

Here is an abundance of different opinions about faith; and these are only a small number of the definitions that might be collected. And yet all those persons, widely as they differ as to the *meaning* of the word "believing," agree in believing that "God gave his Son that whosoever believeth on him should not perish, but have everlasting life."

But there are further differences of opinion among those who agree in believing the declaration in question. Some of them differ as to the nature of the calamity from which believers in Jesus Christ are saved. Some understand the word "*perish*" to mean *eternal life in torment*; others understand it to mean, *a course of torment ending in a return to nothing*;—whilst others understand it to mean a course of *purifying torment, ending in a restoration to happiness*.

People differ in their opinions as to the *happiness* to be enjoyed by those who believe in Christ. Some understand everlasting life to consist in some kind of inexplicable vision of God; others believe it to consist in such pleasures as the saints enjoy on earth, only heightened and freed from all mixtures of sorrow and pain.

Again, the Scriptures tell us that "It is hard for a rich man to enter into the kingdom of heaven;" and all Christians believe it: but there is a difference of opinion among them as to who is a rich man. Some believe that every one is a rich man who has an income greater than is necessary to meet the daily wants of his family; while others think that they only are rich who have some considerable sum more than is needful to supply the wants of his household; and there are those who think, or who speak as if they thought, that they only are rich who have several thousands of pounds in their possession.

The Scriptures teach us that the kingdom of God consisteth in righteousness, peace, and joy in the Holy Ghost; and Christians agree in believing the doctrine: but still they differ in reference to the meaning of "righteousness, peace, and joy." One explains righteousness to mean *justification*, or the forgiveness of sins; another explains it to mean *holiness*, purity of heart and righte-

ousness of life; and another explains it to mean *beneficence, doing good*; while a fourth takes the word to mean both justification and holiness, and looks on doing good as one part of Christian holiness. One understands the word *peace* to mean *peace with God*, another understands it to mean a peaceful disposition and behaviour towards mankind; while a third understands it to mean both, and peace of conscience also.

The Scriptures teach us that God knoweth all things, and Christians agree in believing that he does: their faith here also is one. But still their opinions differ. One takes *all things* to mean all that is future, as well as all that is present or past; the things which are uncertain, as well as those which are certain. Another considers uncertain things as nothing, and considers it impossible that what is uncertain, unfixed, should be certainly foreknown. One considers that universal and certain foreknowledge supposes universal predestination, and as he holds universal and certain foreknowledge, he holds universal predestination; another believes that universal foreknowledge and human free agency are reconcilable, and holds them both; while a third, who believes that universal and certain foreknowledge and human freedom and responsibility are incompatible, rejects the notion of universal and certain foreknowledge, that he may be able to retain his belief in man's freedom and responsibility.

All Christians believe that Jesus Christ died for mankind, that he gave himself a sacrifice for man, and that he is the propitiation for our sins. They all believe in the doctrine of reconciliation or atonement; and are therefore one in faith on this subject: but they differ as to the way in which Christ's death, or sacrifice, effects a reconciliation between God and sinners; they differ as to the way in which Christ propitiates God. Some believe that Christ's death was claimed by Divine justice; that Christ died to satisfy justice; that God would not pardon a man that had sinned, however penitent or holy he might become, unless he received from some quarter the whole amount of punishment due to the man's sin, and that Christ therefore bore the punishment due to every

man's sins, and thereby discharged the whole debt due to God, and thus set man free. They believe that Christ's death operated on God in the same way as the payment of money on a creditor, or as the performance of service by a deputy or substitute on the man to whom the service is due. Hence they speak of Christ's sufferings and death as a satisfaction to justice, as an equivalent for man's obedience or man's damnation, and they represent it as propitiating, or pacifying God, directly, by meeting his demands, by paying him in suffering, what had been withheld by man in obedience; by suffering for God, in man's place, as such anguish and pain, as equalled, either in amount or value, the sufferings deserved by all the sinful race of mankind. Man had sinned, God was wronged thereby and was angry, and was determined to send the offender to hell, unless some one else who could, would consent to bear man's punishment for him, and so satisfy his claims. Christ undertook to endure the sufferings which God demanded, and by thus suffering, appeased God's wrath, and made him willing to love and bless mankind again. This is *one* view of the doctrine of atonement or reconciliation. There are others who view the doctrine of the atonement somewhat as follows:—They believe that Christ is the Saviour of mankind, that he died for mankind, that he gave himself a sacrifice and an offering for man's sins, that he is the propitiation for men's sins, but they differ from those whose views we have just given, as to the *way* in which Christ's sufferings and death operate in bringing men to the enjoyment of God's favour. They believe that Christ procures for men God's favour, by making men fit objects of God's favour,—that Christ propitiates or pacifies God's anger, by taking away men's sins. They believe that the sacrifice of Christ makes atonement or reconciliation by bringing men to God. Here also is oneness of faith, accompanied with a difference of opinion. Both sides agree in believing God's words, but differ in interpreting them: both hold the doctrine that Christ died as a sacrifice for sin, that he died to make atonement or reconciliation, but they

differ in opinion as to the way in which Christ's sacrifice operates in making reconciliation or atonement. I might give a multitude of other instances, all tending to illustrate the same point, but these are sufficient.

There are a number of other propositions which I would have illustrated at some length had time and space allowed, but they do not. I must therefore content myself with little more than briefly *stating* the propositions. We may illustrate them at some future time.

1. Faith is the condition of salvation, not opinion.

2. Faith,—faith that worketh by love,—is the condition of church fellowship; not opinion.

3. Persons of opposite opinions, may be one in faith and love.

4. Persons of opposite opinions may be equally pious.

5. People of opposite opinions on religious subjects may go to heaven, provided they be true believers.

6. Persons of opposite opinions may live in Christian fellowship, and be members,—happy, peaceful, useful members,—of the same church.

7. Christians never were one in opinion, either with respect to matters of truth, or matters of duty. Differences of opinion existed in the apostolic churches. One esteemed one day above another, another esteemed every day alike, &c. Rom. 14.

8. One of the greatest causes of strife and division among professing Christians has been, the attempts of one party to bind their brethren to adopt or profess their opinions. This was one of the *first* causes of strife and division among Christians. This was one of the first causes of persecution. This was the fundamental principle of popery. The power which the pope claims, is the power to fix the meaning of God's word. Other churches are papists, so far as they claim this power.

9. The sects generally claim this power.

10. It is the claim of this power that *makes* the sects, and that keeps the sects from uniting and becoming one body.

11. The sects that claim this power of binding their opinions on others, or to speak more guardedly, the sects which make agreement with them in

opinion, or agreement with any man's opinions, a condition of fellowship with them, are so many popedom. They have the essence of popery among them. They hold the principle, they act on the principle, which lay at the bottom of all the persecutions of which the popedom has been guilty. The sects who act on this principle, differ from the popedom only by accident. They happen to live in an age, and to be placed in circumstances, to prevent them from becoming what the popedom became, and from doing what the popedom did; but they are the same in principle as the popedom, and their conduct is the same in spirit as the conduct of the popedom. The popedom was what they are, in its infancy; and they would be what the popedom is, or what the popedom was three hundred years ago, if they were permitted to grow to manhood. There is no middle way between popery and complete Christian liberty; liberty to form, and hold, and act upon our own opinions in all things,—liberty of church-fellowship, liberty of speech, and liberty of action in all things, so long as we believe in Christ, and show the goodness of our faith by obeying God so far as we are able to ascertain his will.

12. It matters not whether the government of a church be Papal or Episcopal, Presbyterian or Independent, priestly or popular, representative or official, if the principle of binding members by creeds or laws of men be acted on,—if any thing is required of persons as a condition of church-fellowship but faith which worketh by love,—the government, the system, is anti-Christian, sectarian, schismatical, intolerant.

13. The sectarian principle looks best in the eyes of that wisdom which is worldly; but the principle of unrestricted Christian liberty looks best in the eyes of that wisdom which is from above.

14. The sectarian principle seems to answer best for a while in keeping peace and order, and even in promoting church prosperity; but it regularly and inevitably causes the church to degenerate, and always ends in despotism, slavery, and turbulence.

15. The liberal principle frequently seems impracticable or dangerous;

but if men would fairly and thoroughly try it, it would be proved to be worthy of its divine author.

16. The principle of leaving opinions entirely free, was the principle acted on by Christ and his apostles. Faith and submission to divine authority were all that were required by them, as conditions of church-fellowship and salvation. So far as *human* authority was concerned, the Redeemer left his disciples entirely free. All were to look on each other as brethren; none were to be called masters, none were to call any other person master. All were to receive the word of truth, and the word of the law, from Christ; all were to judge for themselves as to its meaning, as well as to its bearings on all things. All were to be fully persuaded in their own minds of the propriety of a thing before they did it, and all were to act on their own persuasions. During this period the prosperity of the church was exceedingly great, it was, in the estimation of many, unparalleled.

17. During this period the church had its troubles; improper persons crept into the ministry, and there were cases of disorder and confusion; but truth still triumphed, where liberty was preserved, and temporary and partial inconveniences were followed with lasting and wide-spread blessings.

18. All those persons who have been instrumental in reforming the church, have been persons who have asserted and acted on this principle. This was the case with Jerome of Prague, with Huss of Bohemia, with Luther and Melancthon in Germany, with Zwingle in Switzerland, with Wyckliffe, and Baxter, and Brown, and Fox, and Penn, and Wesley, and Whitfield in England; and with all other great reformers and benefactors of the church in all ages and in all lands. The corruptions they opposed were established by human authority, and upheld by human creeds and human laws; and it was on the ground that every Christian had a right to think, and judge, and act for themselves,—it was on the ground that differences of opinion and differences of conduct should and ought to be tolerated, that they justified their reforming movements.

19. The declension of churches is to

be dated from the time when this principle of liberty was changed for the other principle of employing human authority, of establishing and enforcing men's opinions, and making agreement in opinion, or *professions* of agreement in opinion, the bond of union, the condition of church-fellowship and of the exercise of ministerial gifts in the church. The decline of the Lutheran churches commenced, when Luther began to fix limits to the liberty of his fellow-reformers, and made his own writings, or the writings of his friends, the standard of sound doctrine,—when he attempted to secure uniformity of opinion among the reformers. The decline of the Methodist body commenced, when John Wesley laid aside the Christian principle that “no man ought to submit to another man, except so far as his judgment and conscience were satisfied that the man's requirements were just,” and laid down the opposite principle that his fellow-labourers in the gospel were to obey his own will,—it was when he, instead of repeating the words, “Let us search all things to the bottom,” began to say to people, “Your business is not to mend our rules, but to keep them.”—it was when he, instead of tolerating differences of opinion, and requiring of no one as a condition of fellowship with him, any thing but simple, love-producing faith, got his poll-deed formed and enrolled, requiring of all that would minister in the body, subscription to his notes on the New Testament, and to his first four volumes of sermons,—it was *then* that Wesleyan Methodism began to decline. From that moment, instead of moving onwards as a reforming body, it began to decay, and to require a radical reformation itself. And so with most other reforming movements.

20. The difference between a Christian church and a sect is this : a Christian church is a company of persons united together on the ground of oneness of faith, faith in Christ, working by love ; a sect is a company of persons united together on the ground of oneness of opinion, or submission to some creed or laws of man.

21. Those bodies which make uniformity of opinion the condition of

church-fellowship with them, have never been able to effect uniformity of opinion. There are differences of opinion among the Roman Catholics. There always have been ; there always will be. There are controversies among the Roman Catholics. The Roman Catholics differ in opinion both about the meaning of what God says, and the meaning of what the Pope and the Councils say. When Popes and Councils fix the meaning of the Scriptures, people differ as to the meaning of the Popes and Councils themselves. There are differences of opinion in the Church of England, in the Church of Scotland, in the churches of Germany and Switzerland. There are differences of opinion in all the denominations of our countrymen, notwithstanding their confessions and creeds. There are differences of opinions among the Old Connexion of Methodists, among the New Connexion, among the Primitive Methodists, among the Wesleyan Methodist Association, among the Independents, among the Baptists, and among the Quakers. The enforcement of human creeds and human laws causes much hypocrisy, but no true uniformity or unanimity of opinion.

22. Uniformity of opinion never can be effected amongst the followers of Christ.

23. Differences of opinion are not an evil ; it is the *persecution of differences of opinion* that is the evil, not the differences themselves.

24. Differences of opinion frequently originate in the most innocent causes, in things over which we have no control. They sometimes spring from differences in men's bodily and mental constitutions. One man is naturally healthy and strong, another man is naturally delicate, feeble, and sickly, and this may cause a difference of opinion. One man is naturally cheerful and gay, another is naturally more solemn and grave ; one is exceedingly buoyant, another is subject to melancholy depression, and a third is exceedingly changeable, subject to both extremes in turns ; and these differences have a considerable influence on men's opinions. Differences of opinion may spring from the difference of men's ages. One person was born only eighteen years ago, another was born

eighty years ago, and a countless multitude were born at different periods between these dates ; and it cannot be expected that those who have lived eighteen years should have exactly the same opinions as those who have lived eighty. Differences of opinion arise from the different circumstances in which men are placed. Some are born in England, some in Scotland, and some in Wales ; some are born in Germany, some in Switzerland, and some in France ; and each one is surrounded by circumstances and influences peculiar to his own country. One man is reared by parents who believe in Christ, and who love God and their fellow-men ; and others are reared by parents who are ignorant or regardless of God and of his will. Some are favoured with abundance of books, while others can scarcely get money sufficient to purchase a tract. The books of one person are good books, the books of another person are only middling, and the books of a third are almost any thing but what a wise and good man would wish them to be. One person sits under an able minister, another sits under a weak and ignorant one, while a third sits under one that is an infidel profligate. One has plenty of time to read his books, another has to spend fourteen or sixteen hours a day, for six days a week, working for his bread, and when he would spend a few moments at night over his book, he unconsciously falls asleep, and does not discover that he has lost sight of his lesson till he awakes again. One man is brought up in wealth, another in poverty ; one man is trained at a college, and another in a ship of war ; one person's study is a chimney, another person's study is a cobbler's stall, and another person's study is a court. One person's mind is very quick, another person's mind is very slow ; one person's mind is very wide and deep, another person's mind is very narrow and shallow ; one person has a large and retentive memory, but no great share of discernment ; another has great powers both of memory and judgment. All these differences give rise to differences of opinion. All these parties view things from different positions ; they all look through somewhat different mediums ; and they all look with some-

what different eyes. And more ; they all have their attentions turned to somewhat different subjects ; they all are ruled by somewhat different tastes ; and they all receive even from similar subjects, somewhat different impressions and emotions. In fact, we all receive from God peculiar constitutions ; we all are placed by God in different situations ; we are most of us sent into the world at somewhat different times ; we are all entrusted with different privileges ; we are all designed by God for different spheres and different kinds of labours ; and we consequently differ in opinion, in virtue of the appointment of God himself.

25. To attempt to bring all differences of opinion to an end is vanity and folly.

26. Differences of opinion will remain as long as time remains ; and it is not at all unlikely, but that they will remain as long as eternity itself remains.

27. If differences of opinion were brought to an end, the church would lose one of its greatest beauties, and saints would lose some of their purest and highest pleasures. One of the greatest beauties of a church is, brethren, differing from each other in opinion, loving each other, forbearing each other, and dwelling together in unity ; and some of the purest and highest pleasures of God's people, result from the interchange of sentiment with each other, and the instruction and edification of each other in love.

28. The best way to bring Christians nearer to truth and nearer to each other in their opinions, is for them to make advancement in holiness their great object, and freely and affectionately hold Christian fellowship with each other notwithstanding their differences of opinion.

29. The formation and maintenance of sects tends to increase and perpetuate differences of opinion, and to make error and strife eternal.

30. Good people will not always be one in opinion, but goodness tends to lessen differences of opinion.

31. Though opinions are not faith, yet opinions are important. Right opinions on some subjects are of very great importance. Right opinions on religion are generally conducive both to usefulness and enjoyment ;

while wrong opinions frequently perplex and afflict the mind, and obstruct its progress in holiness, and hinder its labours for the good of others.

32. Erroneous opinions respecting the meaning of some portions of Scripture, may frequently be corrected by reading other portions of Scripture. Erroneous views on some subjects, are corrected by obtaining information on other subjects. Wrong notions respecting God's works, may be corrected by right views of God's character. Wrong views of redemption, may be corrected by right views of God's love. And so of other subjects.

33. When people are truly desirous to know and do the will of God, God will give them increasing light, and afford them opportunities of obtaining daily clearer, fuller, and correcter opinions on all subjects of importance. "The meek will God guide in judgment,—the meek will he teach his way." When Nicodemus erred as to the meaning of Christ in what he said of the necessity of being born again, the Redeemer corrected his error by other statements, giving him fuller and more particular information on the subject. It is so still. The man who honestly and faithfully seeks for light from God, will never be left in darkness. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

34. Men of the world persecute Christians for their faith and obedience; professors of Christianity frequently persecute Christians for their opinions.

35. Those professors who are most doubtful of the truth of their opinions, are frequently most prone to persecute others for differing from them; while those who are best assured of the truth of their sentiments,

are generally the most tolerant and gentle towards those who differ from them.

36. Sometimes men are confident without reason,—blindly confident,—confident in error,—and then their confidence, united with error, may tend to make their intolerance the more violent.

37. Error and ignorance are generally less patient of dissent, than truth.

38. Truth never persecutes; when persecutors have part truth on their side, it is the error or ignorance connected with it that persecutes.

39. God is the wisest and best of beings, and he is the most tolerant; men are tolerant in proportion as they are sharers of his wisdom and goodness.

40. Wrong opinions are frequently a calamity, but persecution is a crime. The man who errs may be innocent, but the intolerant are always guilty.

41. It is every Christian's duty both to seek for correctness in his opinions, and to endeavour to promote correctness of opinion among his brethren; but it is no one's duty to use violence either towards his own judgment, or towards the judgment of his brethren.

42. People sometimes persecute their brethren for sentiments which they themselves believe to be true. When error is wedded to interest and power, truth will be frequently proclaimed a heretic, even by some who know her to be the contrary.

43. Erroneous opinions are generally called *orthodoxy*, and correct opinions *heterodoxy*. But when truth becomes so prevalent as to become popular, orthodoxy and heterodoxy will change meanings; orthodoxy will then mean *right* opinions, and heterodoxy *wrong* ones.

But I cannot pursue this subject at present; lack of space, and lack of time, oblige me to leave off where I am.

HERE ends the INVESTIGATOR. It gives place to two smaller periodicals, one penny each. See prospectuses on the cover. We wait for orders. We leave the Investigator to God and to our fellow-men. We believe the principles which it inculcates are true; we believe its argumentation is unanswerable; and we have no doubt but that the work has been blessed to the good of many. We give glory to God, and go cheerfully forward. We labour in hope. Truth is prevailing, error is declining, society is hearing, the heaven is working, and we shall have a regenerated world.

JOSEPH BARKER,

THE CONSISTENCY OF DISSENT;

AND

THE INCONSISTENCY AND MODERN POPERY

OF THE CHURCH OF ENGLAND.

A LETTER

ADDRESSED TO

THE REV. GEORGE LUTHER STONE,

MINISTER OF ROSSETT CHURCH.

BY A DISSENTER.

"TO THE LAW AND TO THE TESTIMONY."

Isaiah viii. 20.

WREXHAM:

PRINTED BY WILLIAM BAYLEY, HOPE-STREET.

1841.

QUOTATIONS FROM A PAMPHLET BY G. L. S.

REMARKED UPON IN THE FOLLOWING PAGES.

"I HAVE just read two pamphlets published in your town, upon which I desire to offer a few observations. Their titles are rather dogmatic—coming from such sources—yet such as might be expected from persons who, by their non-conformity to the Church of Christ in this land, profess themselves exempt from the apostolic injunction—"Obey them that have the rule over you, and submit yourselves." 1

"I hope afterwards to show that MR. BROWN is not consistent—indeed how can *any* Dissenter be consistent?—either in his principles or practice." 2

"The Brook-street congregation on the other hand declares p. 5. that 'baptism is nothing less than *immersion* in water;' and with a modesty becoming a sect of a few years standing, when in opposition to *the Church of all ages*." 7

"Perhaps it would be too much to expect them to have read Homer. However, I suppose they will not deny him a right to a place among the Classics." 2

"Will anything startle the wild ravings of baptist private judgment." 8

"The Church of Christ on the other hand declares." 3 4

"And now what says universal antiquity on the subject? Origin says, 'the Church has received a tradition *from the Apostles* to give baptism even to infants,' in Rom. vi." &c., &c. 5

"Why then does he (Mr. Brown) practice them? The only reason he can give is, that *the church from the beginning has authorized and commanded it*. 3 4 5 And yet he dissents from that Church in other matters similarly authorized, and commanded. Is he not then inconsistent? Will he prove to me the propriety of observing Sunday instead of Saturday. By the very same mode of proof, I will prove that he and his congregation are *separatists from the only Church of Christ in this land*. 3 9 Will he—and let him call his Baptist friends to his assistance—show me any Christian Church for the first fifteen hundred years which was not governed by Bishops, Priests, and Deacons? 5 No, he cannot." 7

"And now in reference to this point I beg through you, to propose a few queries as well to Mr. Brown as to the Brook-Street teachers."

"Who are you? And where did you come from? Who ordained you? Who sent you? And how can you preach, except you be sent."—Rom. x. 15. Is your Mission ordinary, or extraordinary? If the one, where are your orders? If the other, where are your miracles? *You ran, but you where not sent. Remember Korah, Dathan, and Abiram.* Numbers xvi. Jude v. 11. *Remember Uzza.* 1 Chron. xiii. 9, 10." 6 3 4 2

"And now to conclude,—Why have I written these remarks? Is it because I wish unnecessarily to wound the feelings or expose the errors of any of my countrymen? God forbid: It is because I love their souls. Because they are beings destined for immortality—because they are some for whom Christ died.

"My heart's desire and prayer to God for all Non-conformists is, that they may be saved; and in order to this, I would induce them to leave the motley groups of ever-varying dissent, for the Church of the living God, which tells them to read the Bible, and exercise their judgments, at the same time knowing the proper limit to which that exercise should go, and repeating, at its excesses, when agitated like a boisterous sea, with pride and passion, "hitherto shalt thou come, but no farther." 3 8 I write THAT I MAY give them privileges of which they obstinately deprive themselves—that they may have Holy Baptism at the hands of God's own appointed Ministers—that they may spiritually eat the flesh of Christ and drink His Blood in the Holy Supper—that they may have God for their Father, Christ for their Husband, the Church for their home, and Heaven for their inheritance. 9 Let them give up their pride, in wishing to be teachers, and learn the lesson of humility from our adorable Redeemer, &c.

REV. GEORGE LUTHER STONE.

SIR,

Universal report assigns to you the honour of being the author of a Pamphlet, lately published in Wrexham, which has for its pretended object, the determining the mode and subjects of Baptism, but a great part of which is occupied in denouncing dissent from the Church of England, and insinuating the modern Popish principles of the Oxford school. Your initials on the title page confirm the report.* They who had the best opportunity of knowing it, have made no secret of your authorship. You have openly connected yourself with the pamphlet, by industriously and personally distributing it in the cottages of the poor peasantry, who inhabit the neighbourhood of Rosset Church, and who are the objects of your pastoral care. What benefit these peasantry could derive from the introduction among them of a pamphlet, bearing on a discussion in another parish, which they might never have heard of, had it not been for your labours, and which they will not, and cannot, and essentially need not understand, I am at a loss to know. Although it might be expedient that your people should be made acquainted with the polemic prowess, the stout church championship, the ancient and profound lore, the meek and amiable spirit, the great moral boldness, of their new minister; yet, Sir, I cannot help thinking the opportunity selected for that purpose rather far-fetched and ill chosen. Have you not exposed yourself to the charge of officiousness, in interfering with the affairs of a parish with which you are in no ways concerned,—for the instruction of which you are not paid. It is rather unusual for those of your order to make gratuitous efforts for the support of Christianity, and I feel confident that the various Clergymen of this parish never called for your assistance. Surely their united learning would be equal to yours individually, and amply sufficient to determine any religious controversy which might arise amongst their flock. Yes Sir, but I believe that their united prejudices against Dissent, would hardly constitute that bitter intolerance which your Popish pamphlet exhibits. Dissenters and Churchmen in this parish have lived at peace. We Dissenters have paid all demands of the Church—we have never contested the Church Rates—we have

* The similarity of style to that of certain pamphlets, which you published in Manchester *against* Popery, also betrays the author.

paid them, not as a matter of right, but for the sake of preserving peace and harmony "à tout prix."

I am glad to hear that the clergy of this neighbourhood have expressed themselves ashamed of your lucubration. But although they may be too peaceful and moderate to approve your pamphlet and principles, yet, I am sorry to know that there are thousands of clergymen in the present day that will. It is this consideration that makes your production worthy of, and loudly calls for a reply. Your school of clergymen take so high a stand for your church, and paint Dissent in such hideous and ruinous colours, that we should be unjust to ourselves, and to the poor inhabitants of our neighbourhood, if, when such principles are broached amongst us, we Dissenters, did not take up the gauntlet, try your pretensions, and take the opportunity to justify our principles, and prove our consistency.

We wish that your church gave no cause for Dissent. We should be glad, *were it possible*, for a church of Christ to be so highly raised, endowed, and protected by human government, and yet to maintain its purity, so as not to justify and call for our exertions to enlighten our fellow men "in that way which you call heresy." But as this is not the case, as there appears to be something in state alliance which makes the ministers of the church generally seem more occupied about the pay than the work, the honour than the labour; as we see the inhabitants of our country perishing for lack of knowledge, before the face of this most wealthy and honourable church, we think it our duty to endeavour to supply the deficiency, by spreading the knowledge of the truth wherever we can.

All must see that Dissent in this country is a self-denial, and its field of labour as far as worldly good is concerned, an unprofitable one; and as Dissenters are not compelled to choose their portions, surely they ought to have credit for disinterestedness and integrity of purpose.—Feeling this, it cannot but be offensive to endure hatred, scorn and persecution from that church, which, if it is a Church of Christ, our labours must assist.

Instead of being led by the prevalence of dissent to purge itself from its corruptions, to correct its abuses, and thus shew desire to draw back Dissenters, or render them without excuse, the Church of England has taken the opposite course, increasing its abuses, ensconcing itself behind its exclusive privileges, and irritating Dissenters to greater length of opposition. Not content with alliance with the state, the clergy of the present day, are almost as a body identified with a faction in the Kingdom; whereby they seem to say, that they are not satisfied with cramping the religious freedom of the people, but they would also curtail their political rights.

After all, finding that mere Toryism is not likely to be sufficient to

answer their purposes of aggrandisement, of late, another and a still more irritating feature, has been presented in the form of unmistakeable inclination to return to the worst errors, and to ensconce themselves behind the assumed exclusiveness and infallibility of Romanism. Seeing that the scriptural doctrines of the truly reformed church, appealing as they do to the reason only of men, do not allow of that supremacy demanded by the Church of England; this Oxford party seem anxious to revive those traditionary doctrines and forms of the Romish Church, which appeal to the superstition of men, and thus to awe them into reverence. Seeing that the same power which could once divorce itself from Popery and espouse Protestantism, transferring the wealth of the one to the other, might some day with equal justice discharge the present church, and dispose of its enormous wealth to pay the national debt, or some such benevolent purpose; this new party in the Church of England sets up for independence of, and superiority to the state; as if anxious to kick from under it the ladder by which it has ascended: and doubtless anticipating the day when from this dizzy height it may see poor Dissent dwindle away in the distance, and shall be able to scowl down at the out-rivalled Presbyterianism, Catholicism, and Hindooism, which now co-enjoy with it the favour of the state. Of 18,000 clergymen of England, it is reported that 14,000 are more or less tainted with these new Popish doctrines. There is a limit to the most enlarged patience, and so when we see young clergymen, like yourself, Sir, avow such suspicious principles, and push themselves into notoriety with them as the way to obtain favour and promotion from the ecclesiastical powers, it is enough to convert the most lenient Dissenter, into a political partisan,

Now in replying to you, Mr. Stone, as the representative of this party in this neighbourhood, I feel myself in danger of wounding the feelings of the more moderate churchmen, many of whom, we know sympathize with us, and mourn over the corruptions of their church. In defending the consistency of Dissent, we must shew the inconsistency of the Church of England and of her ministers, and no doubt, offend some by speaking the truth plainly. I should not wish to copy the spirit of G. L. S., yet, as you have dealt so largely in sarcasm, and as many who have read your pamphlet, are not able to distinguish between sarcasm and argument, I feel that I shall be constrained in some measure to point my arguments with the same material. Rather, I would say, I must meet plain assertions with plain truths, and plain truths if rarely advanced and not acceptable, are sometimes not distinguishable from sarcasm. Let all bear in mind that we are not the aggressor but the attacked, and that the blame of this exposé must be placed to the credit of Mr. Stone's indiscretion.

"How can any Dissenter be consistent either in his principles or

practice?" This is our great inquiry. Consistency of practice is adherence to principles professed. Consistency of religious principle is consistency with the Bible. There can be no other standard. As for consistency of practice, we must plead guilty, Dissenters are open to the charge of not carrying out their principles to that degree which consistency requires. Particularly in this neighbourhood we have succumbed to the Church of England, so as to deserve that one of her ministers should charge us with not being sufficiently strong or consistent Dissenters. But a few pamphlets such as yours, Mr. Stone, will add to the consistency of Dissenters. There is a little Dissenting chapel within a few hundred yards of your church at Rossett. It has been there many many years, and the service on Sabbath mornings was wont to commence at ten o'clock. After you came to Rossett, out of compliment to the Church of England, to you, and to the benevolent gentry who caused the building of that church, the services at the chapel were commenced an hour sooner, to enable the congregation to attend your ministry. You had also one of "the Brook-street sect," leading your sacred music. After all this kindness, you have turned round and endeavoured to trample down Dissenters. Well, I am not surprised to hear that since the publication of your pamphlet, the services at the above chapel have been *brought back to their old hour*. I should not be surprised to hear also that your accommodating "Brook-street friend," has declined the office he held in your orchestra, in favour of some one who will be less likely to draw forth discordant tones. I, Sir, never wrote one line against your church before. I have never been considered what is called "a political Dissenter," but, Sir, you have made me one. I have no enmity to the Church of England, as a sect: but like him of old, "I swear eternal enmity to Rome." I will war against Romish principles, whether I see them in the bold, but honest scarlet of the Church of Rome, or whether I behold them dishonestly insinuating their venomous tortuosity in the sedate folds, and under the specious title of the Church of England.

By the way, lest I should be supposed to apply to your pamphlet the epithet "Popish" without cause, I now charge it as displaying the spirit of Popery in its despotism,¹ it is Popish in its intolerance,² it is Popish in its assumption of infallibility,³ it is popish in its arrogated exclusive right of interpretation of Scripture,⁴ it is Popish in its sinful regard to the traditions of men,⁵ it is Popish in its implied support of apostolic succession,⁶ it is Popish in its pretensions to antiquity,⁷ it is Popish in its expressed desire to limit freedom of judgment,⁸ it is Popish in its insinuated exclusive salvation.^{9*}

Having been led by your startling pamphlet to consider the subject, I find, that in order to maintain its present exalted position, to justify

* See first page.

its distinguished and exclusive elevation above other sects, as a matter of right; your church ought to be able to prove all the above pretences. There appears much reason to fear that, although many of the superstitious errors of Popery were thrown away at the Reformation, yet, that the Church of England retained so much in common with that of Rome, as must naturally lead to the above extreme doctrines, only that it has not been fashionable until of late, fully to carry out the principles of the system. And now, Sir, we come to the question of consistency of principle, or as mentioned before, consistency with the Bible. The question between your Church and Dissent, is not of course, a question of doctrine, but of government. We believe, that your system is in that respect fundamentally inconsistent with the word of God, and leads unavoidably to all those inconsistencies in practice which your church presents. Dissent takes the Bible alone for its standard.—The Church of England inherits from that of Rome a reliance on the traditions of men, as an addition to this standard for their direction.—Dissenters do not despise the opinions of good and wise men, when they assist to understand the Scripture, but they *totally* dissent from receiving the traditions and opinions of men, when they are diametrically opposed to the Bible. Here is the point of distinction. All state religions are founded on tradition. It is true, that the Church of England, when in its purest condition, did not go so far in dependence on tradition, as to hold the doctrines of transubstantiation, purgatory, apostolic succession, &c., &c.; but in its best estate it has retained and acted upon the tradition, the human device and delusion, that the arm of human power and wealth, was necessary to enforce Christianity, and that earthly pomp was essential to uphold its dignity. This tradition is coeval with the first degeneracy of Christianity, and is entirely at variance with Scripture.

“Not by might nor by power, but by my Spirit, saith the Lord;” not so saith the state Church, we have it from “all antiquity,” that without might and power Christianity will be abortive.” “Take with you neither scrip, nor purse, nor money,” saith Christ; not so saith the Church of England, get endowments, get tithes, get rates, get parliamentary grants, get as much money as you can, and if you cannot spend all the money you get, then make a purse for your family.”* “My kingdom is not of this world,” saith Christ; Oh! but it is, saith your church, “we have not so learned Christ,” We must have seats in Parliament,—we must have jurisdiction over men’s last wills and testaments,—we must be civil magistrates,—we must be like little sovereigns, every one in his parish, and call on the people to “obey us, who have the rule over them, and submit themselves.”

* Three Bishops in the Church of England have lately died, and left behind them property amassed, amounting to upwards of Five Hundred Thousand Pounds.

"The love of money is the root of all evil," and the "pride of life," is nearly as bad. The tendency of state alliance and endowments to cherish these vices, marks their discordance from the spirit of the gospel. By giving premiums for Christianity, they create improper motives for entering the Church. They give rise to the glaring inconsistencies of your church, making her to neutralize her pure precepts by her own corrupt example. How can her ministers preach "it is hard for the rich to enter the kingdom of heaven," when she is so very rich, and so bent on further acquisition? How can they preach "set your affections on the things which are above," when they live on such affectionate terms with the *good things* of this life, and when the church presents the appearance of a great lottery, into which men put their possessions, in the hope of drawing great prizes? How can they inculcate humility and lowliness, when they place such stress on outward show, and when dignities are so much in request among them; when the spirit of Zebedee's family seems to have possessed their system, and the great inquiry and study is, who "shall be great on the right and on the left?" in this spiritual-worldly kingdom. How can they preach equity, and "love thy neighbour as thyself," when, the ministry of their church presents the enormity of those who do no work, rolling in wealth, while the poor hard working curate, is starving in the midst of plenty. How can they preach justice and charity, when they are guilty of such a gross perversion of the original intention of tithes, which was to feed the poor, and to repair the churches, as well as to support the clergy? How can they preach against extortion and oppression, when, although the wealth of their church alone, exceeds that of all other Christian churches in the world put together, yet, if a few more churches are required building, instead of supplying the necessary funds from her enormous wealth, she must make demands on the charity of benevolent laymen, and even apply to the State for an additional grant, and that, when almost all other classes in the community, especially the agricultural and commercial, the industrious wealth producing classes, are almost sinking under the weight of taxation, distress and poverty? Yea, how can they preach in "season and out of season," when hundreds of those who live in saleable livings, dare not add a single service to the usual meagre routine, lest the addition of work should lessen the transferable value of the living.

I shall now, Mr. Stone, make a few observations on several expressions of yours, in the course of which, the consistency of Dissent, the inconsistency of your Church, and the popery of your principles will further appear.

And first, of your despotic introductory remarks, condemning Dissenters as those who will not "Obey them that have the rule over them, and submit themselves." Before you can make this verse to bear

on Dissenters of the present day, you must establish some points of coincidence, which I humbly challenge you to do. You must allow that the congregation of christian Hebrews, whom the apostle addressed had pastors of their own approval, if you will not allow them to be, as we believe, of their own choice as well. But for those who have the rule in your church, we neither chose them nor do we approve of them ; the attempt, therefore, to enforce obedience, is *tyranny*. It is clear that those churches were on the "voluntary principle ;" their ministers were not imposed upon them, they were voluntarily received, and voluntarily supported. There was no earthly power that could or would constrain them. I ask, you, Mr. Stone, to what state the Church was united in those days ? Why, clearly to none at all. THE Church was then as now, "the congregation of believers." The obedience required was obedience to spiritual guidance, (the word translated "rule over," *ηγουµένους* * may be literally translated, guide you,) the submission, submission to Christian discipline. Christian faith and morals constitute the best obedience to Christian guidance ; granting that—then I deny that Dissenters are disobedient, for any one with common discernment and common honesty must allow, that Dissenters are, at least, not inferior to Churchmen in morality. But in truth this is not the obedience you require. You have corrupted your appropriate spiritual functions, by the unholy alliance with the powers of this world, making yourselves a political machine, a state engine, and you call upon us to acknowledge, to support, and to obey you in this new, this unscriptural character, of at once your elevation and subserviency. As to submission to christian discipline, shew me where is the discipline of your Church. Why, Sir, you have not discipline enough to keep the ministry clear from open and disgraceful immoralities, and what can be expected from the flocks ? Clergymen sportsmen ; Clergymen at card parties ; at Ball-rooms ; at Theatres ; Clergymen on race grounds, &c., &c. Ah ! Sir, you know well, there are many such ; your Bishops must know it, and yet they are Clergymen still. How can such as these call for submission to discipline. But, Sir, you gave an unfair quotation, St. Paul says, "Obey them that have the rule over you, and submit yourselves, for they *watch for your souls*." He gave a reason for the obedience and submission required. What is your reason ? Can you say as a general rule, that the ministers of your Church watch for the souls of the people ? I say as a general rule : there are a few honourable exceptions, but in forming an opinion of character, we do it by the rule, and not by the exceptions. Your ministers cannot watch for the souls of

* G. L. S. has been rather unfortunate in his display of Greek, considering his sneer at the acquirements of Dissenters. Any school-boy might detect the gross error of coupling *αιματι* neuter and *πορφυρη* feminine together. They will agree even worse than Churchmen and Dissenters.—*Infallibility* ???

the people under their present arrangements. How can the Bishops in Wales guide and watch for the souls of their people, when not one of them understands the Welsh Language? How can those Clergymen guide and watch for the souls of their people, who have three or four, or more parishes, and not one of them possessing the attribute of ubiquity. How can the Rector of your Parish of Gresford, guide and watch for the souls of his people, when most of his parishioners never saw him, and he has not seen his parish for above forty years. Why, Sir, you have not church accommodation for one fourth of the inhabitants of the country, were they inclined to avail themselves of it. The people must either be guided and taught by Dissenting ministers, or perish for lack of knowledge, as they did before Dissent flourished. Yes, Sir, it is matter of history, that during the sole dominancy of the state church, this country was entirely filled with the grossest darkness and superstition.

It is to the efforts of Dissenters, and of a few Clergymen stirred up by emulation of them, that the great improvement of the last hundred years is owing. Look at late and at present events, while in the immediate vicinity of your Primate, at Canterbury, an infatuated Thom could persuade his benighted countrymen to worship him as a God, and to murder the officers of Government in his defence; behold the difference in Wales, where your churches are comparatively deserted, and the despised "Conventicles" crowded to excess. Where do you find such an enlightened peasantry,—and where such light calendars, and so many maiden assizes?

You style the Church of England, "the church of all ages." Where was the Church of England before the Reformation? Why she never had existence separate from the state. After all your condemnation of Dissent as schism, you are yourselves but comparatively modern Dissenters from the old Church of Rome, though indeed the good things you inherit from her, seem now to lead many of you to repentance. There have been many members of your Church, no doubt, who were true believers in Christ, and all such in her community, as well as in those of all other denominations, constitute part of the spiritual, the true church of all ages. But the denominational part of the Church of England is yet scarce three hundred years old. Her articles and her liturgy were not in existence till the middle of the sixteenth century. In point of antiquity, your church has literally little or no advantage over Dissent, for non-conformity was just coeval with her establishment. Yea, the principles of Dissent are older than your church, two centuries before she was brought into existence, Wickliffe and his followers declared against the corruptions of state churches, and when cited before a politico-ecclesiastical superior, Wickliffe asserted that "Christ had instructed him to the contrary, and taught him to *obey God rather than*

man." But Dissent is a mere relative term, arising from the ascendancy of your church. In fact, the voluntary principle, which distinguishes the government of Dissent from that of your church, is older than all state churches. It is analogous with that of the New Testament churches. Consequently, the compulsory system of state churches, is really dissent and degeneracy from the apostolic examples.

In page 7 of your pamphlet, you charge Mr. BROWN with adducing his argument for family worship, infant baptism, &c., from the fact that "the Church from the beginning has authorized it." From this you argue, that as he obeys one, he is inconsistent in not obeying all the traditions of your church. You argue from false and assumed premises. Mr. BROWN does not mention *your* church, but plainly says, p. 33, "We do so by fair inferences and conclusions from the word God has given us." Your ignorance of the principles of Dissent is unpardonable in one who undertakes to oppose them. Happily, in spite of your predecessors in the Romish faith, we have the Bible in our language, and *unlimited* freedom of judgment to exercise upon it, and we are not willing to place the traditions of any uninspired "Fathers" in competition with its high behests. But we go directly "to the law and to the testimony."

"Shew me any Christian church for the first fifteen hundred years which was not governed by Bishops, Priests, and Deacons?" Why confine yourself for precedents in the Christian church to the termination of the first fifteen hundred years? just before the dawn of the glorious reformation! Here is the cloven foot! Some of your friends cry out for a repeal of the emancipation act, but you seem inclined for a repeal of the Protestant Reformation, or you would not confine your dependance for precedents in your church, to the termination of the ages just before the Reformation shed a light and gave a judgment fit to form precedents. It were well if that first fifteen hundred years, with the exception of the first century or two, could be blotted from the page of Christian history. They were so vile, so dark, so wretched, so degraded. But I will confine you, Mr. Stone, to the apostolic age, and I challenge you to point out a New Testament Christian church, which was governed by bishops, priests, and deacons. As for priests, there are no priests mentioned but Jewish priests. After Christ the great High-priest appeared, the assuming the office of priest is not a priesthood, but a priestcraft. The deacons of the New Testament were not in spiritual orders, as those so called in our day. The name is from *διακονω* to run about. They were men appointed to go about the external matters of the church, and to serve tables. Their office is nearest resembled in your church by that of Church-wardens, though they did not anciently "run about" to collect compulsory Church-rates! The Bishop *Επισκοπος* to look over, not financial matters; the deacons were appointed to the care of ex-

ternals, on purpose that the Bishops might give all their time to overlook the spiritual interests of the people. The office corresponded to that of priest in your church, there being a bishop in every church. These New Testament bishops could not have had five, six, eight, or ten thousands a year. You must allow the apostle Paul to have been something higher than a bishop, and yet we are told he worked with his own hands. And we do not find in the New Testament the names of arch-bishop, arch-deacon, dean, sub-dean, prebend, rector, vicar, curate, clerk, sexton, &c., &c. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18.

As for the Gathercolish catechism which you propose to Mr. BROWN, I will endeavour to reply.

"Who are you?" He is not the only son of parents, who have worked hard to scrape a little money together, and are determined to make their only child "a gentleman," and think the easiest way to do it, is to place him in the church. "Who are you?" He is not one of the sons of opulent parents, and being too hopelessly dull to make any progress in any active profession, is placed in the church as the only place he can make a living! He is not the younger son of an aristocratic family, who, because the eldest son takes the inheritance, and he being too noble and too proud to work, must be quartered on the public by a fat living in the church! He is not one of the lucky sons of a bishop who was placed in the church to be the object of the great paternal liberality of his Right Rev. Father! "And where do you come from?" He did not leave poor benighted priest-ridden Ireland, lest he should "waste his fragrance on the dessert air," and come to highly privileged England, to vent his Protestant fervour in tirades against Dissenters! He has not come from the Romish school at Oxford, where he had a sufficient quantity of learning "*ground*" into him, to qualify him for a wholesale ordination! No, he has not had an opportunity of having his morals corrupted in the scenes of profligacy and vice presented in our Universities! "Who ordained you?" He was not ordained by a bishop elevated for his political predilections or his aristocratic birth! A bishop who did not even desire the work of a bishop, but was forced into the throne, crying "*nolo episcopari*?" A bishop who could know nothing about him, save that he had heard that he could construe a little Greek and Latin, and had paid the usual fees connected with a clerical education! This satire may appear severe, but we humbly maintain, that nothing can be too severe for the awful prostitution of the service of the sanctuary, presented in the fact of young men being brought up to take charge of the eternal interests of men, merely as a secular profession. More than that, while before parents place their children to other professions, in the service of men, they studiously watch their adaptations—they are placed in this the ser-

vice of God without any regard to their talents, inclinations or morals. "Who sent you?" He was not sent by his father and mother to the church merely to seek a livelihood! No, Sir, Mr. Brown is one, who in the first instance threw up his hopes of a living for the sake of the "good work," which he desired to engage in. In the face of expected poverty he devoted himself to the preaching of the gospel. At length, the church discerning in him those qualifications (internal) mentioned 1 Tim. iii. which pointed him out as suitable for a bishop of souls, and denoted his being sent of God, called him to his work, and felt their obligation to support him. Did the limits of this pamphlet allow, we might have proved from scripture, that ordination is not essential to justify a man in preaching the gospel. We would have shewn also, that the free choice of the people, and the setting apart by their desire is the way of scriptural ordination.

The train of argument in this catechising paragraph, evidently implies that there is something belonging to the church hierarchy, which gives them the exclusive right of ordination. This right can only be communicated by legislative enactment, or by the pretended "Apostolical succession." As for the first, Dissenters, like the clergymen of your church, are acknowledged and protected by the state. As to the last, I defy all the wisdom of all your clergy to trace this apostolic pedigree. How will they supply the blank from the commencement of the Christian era to the age of Constantine! How will they discover who, and how were ordained the first seven or eight bishops of the Roman church? How will they adjust the awful chasm, or unscriptural link of a Pope Joan? &c. Yea, how can they so far insult the gospel of the pure and holy Jesus, as to make it necessary for the effectiveness of its ministers, that they should be descended at all from the "great whore of Babylon?" Rev. xvii. And even if they could prove this "succession," they would gain little or no advantage over Dissenters. If the ministers of the church of England claim this succession from that of Rome, on the plea of being a continuation of the same officers, only a little more scriptural in their character,—so then may Dissenters claim their succession through the Church of England, as being only a still nearer approach to the scriptural description of bishops. The first bishops of your church were ordained by Romish bishops, so many of the first Dissenting bishops or pastors, received orders from those of the Church of England; and having left it for its impurity, or being turned out of it for their own purity, they have ordained or assisted to ordain Dissenting pastors consecutively to this day. So that Mr. Brown has as good claim to be called *Reverend* as Mr. Stone, although G. L. S. has not the courtesy to allow it. But, Sir, Dissenters disdain to make or to think "succession" a qualification for the ministry. Common sense is enough to shew that it is not in the least accordance with the spirit of the gospel, to

make an external accident of that kind, an essential and chief ingredient in her ministry. Much less to make it supply the place of *internal* qualifications. In your church, Sir, "orders" is all. It matters not what may be the dispositions, deficiencies, or vices of the minister; "orders" "cover a multitude of sins." I need not appeal to the world for the truth of this; I appeal to your own pamphlet, where, amidst all your queries to Mr. BROWN, you never once ask what are your qualifications? But merely, "where are your orders?"—orders—orders!!

As for your allusion to Korah, Dathan and Abiram, it is little better than blasphemy. Who has placed you in the chair of Moses? Though you may find malice enough in your heart to compare the conscientious scruples and manly self-defence of Dissenters, to the political and infidel rebellion of Korah, Dathan and Abiram; yet surely you have not pride and presumption enough to compare your humanly invented and supported ascendancy to the heaven appointed, the theocratic ministry of Moses. We are not so utterly blinded, as not to see that there is some difference between the puny arm of a politico-religious hierarchy and the miracle-armed power of Moses, and so we do not tremble at such threats. The Jewish dispensation has long been brought to its close. It was also essentially different from ours. The more your church drags in old Jewish institutions and incidents to prop up its pretensions, the more it endeavours to awe the subjects of the gospel dispensation with the terrors of the long passed away theocratic and absolute government of old, the more it marks itself as that Anti-Christ which was foretold, and justifies the doom which awaits it. Suppose you Mr. Stone, that if you or even the primate of your church, had been guilty of the rashness of Uzzah, suppose you, that you, any more than the meanest Dissenter, would have been exempt from the punishment of Uzzah,—AND YOU ARE GUILTY OF HIS CRIME. It is your church by extending the hand of human compulsory power in direct variance with the revealed will of God, to support his cause, that is chargeable with the crime of Uzzah, and will ultimately as a system, meet with his fate.

"Motley groups of ever varying Dissent." True there are different opinions amongst Dissenters, but they are in different denominations. It were one excuse for establishments if they preserved uniformity of opinion. But your church is one denomination with many different opinions. Lord Chatham, said many years ago that you had "a Calvinistic creed, a Popish ritual, and an Arminian Priesthood." Yes, it is true that you have one confession of faith, the thirty-nine articles: subscription to these is required *before*, not after, being qualified to judge by a perfected education. But this subscription, it is well known is winked at as a matter of form. It may appear a trifle to a

politico-religious conscience, but to me it appears little less than perjury to subscribe Calvinistic articles, and receive a livelihood or something more on that profession, and then preach Arminianism, Sentimentalism or heathen morality, all--but--Socinianism, and now even Romanism, as the ever-varying clergy of your church notoriously do.

“Let them give up their pride in wishing to be teachers and learn humility from our adorable Redeemer.” It is plain from this sentence that you cannot associate “teaching” and “humility,” even though they were associated in your professed master Christ. It is the fault of your system to make “teaching” a dignity, an honour, a place of emolument, instead of a duty. Christ was a teacher, and yet he was humble. You wish us to imitate him in the latter, and to leave you to imitate him in the former. But, Sir, we would imitate Him in all things. With a humble sense of our own imperfections we have a strong sense of our duty to imitate Christ, by instructing our fellow men in the truth as far as our ability extends. As to whether we, or you are “God’s own ministers;” they are known amongst us and you not by the honours given them by men, but by their being “owned of God” in the blessing he pours on their labours. Here we might boldly institute a comparison between the result of the exertions of Dissenters and of your church in the present day, but space will not permit.

You assert that you wrote against Dissent and Dissenters because “you loved their souls.” In whatever spirit you undertook the task you have certainly not executed it in the spirit of love. “Charity, (or literally translated, *love*) suffereth long, and is kind; charity, *envieth not*; charity *vaunteth not itself*, is not *puffed up*.” But, Sir, where are your “labours of love?” Is it with you as with too many of your church, confined to fifteen minutes exhortation, once or twice on the Sabbath day?

“Just fifteen minutes * * * * *

And with a well-bred whisper close the scene.”

O! Sir, believing as you imply, that none except those in your church can be saved, that all out of its pale must be lost, if your little exertions for the salvation of men be sufficient; then indeed we Dissenters, believing as we do that true believers of all sects will be saved, are full of works of supererogation. If you really love the souls of men, really believe that conformity to your church is essential to their salvation, then surely you ought to leave no stone unturned to proselyte them. You should even labour to make your church inviting, as well as to make Dissent hideous.

Much praise is doubtless due to those benevolent gentlemen, who in pity to their benighted neighbourhoods, contribute so liberally to build and endow churches in the rural districts. But we cannot but

lament to see that their object is so lost sight of by the incumbents of these new livings. It would be delightful to see an evangelical minister stationed amongst the peasantry, and occasionally going from house to house, visiting the sick, &c., and enlightening and comforting the lowly inhabitants. Instead of this, we have too often, young and inexperienced adventurers brought from distant parts; and these, delighted with the respect their strangeness procures them, and charmed with the reception into genteel circles afforded them out of respect to their office, neglect their duties among the poor to enjoy their privileges amongst the rich. Many of them, like yourself, erroneously supposing that the way to build up your church, is by pulling down Dissent, and boasting not that they have filled the church, but that they have closed the chapels. Indeed this is a very natural mistake, seeing that the church extension system was not thought of, until it was seen that Dissent, and Dissenting chapels, were superseding the careless darkness and superstition which previously filled the land.

And now, Mr. Stone, you may attempt with youthful rashness to laugh away this reply before your patrons, but the dubious expression of your smile will betray to them your consciousness of weakness and indiscretion. I entreat you, if you regard the honour of the church of Christ, and your own christian respectability and usefulness to reconsider your "practices and principles." Do not droop as you discover a disposition to doubt and to oppose your lofty pretensions, even in your own neighbourhood; and as you see the congregation, which the novelty of a church at the Rossett has drawn together, gradually dwindle away. Consider your national establishment as a human expedient and not a matter of divine right—correct the abuses of your church as far as they are within your personal cognizance and power—resolve that *you* will not be an instance of the bad working of your system—determine to do your duty as a faithful minister of Christ in spite of the tendencies of the system under which you labour—let it be seen and felt that real love of souls has swallowed up all considerations in your breast—then you may yet fill your church with attentive hearers—instead of producing discord, you will *become* the beloved pastor of a peaceful flock—and you will, as far as you are concerned, greatly disarm, though not entirely reclaim

A DISSENTER.

Wrexham, January, 1841.



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